PROCEEDINGS

OF THE

South India

MISSIONARY CONFERENCE,

Ootacamund, 1858

HELD AT OOTACAMUND,

April 19th—May 5th, 1858.

MADRAS:

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1858.

PRINCETON THEOLOGICAL SEMINARY

PREFACE.

The Editors appointed by the Conference to carry this Report through the Press, have now been permitted, in the good providence of God, to bring their labours to a close. It is for others to decide how their work has been done; but they can say that they have conscientiously attempted to do the fullest justice to all the papers which have passed through their hands. Nothing of the slightest importance has been altered, it being understood according to a Resolution of the Conference, that the Authors alone were responsible for the Statements contained in the papers. While this is the case, every one who has had anything to do with the Press, must well know that the labour connected with the editing of a volume, the production of so many Authors, could not be light. But the labour has not been without its pleasures. It has brought us again into close contact with the beloved brethren whose papers we were preparing for the Christian Public; and, above all, we felt that, as the volume when completed would be well fitted to advance the Glory of our Redeemer and the Evangelization of India, we were contributing something, however humble, to the promotion of these important ends. Our united prayer now is, that these pages may lead all the Churches to a deeper sense of responsibility to their great and exalted Head in connection with the Evangelization of the heathen world; and that He may vouchsafe His blessing on all efforts for the salvation of the lost. And to the Triune Jehovah—Father, Son and Holy Ghost—shall be all the glory.

MIRON WINSLOW,
JAMES SEWELL,
ALEXANDER B. CAMPBELL,
P. S. ROYSTON.

MADRAS,
December, 1858.

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System of Spelling Native names adopted in this Report.

The subjoined vowel-system, followed substantially by Sir W. Jones, H. H. Wilson, Shakespear, Wilkins, and several Tamil aud Telugu Grammars, and which has both simplicity and authority in its favour, is employed, as far as may be uniformly, in this Report. The short vowels are unaccented; the long have an acute accent above them—

a as in '*a*bout.'	o as in 'not.'
á as in 'm*a*st.'	ó as in 'note.'
(in Urdú and Bengáli as in 'b*a*ll.')	u as in 'f*u*ll.'
e as in 'h*e*n.'	ú as in *oo* in 'fool.'
é as in 'f*é*te.'	ai as i in 'th*i*ne.'
i as in 'th*i*n.'	ei—a somewhat narrower sound.
í as in 'p*i*que.'	ou as in 'b*ou*gh.'

No change is made in the consonants, which have the same powers as in the ordinary English Alphabet.

It needs only to be noticed that

y sounds as in '*y*ou.'	*gn* as in 'poi*gn*ant,' Spa*gn*oletto.'
g „ as in '*g*o.'	*ng* as in 'thi*ng*.'
j „ as in '*j*oin.'	

h has always a separate sound, except in *ch* as in '*ch*ur*ch*,' *sh* as in '*she*,' *dh* as *th* in '*th*ough.'

c whether for *k* or *s*, being superfluous, is not used, nor *x* for *ks*. Doubled letters should be each pronounced distinctly, as in Italian.

Where however the orthography of a word has been so generally adopted that it may be said to have become an English word, no attempt is made to disturb it, as 'Tinnevelly,' not 'Tirunavélei;' 'bamboo,' not 'bambu.'

PRINCETON THEOLOGICAL SEMINARY.

REPORT

OF THE PROCEEDINGS OF THE

GENERAL CONFERENCE

OF SOUTH INDIAN MISSIONARIES.

As the result of a previous lengthened correspondence among the Missionaries labouring in South India and North Ceylon, a general Conference was determined to be held at Ootacamund on the Neilgherries, to commence on the 19th of April 1858. In accordance with this determination thirty-two Missionaries assembled, and continued their sittings for fourteen days, about six hours each day.

A series of deeply interesting, though brief, narratives of most of the Missions in the South of India was read to the Conference by Missionaries of experience connected with them. These papers present the origin, character and progress of the several Missions in a most accurate, satisfactory and easily available form. They are introduced into the present Report at the beginning, though they were not all read at the commencement, but at different times during the sittings of the Conference, generally two or three in the morning of each day. Our earnest hope is, that these papers will lead all who peruse them to increased holy consecration to the great work they describe.

In addition to the above-mentioned narratives, twenty-one important subjects connected with the Missionary work occupied the attention of the Conference. On eight of these subjects two papers on each subject by different Missionaries, and on each of the remaining thirteen sub-

jects single papers, were read to the Conference, and were followed by full and free discussion, the general view being embodied in a resolution. The discussions are not attempted to be reported, as it is believed that the previously prepared papers read to the Conference, and the resolutions subsequently adopted are sufficient for all public purposes. This part of the proceedings will, it is believed, prove of great value, as tending to settle many hitherto disputed questions respecting different departments and plans of Missionary labour.

It is gratifying to record, that on all important points the Conference were happily agreed; and that, through the grace of their one Lord and Saviour, Christ Jesus, the most delightful spirit of love and harmony prevailed. It was indeed a season of rich enjoyment to all who were privileged to be present, and one which will be long remembered. Had the Missionaries met together for this one purpose only, of showing to the world that they are one in all that concerns their common Christianity, and in all that is essential to their one great work of spreading the Gospel in this heathen land, we think it would have been a sufficient cause for the liveliest joy and satisfaction to all the friends of Missions.

The following is a list of the Missionaries who formed the Conference; nearly all of whom were present on every day of Meeting.

MISSIONARIES.

Church Missionary Society.

Rev. H. Baker, Junior,........Mundakayam.
„ R. Collins,................Cottayam.
„ D. Fenn, ...North Tinnevelly.
„ J. Peet,.......................Mavelikara.
„ E. Sargent,..................Palamcottah.

American Board of Missions.

Rev. J. T. Noyes,.............
„ J. Rendall,..................
„ W. Tracy,....................
„ C. T. White,................ } The Madura Mission.
„ M. Winslow,...............Madras.
„ L. Spaulding,.............North Ceylon.

Free Church of Scotland Mission.

Rev. A. B. Campbell,..........Madras.

The Reformed Protestant Dutch Church of America.

Rev. J. Scudder,...............Coonoor.

The Society for the Propagation of the Gospel in Foreign Parts.

Rev. G. U. Pope,................Tanjore.

London Missionary Society.

Rev. W. B. Addis,..............Coimbatore.
„ F. Baylis,...................Neyúr.
„ W. Beynon,..................Belgaum.
„ J. B. Coles,.................Bellary.
„ J. Cox,........................Trivandram.
„ G. Hall,.......................Madras.
„ J. M. Lechler,..............Salem.
„ E. Porter, ...Cuddapah.
„ B. Rice,.......................Bangalore.
„ J. Sewell,.....................do.

The German Evangelical Mission.

Rev. J. J. Ammann,............Udapy.
„ J. Hoch,......................Mangalore.
„ F. Kettel,....................Neilgherries.
„ G. Kies,.......................Guledgudda,
„ J. F. Metz,...................Neilgherries.
„ C. Moerike,..................do.

The Wesleyan Missionary Society.

Rev. E. J. Hardy, ...Mysore.
„ W. Hutcheon,.............Bangalore.

All the meetings of the Conference were opened by singing, reading the Holy Scriptures, and prayer. After the reading of the narratives of the Missions each day, a hymn was sung and prayer was offered; and each day's meeting was closed in the same manner. A considerable portion of one day, Saturday the 24th of April, was also given to devo-

tional services. The Chair was taken each day by one of the senior Missionaries of each of the Societies represented.

On the first day, Monday the 19th of April, the Rev. M. Winslow of Madras, being the senior Missionary present, presided, and addressed the Conference on the object of their meeting together.

The Conference then proceeded to pass a series of resolutions in reference to the mode of conducting the business of the Conference. Among these were the following:—

I. That the Rev. M. Winslow and the Rev. A. B. Campbell be associated with the Rev. J. Sewell, who, as Secretary to the Bangalore Conference, has conducted all the preliminary correspondence and arrangements, as Secretaries to the Conference.

II. That a Committee, consisting of the three Secretaries, the Rev. E. Sargent, and the Rev. G. Hall, be appointed to draw up a paper embodying the general views of the Conference on the subject brought under review, with the special object of exciting and directing the intelligent zeal and activity of Christians in Europe and America; and on the measures which they should adopt in the present crisis of affairs in India.

III. That the Rev. Messrs. Pope, Lechler, Sargent and Campbell form a Committee to furnish the Conference with a paper on No. XIV. in the printed list of subjects, entitled "Public Morals and the Government;" and also that they form a permanent Committee to collect and present to the public further information on the same subjects.

IV. That the Rev. M. Winslow be requested to write a paper for the Conference on No. XVI. in the printed list, entitled, "Parent Societies and their Constituencies."

V. That the Rev. G. U. Pope, be requested to write a paper, "on the laws which should govern Missionary Societies and their Agents, in regard to their relations with one another in their respective fields."

VI. That the interesting and important subject of Medical Missions be taken into consideration by the Conference, and a resolution adopted in regard to it.

VII. That the Rev. J. M. Lechler, be requested to prepare a paper for the Conference "On Industrial Institutions."

VIII. That the Rev. E. Sargent be requested to write a paper for the Conference, presenting a general view of the yet unoccupied field of Heathenism in South India, and that each of the members of the Conference furnish him with as much of the requisite information as they are able.

IX. In reference to the publication of the discussions on the various subjects brought under consideration, it is resolved.

1. That in questions where all are agreed, and the resolution adopted by the Meeting is felt to embody the views of each member, there be no publication of the remarks made by each of the brethren; but that, when there is a difference of opinion in the Conference, every member shall have the liberty to hand in to the Secretaries a copy of his remarks for publication in the Report of the Conference.

2. That the Chairman shall also be at liberty to call upon any member stating important facts and arguments, to furnish a copy ot them for publication.

X. That all Protestant Clergymen, together with their wives, and the wives of Missionaries, now in Ootacamund, be invited to attend the meetings of the Confercnce; and that each member of the Conference have the privilege of admitting daily a Christian friend to the meetings; on the understanding that the friend so admitted does not make public the proceedings of the Conference until they are published officially.

XI. That the Madras Missionary Conference be requested to collect and publish the Statistics of the Missions in Southern India and Ceylon, and also of the yet unoccupied field of Heathenism.

The following are the Historical and Statistical Accounts of the various South India Missions presented and read during the Conference. Those, however, to which an asterisk is prefixed, were subsequently prepared for insertion in this Volume at the request of the members present.

THE SOUTH TRAVANCORE TAMIL MISSIONS.

LONDON MISSIONARY SOCIETY.

BY THE REV. F. BAYLIS.

THESE Missions are situated in the Southern part of the kingdom of Travancore, having stations spread over the country from Neyáttenkari (which is about 12 miles east of Trivandram) on the west, to the Travancore frontier, about 40 miles distant on the east, and extending also about 15 miles into the Tinnevelly district further east. They extend to the coast on the south, while from the coast to the farthest stations in the north the distance varies from 15 to 30 miles. The country immediately to the west is occupied by the Malayalim Missions of the same Society; that to the east by the Tamil Missions of the Gospel Propagation Society, and Church Missionary Society.

The bulk of the population of Travancore consists of the Nairs, and other kinds of Sudras, who number about 400,000, on the one hand; and the Shánárs, Elavers, Pariahs, &c., who make up together about the same number, on the other. These latter are reckoned as the lower castes of the country, and always treated as such by the so-called higher castes; nor, in the southern part of the country at least, does their embracing Christianity make any change in their social position. There are about 35,000 Brahmins, whose influence is very great in the country, and they have proved themselves to be emphatically *its curse*. There are also nearly 200,000 Syrians and Romo-Syrians, chiefly in the northern part of the kingdom where the Missions of the Church Missionary Society are established, who keep up a form of Christianity, but manifest none of its power. The Mohammedans, mostly Lubbeys, numbering about 60,000, live chiefly in towns on the coast, and are actively engaged in trade. It may be as well to state here that of all these classes, the Shánárs (who are most numerous in the southern part of the country) the Elavers, and some of the slave-castes have been almost alone reached by the Gospel; the converts from among the higher classes having been very few. To the poor and despised of the land, the Gospel has been preached, as it was by our Saviour, and many of these have received it; while it has been rejected by the proud Brahmin, the bigoted Mohammedan, and the worldly, covetous Nair.

The Mission amongst this people was commenced about the year 1806 by Mr. Ringletaube, a native of Prussia, who sailed from Copenhagen in a Danish ship in April 1804; and, landing at Tranquebar, spent some time in consultation with the Danish Missionaries there. Finding that there were some professing Christians in Tinnevelly, in a very neglected and destitute condition, and a large heathen population both there and in Travancore, for whose salvation no efforts were being made, he resolved to labor in those parts. The spirit in which he entered alone on this great work may be gathered from a letter written to the Directors of the London Missionary Society, before leaving Tranquebar. In this he says, "I am one of the greatest cowards that ever went forth shod with the preparation of the Gospel, but the Lord in mercy comforts my wretched Pariah heart more and more, as I approach the field of action. He has indeed appeared for us, whom shall we fear? and if we fall in the heat of the battle, before success decides in favor

of our beloved Leader, we shall only be sorry that we cannot *die ten times for Him.*"

After remaining some time at Palamcottah, Mr. Ringletaube set out, accompanied by an old Tanjore Catechist, preaching the Gospel along the coast from Tuticorin to Cape Comorin. Then, traversing the kingdom of Travancore, he proceeded to Cochin, where he was kindly received by Colonel Macaulay, the British Resident, who promised to give him all the assistance in his power, and procured from the Dewan permission for him to erect a Chapel in the Travancore territory. After this, he spent some time itinerating through the Tinnevelly country, endeavoring to rectify abuses, and to purify the professing Church as far as lay in his power. He was no doubt a man possessed of many eccentricities; but he appears to have labored earnestly and faithfully, rejecting (as he says in one of his reports) many candidates for baptism, because he suspected they had only worldly advantages in view, and constantly insisting that converts to Christianity are liable to the same public services and burdens as before—a doctrine which could not be very palatable to a naturally idle and deceitful people.

Up to the year 1810, Mr. Ringletaube's labors had chiefly been carried on in the Tinnevelly district, especially in those parts along the coast now occupied by stations of the Gospel Propagation Society. He then came to reside in the Fort of Udiagherri, about five miles from the present station of Neyúr, having been detained in Palamcottah longer than he intended by the war then going on in Travancore. In 1812, he settled at Miládi, a little east of Nagercoil, and now one of the chief out-stations of that Mission. In the prosecution of his work, he opened places of worship at seven different stations, which he constantly visited, commenced school operations, and exerted himself in many ways to diffuse a knowledge of the Gospel among the people. Up to 1812, he had baptized about 700 persons, who had renounced idolatry and embraced Christianity; but it is probable that the ordinance of baptism was then administered much more readily than it has been of late years, as the general practice of the later Missionaries has been only to administer the ordinance to those adults who are considered suitable for admission to the Lord's Supper, and the full privileges of Church membership, and to their children. In 1816, Mr. Ringletaube relinquished his connexion with the Mission, partly on account of failing health.

The Directors then appointed the Rev. Charles Mead to labor in travancore. He arrived at Miládi in the beginning of 1818, and was joined in September of that year by the Rev. Richard Knill, the state of whose health had compelled him to leave Madras. They then went to reside at Nagercoil, in a house presented to the Society for the use of the Mission by the Ranee, through the influence of Colonel Munro; who, during the time he was British Resident, warmly patronized the Missionaries, and rendered substantial services to the Mission. Through his influence, a grant of 5000 Rupees was made by the Ranee for the purchase of paddy-fields for the benefit of the Mission, by the produce of which the Seminary at Nagercoil, established in 1819, is still mainly supported. It was about this time that large numbers of the people renounced heathenism, and put themselves under Christian instruction. There appear to have been about 3000, chiefly of the Shánár caste, besides 900 who were in connexion with the Mission when Mr. Ringletaube left it. There can be no doubt but that many of these were actuated by worldly motives only. They probably thought that a connexion with Europeans, who were friends of the powerful British Resident, would prove the means, of delivering them from some of those oppressions they had long endured from the higher classes, and generally improve their worldly position

and circumstances. The fact that Mr. Mead, for some time, occupied the post of Judge in the Zillah Court at Nagercoil may have had much to do with this large addition to the Christian community.

Mr. Knill, after labouring zealously for little more than a year, was compelled by ill health to leave for England; but in December 1819, the Mission was strengthened by the arrival of the Rev. Charles Mault; and in 1820, by the appointment of Mr. Ashton as an Assistant Missionary. The Mission continued from that time to spread rapidly, and, whatever may have been the motives of many who joined the Mission, there can be no doubt but that, by the preaching of the Gospel, the instruction imparted in the Schools, and other efforts, great and lasting good was effected. At the same time it is to be feared, that, from the Missionaries not having strictly required the abandonment of all heathenish customs, and not having insisted on the people doing more for the support of the Gospel among themselves, some evil was mixed with this good, which it may take long to eradicate. To show the progress of the work about this time, it may be mentioned that in 1822 there were only 9 congregations; in 1823, they were increased to 29; and in 1824 to 48.

In 1827, a Deputation was sent from England to visit the Society's Missions in India. They recommended the formation of another head-station, which was fixed at Neyúr, about four miles from the town of Travancore, the ancient capital, to form the head-quarters of the western division of the Mission; those of the eastern division being still at Nagercoil. Mr. Mead then took charge of the western division, leaving Mr. Mault in charge of the eastern. There where then in the two divisions 2,840 professing Christians, and 32 native teachers; the numbers in each division being about equal. For some years after this, there was much fluctuation in the numbers of those under instruction, partly owing to a violent persecution to which the native Christians, chiefly in the western division, were exposed, in which, the Heathens, Mohammedans, and Romanists, alarmed at the progress of the new sect, and envying the better position those belonging to it began to occupy in the country, joined to effect its overthrow. But though these disturbances led to the withdrawal of some, and a few chapels were burnt down, the work of the Mission was not seriously interrupted, and in 1830, there appear to have been in connexion with the two divisions of the Mission 110 Congregations, containing upwards of 4000 individuals.

The Village Schools, which had been commenced on a very small scale by Mr. Ringletaube, continued to increase from time to time, so that in 1830, there were in both divisions 97 Schools, containing upwards of 3,100 Scholars. Boarding Schools, both for boys and girls were early established, and proved eminently useful. That for girls, long under the care of Mrs. Mault at Nagercoil, has been the means not only of training many girls in habits of order, cleanliness, and industry, but of bringing many into the Church of Christ. This School has been in a great measure supported by the profits from the sale of the beautiful lace manufactured by the girls in the School. There have also been such Schools at Neyúr, Párachâley and Sándhapuram; which have done much to elevate the females in connexion with the Mission, and have all proved nurseries for the Church.

Printing Presses were established at a very early date, both at Nagercoil and Neyúr; at which large numbers of Scriptures, Tracts, Catechisms, and School Books have been printed. Most of these were prepared by the Missionaries, and proved a great help to them in their labors. These two Presses have recently been united at Nagercoil.

In 1830, the Rev. William Miller joined the Mission, having been for a short time previously in charge of the station of Quilon during the absence of the Rev. J. C. Thompson. In 1831, the Seminary was re-organized, and placed under the care of Mr. Roberts; who was afterwards, and till very recently, Head Master of the Rajah's School at Trivandram. There were then in it 26 youths, who were receiving such an education as might fit them for Mission situations, if found suitable in other respects.

As most of those who had joined the Missions had been from among the Shánárs, or those of other castes reckoned as the lower castes of the country, the Missionaries were much encouraged by the conversion in 1839 of a Brahmin, who, notwithstanding much opposition from his relatives, and much persecution and ill treatment from the heathen, has continued steadfast to the present day, boldly preaching the Gospel of Christ, and highly respected by all around.

In 1833, the Mission was reinforced by the Rev. Charles Miller, who labored in the eastern division of the Mission, and after a course of unwearied exertion, and much usefulness, died in 1842 at Poonamallee; where he had gone to endeavour to recruit his health. The Mission also sustained a great loss in 1838 in the death of the Rev. W. Miller; but in that year it was strengthened by the arrival of the Rev. James Russell, the Rev. John Abbs, and Mr. Ramsay—who was sent out as a Medical Missionary, but did not long continue connected with the Mission. In 1840, there were in the two districts about 15,000 Professing Christians of all ages, and in the Schools, about 7,540 children, of whom 998 were girls. Mr. Abbs, who had been superintending the western portion of the Neyúr division, removed in 1843 to Párachâley, about 15 miles west of Neyúr, and has continued his labors there without interruption to the present time.

In 1842, the Nagercoil Mission was again strengthened by the arrival of the Rev. John Owen Whitehouse, who immediately took charge of the Seminary, in which he labored with much success. Many young men have been there trained under his care, who have not only made considerable attainments in various branches of knowledge, but have manifested real piety, and an earnest desire to do good to the souls of others. In 1846, the Rev. Ebenezer Lewis joined the Nagercoil division of the Mission, having previously labored six years at Coimbatore and Madras. This division was then sub-divided into three districts, Nagercoil, James-town, and Sándhapuram, under the care respectively of Mr. Mault, Mr. Russel, and Mr. Lewis.

In 1853, Mr. Mead retired from the Neyúr Mission, and his place was supplied by the Rev. Charles C. Leitch, a Medical Missionary of high promise. He came to the Mission when it was in circumstances of peculiar difficulty and complication; but by his great energy, and devotedness, and his earnest and unwearied labors, both as a Minister of the Gospel and as a Medical practitioner, he became through the Divine blessing, the means of great good to the people; and there seemed every prospect of a career of great and increasing usefulness before him, both among professing Christians and the heathens, when he was suddenly cut off in August 1854, having been carried out to sea and drowned while bathing on the coast. The writer of this notice had, only two months before, joined him in his work having been previously stationed rather more than three years in Madras. Mr. Leitch had opened a Dispensary in May 1853, where thousands of all castes received medicines and Surgical assistance, and where the Gospel was regularly made known. At the time of his death, he had nearly completed the building of a Hospital, in which he might better attend to the cure of the bodily diseases of his patients, while he strove to lead them to the Great Physician of souls.

In January 1855, the Mission was again weakened by the departure for

England of Mr. and Mrs. Mault, rendered necessary by Mrs. Mault's exceedingly infirm state of health, brought on by 35 years unremitting labors. In 1856, both Mr. Russel and Mr. Lewis were obliged to leave the Mission, for a time, on account of failure of health; but the Mission was re-inforced by the arrival of the Rev. John J. Dennis. In 1857, Mr. Whitehouse was also obliged to leave for England on account of ill-health; and, as no further reinforcements have been received, it has been of late exceedingly difficult to keep up the ordinary operations of the Mission.

As the course of action pursued in these Missions will be pointed out in another paper, in which some of the advantages and disadvantages of that course will be shown, and some suggestions made as to the efficient working of such Missions, it will not be necessary to enter on it here. It may be sufficient to state, in conclusion, that strong efforts have of late been made, especially in some districts, to exercise a stricter discipline; and not only to remove all unworthy and inefficient agents, but to purge the Mission of all those who do not at least show their desire to know the truth by a regular attendance on the means of grace, and by walking in accordance with Christian rules. By this exercise of discipline, the number of those nominally connected with the Mission has been somewhat diminished, but the Mission has been greatly benefited. Of those who have joined the Mission at various times, it is probable that few came from having first experienced a change of heart, or even from having an earnest desire to learn the truth; but by the preaching of the Gospel, the inculcation of Christian truth by means of Catechisms, the teaching imparted to the young in Schools, especially in Boarding-Schools, and other means used, many, we believe, have been brought to Christ, some of whom are doubtless now rejoicing in His presence, and others are still, with weak and faltering steps it may be, but humbly and sincerely, walking as His disciples here below. We cannot know what is in the heart, and in most cases can only rejoice with trembling, still we have reason to hope that most of those received as Church members are true Christians, and a good number too of those who have not yet been received into the Church appear, though often very ignorant, to be building on the true foundation. Still the proportion of spiritual to nominal converts is very small, and we need of all things an abundant outpouring of the Holy Spirit on our congregations, that the numbers who are now constantly hearing the word of life may receive it into willing and obedient hearts, and be the means of spreading it among their heathen neighbours.

The following particulars will give some idea of the present state of the Mission:—

The Mission is divided into five districts (exclusive of the Malayalim Mission district, of which a separate account is given) having at present six Missionaries, one of whom is in England, and one Assistant Missionary. There are 175 congregations, containing 14,673 adherents of all ages, 8,634 of whom are adults. Of these, 1,219 adults, and 986 children have received baptism, and 776 are members of the Church. 1,493 males, and 708 females (exclusive of children now in schools) are able to read the Scriptures. These congregations are instructed by 116 Catechists, with some Assistants, and all have regular lessons in Catechisms, or on Scripture subjects given them during the week; in which they are examined on the Lord's Day, in connexion with one of the services.

The Seminary at Nagercoil contains 105 pupils, 37 of whom are heathens or Romanists, and 51 Christian boarders; and there are also Boarding-schools for boys at Neyúr and Páracháley, with 25 pupils. There are 239 girls in Boarding-schools, viz. 59 at Nagercoil, 30 at Neyúr, 30 at Páracháley, and 120 at Sándhapuram. In these, the Scriptures are not only diligently and

thoroughly taught daily, but a considerable knowledge of History, Geography, Arithmetic and Elements of Natural Philosophy is imparted, chiefly in the Vernacular, while the girls are trained to habits of cleanliness and industry. They are all taught plain sewing, and some are taught lace, crotchet or embroidery, by the profits of which the Schools are partly supported.

In the villages there are 128 Schools for Boys and 39 for girls, taught by 135 Schoolmasters and 39 Schoolmistresses. In the Boys' School there are 5001 Scholars, 1,278 of whom are the children of our Christians, the remainder being Heathens, Romanists, &c. In the Girls' Schools there are 1,218 Scholars, of whom 926 are the children of our Christians, and the rest Heathens and Romanists. In these Schools there is given an elementary education in Scripture, Geography, Grammar, Arithmetic and Writing, all in Tamil; and of late a considerable advance has been made in the amount of instruction imparted, and a better class of teachers is being trained for the work. Altogether there are 6,534 children (5,077 boys and 1,457 girls) being taught in the Mission, 2,520 of whom are the children of our congregations. For the more efficient carrying on of the Village Schools, 115 Inspecting-Schoolmasters are employed, who have had a superior education, and, either alone or in company with the Missionary, regularly visit and examine the Schools, and are also employed, under the Missionarys' superintendence, in instructing the Schoolmasters, when they assemble at the Head stations on one day in each week.

There is a Tract and Book Society entirely supported by the contributions of the people, which amounted in 1857 to Rs. 654; a Branch Bible Society, to which the people gave in 1857 Rs. 368, an Auxiliary Missionary Society, for the repairs of Chapels and Schools, and the support of some Catechists especially appointed, the contributions to which amounted in 1857 to Rs. 1,650. There are also Dorcas and Poor Funds, by which many of the poor in the congregations obtain help in clothes or money in their time of need, to which contributions were made by the people in 1857 amounting to Rs. 376. Rs 252 were also raised by the people for the sufferers by the mutiny in the north. There is also a Widows' Fund established at Nagercoil, and one at Neyúr, to which most of the Mission Agents and some others of the people subscribe, by means of which the Widows of Subscribers receive small sums monthly for life.

These particulars are mentioned to show that Christianity is working among the people as a *power*, enlightening the mind, enlarging the heart, and leading gradually to a higher state of civilization and happiness.

May the "little one become a thousand, and the small one a strong nation." The Lord hasten it in His time!

FREDERIC BAYLIS.

THE SOUTH TINNEVELLY MISSION,

CHURCH MISSIONARY SOCIETY.

BY THE REV. E. SARGENT.

Its Progress and Present State.

THE formation of the Church Missionary Society's Mission in Tinnevelly is under God, associated with the worthy name of Hough, a Chaplain of the Honourable East India Company, who, besides performing his direct duties as Chaplain at the station, assiduously laboured to make known the Saviour's name among the heathen around. He seems not only to have aided the work by supplying means for building Schools and paying the teachers, but his interest in the work was of that active and practical kind which induced him to set about acquiring the language, and composing Christian books in diglot, Tamil and English, which for a while were the only ones of the kind known in that part of the country. To this day there are places many miles distant from Palamcotta, remote from all attractions of scenery or society, where his visit as a Christian Minister is still remembered.

I am now referring to a period between the years 1817 and 1820. In 1818 he opened an English School and two Tamil Schools in small temporary buildings. In 1820 he secured a spacious piece of ground in the centre of the town of Tinnevelly, and erected on it an English and Tamil School. With reference to these events he says, "This may be regarded as the commencement of that station."

The Christian Knowledge Society, who may be said to have already entered upon the ground since Schwartz' first visit to the place in 1771, were unable to supply the demand for Christian teachers and Schools; and no European Missionary visited the place for the space of 18 years, although some four or five thousand people were receiving instruction under the few Native helpers they could supply. Mr. Hough therefore addressed the Church Missionary Society, who directed the Rev. Mr. Rhenius, and subsequently the Rev. Mr. Schmid, to proceed to Tinnevelly as the field of their future labours. The former arrived at his post in July 1820, the latter in October of the same year.

Here the active and devoted mind of Rhenius soon found scope for the errand on which he had come. Schools were established in several of the most important places, which served as centres of action from which to address the population around. These schools at first were in tha majority conducted, I believe, by Heathen masters of the Vellāla caste, and in some few instances by Brahmins. Such establishments evidently secured the silence of all violent outward opposition on the part of the higher castes, who were pleased to get an education for their children free of expense, and to provide at the same time a livelihood for the relation of some leading men in the place. So long as their own caste kept free from conversion to Christianity, they cared little, as a body, to interfere with its progress among the lower orders, except in special instances. In the smaller villages, and among the lower classes, the teachers in the schools were generally Christians.

Missionary tours to these localities were carried on with energy, and while the educational department was more especially entrusted to Mr. Schmid, the wider field was taken up by Rhenius, whose tact and winning address gradually gained for him the confidence of the lower orders, who now began

to attach themselves to him. Within five years the success was such as to cheer him with the prospect of speedy and happy results, at least among one class of the community—the *Shánárs.*

By the year 1823, 136 families, dispersed in 17 villages to the east and south-east of Palamcotta, had placed themselves under Christian instruction. Small prayer-houses, of the simplest construction, were built, and Native Catechists appointed to live among them and instruct them.

In 1824, 293 families in 18 villages were added to the list. In 1825, 514 families, in 89 villages placed themselves in connexion with the Mission, receiving Christian instruction for themselves and a free education for their children—making in all 4,300 souls, including children, renouncing heathenism, and placing themselves under the influence of Gospel teaching and discipline, within the space of five years. These were divided into 13 circles, and a Catechist appointed to each.

Doubtless a mixture of motives operated in bringing about this result. Here was a people degraded by idolatry and social position, but not slaves of the soil like others of the lower orders, nor addicted to the debasing vice of drunkenness, as is the practice among many other classes. These were redeeming features in their otherwise deplorable condition. But they had no one who cared for their good, either temporally or spiritually. An European Missionary appears among them, speaks kindly and persuasively to them; they all feel and ackowledge their demon worship to be useless, and a few perceive the excellency of the Christian doctrine, and the high destiny to which it professes to call and raise them. These are forward to learn more of what has been told them. They ask to have a Schoolmaster or teacher placed among them, and a commencement is thus made of a class of men under Christian instruction. When others saw the outward advantages which arise from association with European influence, and from having an educated man of their own class living among them as a teacher, and offering their children an education which otherwise was beyond their reach, the number materially increased of those who professed to forsake their idolatry and learn what the Gospel teaches. And among the multitude there was many a poor illiterate man who drank in with avidity what he was told of sin and of a Saviour, and who gradually showed that the Gospel is now, as ever, "the power of God unto Salvation." The character of the people too was such as is very powerfully acted on by the sympathy of numbers—few venturing to come alone, but almost invariably persuading others to come with them, from no other motive perhaps at the time than companionship. "How can I learn alone? If ten men join, we might learn together." This was in a sense the weak part of the work, and had they been left with but little instruction, and Christianity taught to consist in just a change of outward worship, it would have resulted in total disgrace perhaps to the cause of Christ. But Mr. Rhenius' principle was this—The majority of these inquirers have no proper motive for desiring instruction; but how in their present state can they know what right motives are? By God's help I will not let the opportunity which now offers itself by their wishing to have a teacher among them, pass by. The good seed of the Word shall be sown as widely as possible, and God will bless it where it pleases Him. But in every case there was the outward renouncing of Idolatry.

Then trials and persecutions would arise. Some from among themselves would oppose, because of the restrictions which Christianity placed on their proceedings, in public and private life; some, from the ill-will borne against the party from other personal causes. Some, and these among the higher classes, from their dislike of Europeans getting a standing in their village, and because

of the influence they would lose by people understanding their own rights, and being put in the way of obtaining redress for their grievances, and by forming a common and closer bond of union with each other. These trials would serve to sift the unimproveable, and in many cases to confirm others in their profession. In the meanwhile the preaching of the Gospel was vigorously applied; and whatever might have been the first motive, yet here was a door of opportunity opened for declaring and teaching the truth without restriction. This opportunity was with God's blessing assiduously improved; and in almost every place, while many showed they were but wayside hearers; or stony ground hearers, or hearers in whose heart the cares and pleasures of the world, like thorns, choked the good seed, yet there were not wanting those whose hearts were prepared by the Spirit of God, and the good fruits were manifest to all.

From the very first a system of Adult Instruction was arranged, by which every person capable of being taught was instructed in the great truths of the Gospel. For this purpose a Summary of Scriptural doctrines and duties was composed, and in every congregation committed to memory by old and young. Examinations in such lessons formed no small portion of the Missionary's labor for the day as he passed from congregation to congregation. Great caution was used not to let the people suppose that conversion to Christianity meant only a change of profession, a passage from heathenism to a visible standing in the Church of Christ; and therefore baptism was not so readily administered as some would perhaps think desirable. It was not till nearly two years after his arrival at Palamcotta that Mr. Rhenius baptized any of the converts, and then it was only two adults with their children. He was willing to teach any who came to him, whatever their motives might be; but he never baptized them till he saw that they understood all that is needful of the Gospel Scheme of Salvation, that they submitted to Christian discipline, were well reported of by the Teacher and people around, and expressed on their part a sincere desire for the ordinance.

1825—1830. Another five years (1830) and we find the number of professors nearly doubled; these now occupied 244 villages, containing 2000 families, 7500 souls, 64 Catechists, 62 Schools, 38 Masters and 24 Catechists' Schools, 1300 children (112 girls). From the materials before me I have not been able to ascertain the number of Communicants at this period. The number of Missionaries engaged in the work during this period was three.

Mr. Rhenius, in his report for this year, (1830) asks with reference to the numbers receiving Christian instruction, "Are all these 2000 families true Christians? To this we do not hesitate to answer, No—not at all. They are a mixture as our Saviour foretold that his Church would be. 'The kingdom of Heaven is like unto a net that was cast into the sea, and gathered up of every kind.' But all have renounced idolatry, and the service of devils, and put themselves and families under Christian instruction, to learn to worship God in spirit and in truth. And is not this a great blessing to them?"

The whole province was now divided into 10 Missionary Districts, over each of which an Inspecting Catechist was appointed. All the Agents were accustomed to meet once a month at Palamcotta, to give account of the state of their congregations and schools, to hear the reports of the Inspecting Catechists and Schoolmasters, to be instructed in some portion of God's Word, and to settle the secular matters of the Mission.

1830—1835. During the next five years, the same amount of increase appears to have attended the labours of the Missionaries. Schmid and Winckler

had been obliged to retire from the field, but the seasonable accession of three others enabled the work to be carried on as heretofore.

There were now (in 1835) 261 villages, containing 3,225 families, 11,186 souls, 2,198 baptized, 8,988 Candidates under instruction, 120 Catechists, 107 Schools, 2,882 children (159 girls,) and four Missionaries. And now occurred a season of internal dissension and strife for nearly three years, which worked its evil, not however unaccompanied with good. But we pass on five years farther to the year 1840. From which period, the ground hitherto parcelled out into districts, under the superintendence of resident Inspecting Catechists, began to be occupied by European Missionaries. Hitherto there were but two such stations besides the one at Palamcotta, viz. Sátthankulam, 27 miles south east of Palamcotta, and Dohnavúr, 25 miles south by west.

1835—1840. In 1840 the numbers stood as follows—354 Villages, 214 Catechists, 17,473 Souls, 4,442 Baptized, 13,031 Candidates under instruction, 776 Communicants, 187 Schools, containing 5,534 children (579 girls), 7 Missionaries.

Female education now received an impulse by the establishment of Girls' Boarding Schools in every Mission station, and by the deep and prayerful interest manifested in this department by friends at home, under the active influence of Miss Tucker, now lately called to her rest and reward.

1840—1850. We pass over a period of 10 years to 1850, during which year the returns were, 436 Villages, 182 Catechists, 23,994 Souls, 12,461 Baptized, 11,533 Candidates under instruction, 2,825 Communicants, Schools 4,389 boys, 1,856 girls, Total 6,245, 12 Missionaries.

1858. And now this year gives the following, (January 1858,) about 450 Villages, 208 Catechists, 242 Schoolmasters, 82 Schoolmistresses, 28,152 Souls,—18,094 Baptized, 10,058 Candidates under instruction—4,021 Communicants, Schools 312, children 7,431—4,854 Boys, 2,577 Girls, 114 European Missionaries, 9 Native Missionaries.*

The whole province, exclusive of those parts occupied by the Gospel Propagation Society along the coast, is divided into ten Districts, each under a resident Missionary; and to these are attached six smaller circles, in which Native Clergymen exercise the duties of Pastor. The brethren meet together every quarter in Conference, when matters of general interest are discussed, and friendly intercourse and exchange of mind promoted, with the view to carrying on the work with efficiency, harmony and economy.

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* To make this statement appreciable, I subjoin a Summary of the Census of Tinnevelly as taken in the year 1856.

Brahmins,	51,566
Súdras,	680,796
Shánárs,	176,640
Pallars,	145,683
Pariahs,	71,961
Chucklers,	18,378
Moor people,	76,345
Christians,	46,047
	1,267,416

N. B.—The Government officials, having placed all the Roman Catholic fishermen in the class of Hindu Súdras, reduced the total of Christians. Could this have been an undesigned mistake?

The Catechists and Masters meet at their respective Missionary Stations for mutual intercourse and instruction, at least, once a month, in some places twice, and in others, where there is not much ground to travel over, four times a month. Where this system is more or less sustained, the order and efficiency of the Agents are proportionably manifest.

The people of the several congregations in a District have the opportunity of meeting at their respective Missionary Stations once or twice in the year, for the anniversaries of their local Societies; and a general meeting is held twice in the year at Palamcotta, as the more central Station, for the general business of the several Societies, and the Examination of the several Educational establishments. The Societies referred to, are

1. The *Dharmasangam*, commenced in 1830. The formation of this Society arose from the following circumstances. When at the first, under Mr. Rhenius, the Gospel began to take effect among the people, especially in those places where the upper classes had the landed property in their possession, every obstacle was thrown in the way of allowing us ground for Schools or Churches, and for the houses of the teachers. Under this necessity, it was proposed that the Christians should help one another in this matter, by raising a fund for the purchase of land, whereon without let or hindrance the people might build, and worship God in peace. In several instances, Christian men possessing land made over as free gifts to this Society small parcels of ground in suitable localities, to which parties who were persecuted by the heathen might come and settle. For the occupation of the land held by each family in such settlements, a yearly sum of money, equal in amount to what they would have paid for the land of the heathen land owners, was settled; and this rule is strictly enforced. The revenue thus obtained, enables the Dharmasangam to relieve the Church Missionary Society of all expense for building Churches, Schools, and the houses of Catechists and Schoolmasters in these localities. It is in fact a kind of Missionary Endowment Fund. The value of the property thus realized amounts now to about 13,220 Rs.
The number of Churches and Prayer Houses built by this fund is 52, Schools 15, 36 houses for Catechists and Masters, besides giving a grant of 1000 Rupees to the Endowment Fund for Native Pastors. The number of families occupying the land belonging to this Society is 1,550.

2. The *Catechists' Widows' Fund* was instituted in 1834. The necessity for such a fund was soon felt by the Agents themselves. By the rules of the first constitution it was hardly self-supporting; but that defect has been subsequently removed, and provision is now made for four grades of Subscribers. The general principle of this fund is that a sum equal to four months' pension be paid as entrance money, and monthly subscriptions to the amount of one-sixth of the pension. In case of the widow dying the benefit is continued to the children till they attain the age of 14. The number of widows and children now supported by this fund amounts to 25. The Capital in hand is Rupess 15,706-11-0.

3. *Endowment Fund for Native Pastors.*—This was instituted in the year 1850, to supply means for the support of their own spiritual teachers, and relieve the Parent Society. The funds are raised solely from the Natives, the Parent Committee guaranteeing an equivalent amount to that raised by them. The present value of the fund raised in Tinnevelly amounts to 8,012 Rs.

4. *The Missionary Aid Society.*—This was instituted in 1855, to supply means

for carrying on Mission work among the heathen, especially in North Tinnevelly, in connexion with our Itinerant Brethren. The collections made on behalf of this Society are not added to the general funds of the Church Missionary Society, but expended direct on Catechists and Preachers sent forth for this special object. The amount raised during the three years this Society has now been working is Rs. 1,742-10-7.

5. *Church Building Fund*, commenced in 1840. Most of our places of worship are of the very rudest construction. Gradually substantial edifices are rising up in different parts of the country. The first object is to get a suitable Church in the Station where the Missionary resides, then to build others in places where needed, in the more populous neighbourhood. The grants from the Society being of course limited, the people have endeavoured to do what they can for themselves by a donation from every family to this fund, equal in amount to what may be considered a fair day's earnings in the year. Some give 2 Rupees, others less, down to 6 pice. The annual income to this fund for 1857 was Rs. 1,475-12-10, besides Rs. 835-11-5 for lighting of churches.

6. The *Bible* and *Tract Societies* are also supported by contributions from our Native Converts. The objects of these Societies need no comment. But I would remark that since the establishment of the Printing Press in Tinnevelly in the year 1847, we have published 63 Tracts, and 171 numbers of a Monthly Magazine. The Total copies of tracts published amount to 429,814.

7. The *Tinnevelly Book Society*.—The principle of this Society is to publish books useful for our people generally, and to supply them at the cost price. None are given away gratuitously—except occasionally in rewards to School children. The books published by this Society, are the following.

1.	Watts' Scripture History, 450 pages, ...	2500 copies.
2.	Bunyan's Holy War, 266 pages, ...	2000 do.
3.	Geography and History of the Holy Land with Maps, 2 Editions, 264 pages, ...	1500 do.
4.	Ancient History of Egypt, Babylonia and Media, 130 pages, ...	1500 do.
5.	Book of Common Prayer, exclusive of the Occasional Services and Psalms, 120 pages, ...	10,000 do.
6.	Occasional Services, from the Common Prayer Book, 108 pages, ...	3000 do.
7.	Hymn Books, 2 Editions, 190 pages, ...	5000 do.
8.	Sacramental Meditations, 144 pages, ...	3000 do.
9.	Ancient History, Epitome, 205 pages, ...	2000 do.
10.	Church History, 154 pages, ...	1000 do.
11.	Religious Anecdotes, 203 pages, ...	1000 do.
12.	Analysis of New Testament, 137 pages, ...	1000 do.
13.	Sermons on the Creed, 258 pages, ...	1000 do.
14.	Exposition of the Articles of the Church of England, 262 pages, ...	1000 do.
15.	History of Mahomet, 344 pages, ...	1000 do.
		36,500 Vol.

Educational Establishments.

1. *Preparandi Institution.*—From the first, as each Missionary Station was formed, the Missionary took under his instruction young men who gave promise of

being useful as Christian teachers, and sent them out to labour as opportunity offered. The demand upon each Missionary's time for such work as this, rendered it at length desirable to form one Central Establishment, and to assign a Missionary to this particular work. This Institution was accordingly commenced in July 1851, and since then 177 students have been admitted. Of these,

41 have been sent out as Catechists.
45 have been sent out as Schoolmasters, of whom 14 have since been employed as Catechists.
4 transferred to the Vernacular Training Institution.
21 left on account of sickness and other private causes.
15 were dismissed for incompetency, or improper conduct.
2 died.
49 still on the rolls.

177

This Institution is designed chiefly for spiritual agents, and the course of instruction is more especially theological.

2. *Vernacular Training Institution.*—This Institution was established in the beginning of 1856, with the view of preparing men for the office of Schoolmasters, and introducing the Training System throughout the Tinnevelly Districts. A Model School of 30 boys, and a Practising School of about 25 boys, are attached to this establishment. The higher department is called the Normal School, and consists at present of 40 students. The number of men who have been sent out from this establishment as Schoolmasters is 31.

3. *Native English School*—established in 1844 for the purpose of giving a liberal education to the higher classes of Hindoos. It is conducted wholly on Christian principles, and God has acknowledged the work by making it the means of conversion to several young men. The number of youths, who have entered this school since its commencement is 1802. The present number on the rolls is 92.*

4. *A Boys' and Girls' Boarding School*, varying from 25 to 60 children in each, is attached to each missionary Station throughout the district; and every village in which there are at least a few Christians, and in which a sufficient number of children will attend, has also its *Vernacular Day School*. In this latter description of schools the course of education is of the most elementary character; but in proportion as our agents improve, this class of schools will improve also. Of the number of children who thus attend our schools, 4935 are Christians, and 2496 are Heathen and Mahommedans. Distinguishing them by their sex, 4854 are boys and 2577 are girls. Total, 7431.

The Number of Brethren who have, since the commencement of the Mission, been called to labour in connexion with the C. M. Society in Tinnevelly is 32. Of these 6 have been transferred to other Mission fields, 6 withdrew on account of illness and other causes, 6 died in the prosecution of their labours, 1 is on furlough in England, and 13 are at present at their Stations, 10 as Resident Missionaries, and 3 as Itinerants.

The average Number of Years which each Missionary has laboured, taking one with the other, is above 9. The number of Native Ordained Brethren is at present 9; but it is hoped that considerable increase will be made to this body of labourers in the course of another year or two.

* There is also a Talook School in the Northen part of the District at Strivillipútthur, established in March 1856, into which about 80 boys have been received.

An inspired Writer has supplied us with one mark by which to judge of the progress of the Gospel in a given place. It is recorded in Acts xix. 19, 20. "Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed." Now I have no doubt that if the idols which have been demolished, and the appendages of demon worship which have been at different times given up to the Missionaries, in Tinnevelly were taken into account, they would amount to several thousand Rupees.

But, added to this, the Yearly Contributions from our native Christians for religious purposes, form no small item in our Mission accounts. For the year 1857 they amount to Rs. 7,698-8-8. Now knowing as we do the tenacity with which every native holds his money, is it not reasonable to consider the liberality of our converts an evidence, to some extent, that they value the Christian privileges which by the goodness of God they are permitted to enjoy? Allowing a very wide margin for the contributions from our paid native agents, I calculate that at least 4700 Rupees were last year given by men who receive no pecuniary aid whatever from the Church Missionary Society. And so far as it goes, this is in my estimation a proof that in Tinnevelly the Word of God is growing and prevailing. See the annexed table.

This dry statement of figures will not, I fear, be interesting to all minds, but the subject before us is one, not of sentiment or speculation, but matter of fact. True it is that no amount of figures proves the condition of *true Religion;* that must rest on its own intrinsic evidence. But taking the lowest view possible, is it not a great point gained, that go in almost any direction from a Missionary Station, we come to villages in which, more or less, individuals professing the Gospel reside, who have given up all connexion with idolatry, who hear and learn the Word of God daily, who unite daily in Christian worship, who place themselves under moral discipline, who contribute liberally of their small means for the support of religious objects, and who afford the Missionary the full opportunity of acting towards them the part of a Christian pastor? Is it not a great point gained that, whereas hitherto our heathen Múnshís have been proof against all the influences of the Gospel, and secretly and indirectly our greatest hindrances, we have six from among this class of men in Tinnevelly who embrace the Gospel, and break off from all their heathen connexions—besides several others of highly respectable families, giving up, as it were, their all to profess Christ? And if under all these appliances *one soul* had been saved, as it is not unreasonable to suppose, say, have we not cause to thank God? A Christian Writer has somewhere observed, that the eternal salvation of one soul is higher in importance and more extensive in results than the temporal well-being of the whole human race. But we have every ground to believe that not one only, but many souls during the 40 years of the past Mission history in Tinnevelly, have passed from death unto life, have felt and manifested the transforming power of the Gospel, and have witnessed to the faithfulness and grace of the Saviour in their dying moments.

The Tinnevelly brethren are fully alive to the fact that Christianity is as yet only in an infant state in Tinnevelly. Only about one in thirty has been as yet brought under the influence of Christian teaching, and of these there are many who are still very ignorant, and but barren professors. They thankfully acknowledge however that, under God, the encouragement they meet with in many instances of true piety in humble life, the open door that is before

	VIII. [Mis]cellaneous.		Total.		
	A.	P.	RS.	A.	P.
Palan	6	9	712	5	9
Meng	6	8	1180	8	2
Asirv	0	2	461	14	10
Sátth	13	6	552	5	3
Prag	2	0	286	11	8
Kadá	14	0	505	9	9
Dohn	10	0	717	12	4
Suvis	1	11	791	0	6
Pane	0	0	514	2	2
Pann	4	7	458	7	8
Nall	15	0	907	11	6
Sura	5	6	442	14	10
Siva	11	1	167	0	3
	11	2	7698	8	8

… 31, 1857.

DISTRICTS.	IV. SCHOOLS.								
	Boys.		Girls.			Average Attendance.			Total Boys and Girls.
	Romanists, Heathens and Mahommedans.	Total.	Protestant Christians.	Romanists, Heathens and Mahommedans.	Total.	Boys.	Girls.	Total.	
Palamcotta Preparandi Institution,............	...	54	...	...	...	52	...	52	54
Do. Vernac, Train. Inst.	10	101	25	5	30	89	29	118	131
Do. N. E. School,.........	104	117	...	...	..	117	...	117	117
Do. District,...............	148	187	76	1	77	139	60	199	264
Alvarnéri,...............do...	31	156	105	6	111	95	88	183	267
Mengnánapuram,.....do.	120	452	392	13	405	344	322	666	857
Ásirvádhapuram,......do.	53	179	131	2	133	124	106	230	312
Sátthankulam,.........do.	188	388	276	8	284	300	206	506	672
Pragásapuram,.........do.	11	126	121	...	121	94	92	186	247
Kadáchapuram,.........do...	80	275	243	22	265	203	199	402	540
Suviséshapuram, ...do...	187	495	340	26	366	369	270	639	861
Dohnavúr,...............do...	275	435	140	49	189	293	129	422	624
Paneivilei,...............do...	317	468	178	13	191	300	162	462	659
Pannikulam,.............do...	286	450	110	22	132	299	91	390	588
Nallúr......................do...	220	540	139	9	148	349	103	452	688
Surandei,.................do...	155	269	99	6	105	202	86	288	374
Sivagási,..................do...	71	101	17	3	20	74	17	91	121
North Tinny. Itinerancy	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Statement of Sums raised by Native Christians in connection with the Tinnevelly Mission of the Church Missionary Society, during the Year 1857, not including those contributed from other sources.

DISTRICTS.	I. Missions. C. M. S.			II. Church Building and Repairs.			III. Lighting of Churches, and Church Fees.			IV. Communion Alms.			V. Endowment Fund.			VI. Poor Fund.			VII. Widows' Fund			VIII. Miscellaneous.			Total.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Palamcotta and Alvarnéri,	194	3	11	85	11	8	66	5	0	40	8	6	41	7	7	57	11	10	62	14	6	163	6	9	712	5	9
Mengnánapuram,	304	11	11	317	8	0	107	2	0	87	0	9	100	0	0	76	14	10	75	12	0	111	6	8	1180	8	2
Asirvádhapuram,	60	6	0	126	6	9	57	4	0	18	9	8	50	0	0	37	10	11	52	9	4	59	0	2	461	14	10
Sátthankulam	60	6	9	161	5	0	57	0	0	21	13	0	50	0	0	34	8	0	43	7	0	93	13	6	552	5	3
Pragásapuram,*	33	14	0	82	13	8	40	4	0	30	0	0	0	0	0	24	0	0	25	10	0	50	2	0	286	11	8
Kadáchapuram,	100	0	0	148	9	2	47	11	6	32	3	4	0	0	0	20	15	5	53	4	0	102	14	0	505	9	9
Dohnavúr,	59	12	0	45	3	4	40	0	3	17	4	8	35	2	2	32	4	1	75	7	10	412	10	0	717	12	4
Suviséshapuram,	98	5	1	89	9	4	68	6	0	0	0	0	31	13	6	193	8	0	72	4	8	217	1	11	791	0	6
Paneivilei,	208	0	4	60	12	10	86	8	0	13	1	0	0	0	0	30	11	0	45	1	0	70	0	0	514	2	2
Panneikulam,	77	6	2	45	8	0	52	14	0	19	14	11	0	0	0	17	12	0	52	12	0	192	4	7	458	7	8
Nallúr,	89	8	0	274	15	4	112	4	8	0	0	0	34	14	9	109	7	7	86	10	2	199	15	0	907	11	6
Surandei,	0	0	0	22	14	1	55	0	0	8	4	4	121	14	4	36	12	7	53	12	0	144	5	6	442	14	10
Sivagási,	26	2	5	14	7	8	15	0	6	5	7	3	0	0	0	27	9	4	39	10	6	44	11	1	167	0	3
Total Rs...	1306	12	7	1475	12	10	835	11	5	294	3	5	485	4	4	699	13	11	739	3	0	1861	11	2	7698	8	8

* Copied from previous Returns.

Statistical Returns of the Tinnevelly Mission of the Church Missionary Society, for the Half-year ending December 31, 1857.

DISTRICTS.	I. AGENCY.									II. UNDER CHRISTIAN INSTRUCTION.									III. RELIGIOUS ORDINANCES.									IV. SCHOOLS.										
										BAPTIZED.				UNBAPTIZED.					NUMBER OF BAPTISMS.				NUMBER OF COMMUNICANTS.						BOYS.			GIRLS.			AVERAGE ATTENDANCE.			
	First commencement of operations.	Missionaries.	Towns or Villages occupied.	Churches and Prayer Houses.	Native Ministers.	Catechists.	Readers	Schoolmasters.	Schoolmistresses.	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	Total.	Men.	Women.	Children.	Total.	Men.	Women.	Total.	Marriages.	Burials.	No. of Schools.	Protestant Christians.	Romanists, Heathens and Mahommedans.	Total.	Protestant Christians.	Romanists, Heathens and Mahommedans.	Total.	Boys.	Girls.	Total.	Total Boys and Girls.
Palamcotta Preparandi Institution,	1844	1	...	...	..	.	...	4	.	..	..	.	...	.	...	..	.	.	..	...	...	...	.	.	.	..	..	1	54	...	54	..	...	.	52	..	52	54
Do. Vernac. Train. Inst.	1856	..	...	...	..	.	..	7	2	.	.	...	.	.	...	...	.	..	..	...	..	..	.	..	..	..	...	4	91	10	101	25	5	30	69	29	118	131
Do. N. E. School,	1844	..	...	...		..	..	6	.	..	.	...	...	...	.	..	..	.	..	..	..	..	..	.	...	.	..	1	13	104	117		..	.	117	..	117	117
Do. District,	1817	1	14	8		1	2	7	4	218	210	331	759	18	30	50	98	857	1	2	14	17	108	91	199	5	16	7	39	148	187	78	1	77	139	60	199	261
Alvarnéri, ... do.	1835	...	11	10	1	..	6	5	5	166	151	279	596	130	144	176	450	1406	11	5	28	44	60	72	132	10	19	11	125	31	156	105	6	111	95	88	183	267
Mengnánapuram, ... do.	1839	1	60	38	1	7	14	30	9	825	791	1284	2900	398	327	429	1062	3962	3	3	77	83	189	298	487	19	38	30	332	120	452	392	13	405	314	322	660	857
Asirvádhapuram, ... do.	1845	..	22	17	1	3	6	13	3	332	309	537	1178	84	89	112	285	1463	13	10	37	60	102	113	215	5	10	17	128	53	179	131	2	133	124	106	230	312
Sátthankulam, ... do.	1832	..	27	28	1	5	8	12	11	351	426	719	1496	247	260	484	991	2487	2	1	13	46	96	159	255	17	25	24	200	188	388	276	8	284	300	206	506	672
Pragásapuram, ... do.	1833	..	10	7	1	2	3	3	2	316	306	524	1146	66	82	55	183	1329		.	9	9	71	165	236	5	6	6	116	11	126	121	...	121	94	92	186	247
Kadáchapuram, ... do.	1844	...	18	13	1	3	8	8	4	413	465	618	1496	33	35	77	145	1641	1	7	20	28	258	384	642	7	22	12	195	80	275	243	22	265	203	199	402	540
Suviséshapuram, ... do.	1840	1	42	37	..	11	9	26	15	556	576	845	1977	390	359	577	1326	3303	5	5	32	42	166	224	390	13	39	44	308	187	495	340	26	366	369	270	639	861
Dohnavúr, ... do.	1826	1	52	38	...	5	7	20	4	352	364	570	1286	238	258	398	894	2180	5	4	41	50	94	93	187	4	37	30	160	275	435	140	49	189	293	129	422	624
Paneivilei, ... do.	1843	1	38	33	..	6	16	22	9	364	375	516	1285	75	101	169	315	1630	1	2	28	31	177	168	345	.	57	27	151	317	468	178	13	191	300	162	462	659
Panneikulam, ... do.	1848	1	59	43	1	5	18	29	2	353	298	357	1008	301	293	427	1021	2029	6	5	28	39	156	137	293	7	23	30	170	286	456	110	22	132	209	91	390	588
Nallúr, ... do.	1844	1	101	52	1	5	29	21	2	488	500	638	1626	722	723	908	2353	3979	9	17	59	85	160	175	335	46	95	34	320	220	540	139	9	148	349	103	452	688
Surandei, ... do.	1847	1	25	22	1	6	10	13	8	239	251	347	837	100	96	151	347	1181	.	1	20	21	111	106	217	3	31	21	114	155	269	99	6	105	202	86	288	374
Sivagási, ... do.	1856	...	44	31		6	10	19	2	160	141	203	504	168	152	238	558	1062	18	11	33	82	53	35	88	...	19	11	30	71	101	17	3	20	74	17	91	121
North Tinny. Itinerancy.	1854	3		.	..	2	...	3	.	...	...	...	...	...	.	...	...	..	..	...	...	...	...	..	...	...		2	...	55	55	..	..	..	55	.	55	55
Total		12	523*	377	9	67	144	248	82	5133	5163	7798	18,094	2878	2929	4251	10,058	28,152	75	73	469	617	1801	2220	4021	141	428	312	2543	2311	4854	2392	185	2577	3498	1960	5458	7431

* Exclusive of 1386 Villages under Systematic visitation in the Itinerancy.

them on all sides for proclaiming the Saviour's name, the Scriptural Education which they can freely impart to the young, the harmony and brotherly feeling which pervade the body of labourers, have made their field a happy one; and they gratefully acknowledge too the obligation which lies upon them, to work with a good will, giving thanks to God for all He has done for them and by them, and looking to Him in humble dependence for the abundant outpouring of His Holy Spirit, when, according to His promise, "A little one shall become a thousand, and the small one a strong nation." The Lord hasten it in His time! Amen.

EDWARD SARGENT.

AMERICAN MADURA MISSION.

By the Rev. W. Tracy.

The limits of this Mission field coincide with those of the Zillah of Madura, which contains a population of about 1,750,000; the area of the District being nearly 10,000 square miles.

This Mission was commenced about the middle of 1834 by the Rev. Messrs. Hoisington and Todd of the American Mission in Jaffna, up to which time no European Missionary, it is believed, had ever resided in the District. The following year three other Missionaries removed from Jaffna, and an English School was commenced which continued in operation for 20 years. In 1836, the Rev. Messrs. Poor and Dwight joined the Mission. In 1837, a large reinforcement was received from America, raising the number of Missionaries to eleven, and several smaller reinforcements have been since received. The whole number of Missionaries who have been connected with the mission is 28, of whom five have died, and eleven have returned to America on account of ill health or other causes; twelve are now in connection with the mission. The whole number of years of Missionary labor expended amounts to 197, which gives an average of seven years to each individual.

From the commencement of the Mission some attention was paid to vernacular education; but in 1836, on the arrival of the Rev. Mr. Poor from Jaffna the Mission greatly enlarged its operations in this direction. The usual obstacles to Missionary labor arising from suspicion respecting its object, increased by idle and absurd rumors, were met, and schools were occasionally broken up, but no particular hostility was manifested, and the people generally became anxious for the establishment of schools in their villages. Besides the ordinary studies of Reading, Writing and Arithmetic, constant attention was paid to Christian Catechisms and the Scriptures; and the masters were remunerated according to the number of scholars who stood a good examination in these studies. The schoolmasters were of course heathen, as no others could be obtained, even if they would have been received. No heathen books were allowed in the schools, and as the amount of Christian lessons required was intended to be so large as to occupy all the time of study, we think the rule in respect to this was seldom, if ever, evaded. The children within a distance of three or four miles were expected, with their masters, to attend religious service at the station on the Sabbath.

The number of schools continued to increase, until in 1845 the scholars amounted to nearly 4000, after which, from want of funds, the establishment

of Christian schools in our village congregations, and from other causes, the number gradually decreased until 1853, when they were finally relinquished. Few, if any, conversions occurred either among the scholars or masters, but prejudices were removed, and a large amount of Christian knowledge was disseminated among the people, so that the expenditure of labor in this direction was by no means in vain.

As it was desirable to keep some of the more promising boys under instruction for a longer period than they could be retained in the common schools, and with the hope, that by the divine blessing, some of them might be converted, and become assistants in the Mission work, Boarding Schools for boys were commenced at four different stations: the number of scholars amounting in 1845 to 216. These schools continued in operation until 1855, after which, from the withdrawal of funds, the number was reduced and the last one was relinquished at the close of 1857. Two Female Boarding Schools were early established and subsequently united into one, which continues in successful operation at the present time. In 1842, a Mission Seminary was established, having for its chief object the raising up of a properly qualified Native Agency. The scholars were at first drawn entirely from the advanced scholars of the Boarding Schools, and the studies were prosecuted in English and Tamil. For some years past others have been admitted without the previous training of the Boarding Schools, and at present Catechists are received into the Seminary, and go through a longer or shorter course of study to increase their qualifications for their work.

The whole number who have been received into the Institution, exclusive of Catechists, is 183, of whom 137 became members of the church; 79 have been, and 49 now are, engaged in the service of the Mission; nine have died while thus employed, and six are now in the service of other Missions.

In 1847, the subject of caste among native Christians, was, by various circumstances, forced upon the attention of the Mission. Caste distinctions had never been countenanced by the Mission, no separate seats in Church were allowed, and all Communicants partook of the sacred emblems of the Lord's death from the same cup as well as from the same bread; and all distinctions of caste among native Christians in their social intercourse with each other were discountenanced. Still it was evident that caste was cherished; and some flagrant instances of this having occurred, the Mission, in July 1847, passed the following Resolutions, "That the Mission regards Caste as an essential part of heathenism, and its full and practical renunciation, after proper instruction, as essential to satisfactory evidence of piety, and that renunciation of Caste implies at least a readiness to eat, under proper circumstances, with any Christians of any Caste. That we will not hereafter receive into our service as a Catechist any one who does not give satisfactory evidence of having renounced Caste."

In consequence of these resolutions and the subsequent action upon them, many of our Catechists, some of them in many respects very valuable men, left the service of the Mission; and the Seminary was almost entirely disbanded. The storm, though violent at first, rapidly passed away, leaving a purer atmosphere behind it; some of those who had left returned, and complied with the requisitions of the Mission, and from that period to the present, the renunciation of caste, in every form and place, in social life as well as in public, is a *sine quâ non* of admittance to the church. In 1842, a few persons in one of the most remote corners of the district expressed a desire to be received under Christian instruction; and entered into an engagement to renounce heathenism and submit themselves, so far as their knowledge extended, to the requirements of the Gospel. Others in different parts

of the district followed the same course; and though some drew back when they learned the strict requirements of the Word of God, others have remained firm—often in the face of much persecution. Of the motives which have induced them to renounce heathenism, it is, of course, impossible to speak with much certainty. No hopes of worldly advantage have ever been held out by the Missionaries, though doubtless such hopes have sometimes been indulged. Whatever variety of motives may have influenced them, not a few have given the best evidence of their sincerity by the patient endurance of those innumerable annoyances which the heathen know so well how to practise.

The present number of congregations under the care of the Mission is 134, containing 1599 men, 1472 women, and 2256 children, making a total of 5327. A little less than one-third of the adult males are able to read. During the past year the number of Christians was but very slightly increased; but the congregations have grown in stability, and we believe also in knowledge and piety. There are now engaged in this village labor 51 Catechists, 32 Readers, and 61 Schoolmasters. The whole number of native assistants, exclusive of three native Pastors, is 144.

The numbers of Churches under the care of the Mission is 22, of which three have native Pastors ordained over them. Three other young men have just concluded a course of training for the pastoral office, and will probably be ordained in a short time. The present number of communicants is 947, of whom 921 are in good standing, 126 of these were added to the Churches during the past year, on a profession of their faith. During the same period four have been excommunicated, and eleven suspended from the enjoyment of church privileges.

As most of the Church members are very poor, they can as yet do but little towards sustaining the ordinances of the Gospel among themselves, and the heavy pressure of famine for one or two years past has increased the difficulty. The contributions of native Christians to benevolent objects during the past year amounted to Rupees 465-2-7. They have thus done what they could, and their efforts, though small as the widow's mite, will not be disregarded by Him who accepts a willing offering "according to that which a man hath, and not according to that which he hath not."

W. TRACY.

COIMBATORE MISSION

OF THE

LONDON MISSIONARY SOCIETY.

By the Rev. W. B. Addis.

The province of Coimbatore is situated between the parallels of latitude 10.45 and 11.48 North, and longitude 76.50 and 78.10 East, and is divided into 14 Talooks, and by the last census contains a population of 1,153,862, and covers about 8000 square Geographical miles.

The writer of this paper, having been three years previously engaged in Travancore, was requested by the Committee to proceed to Coimbatore and to commence a Mission station in connexion with the London Missionary Society. He arrived at the latter place with his wife and two children on October 20th,

1830. There being no house available, operations were commenced by erecting a small thatched cottage in the vicinity of the native town. There not having been any Missionary residing at the place previously, our proceedings were narrowly watched, and numerous were the questions to be answered respecting our intentions. Sometime afterwards a hand-bill was printed in Tamil and extensively circulated, stating our purposes, &c. Preaching was commenced in the town, and also in the cottage above mentioned; and itineracies for the same purpose were made into the surrounding district in all directions.

Inquiries also were made for Schoolmasters to commence Vernacular elementary education. Some offered their services, but when they ascertained that our Christian books only were to be taught, and that we would not allow any of their heathen books to be used, they would not comply with our terms. After some short time a man of superior attainments in Tamil literature offered to teach a school upon our terms, provided he were allowed to have the Sunday entirely to himself; for being a strict Vedantist he required the whole day for his numerous ceremonies, ablutions, &c. His terms were complied with, and he went on for some time very diligently, and gave us much satisfaction. One Sunday, from what motive we knew not, he attended our Tamil service in the cottage. This he repeated, and tears were observed standing in his eyes. He soon after openly declared himself a Christian, to the no small surprise of his wife and family, who immediately left him; and he had a considerable amount of persecution aud contumely to endure from his relations, more especially from his elder brother who was a Púsári at a neighbouring heathen temple. However by divine assistance he remained firm, became a zealous advocate of the doctrines and precepts of Christianity, and was full of love to that Saviour who appeared to him to be so suitable for him in all respects. He argued with his brother, and at length prevailed upon him to read the Bible for himself, which he did for a considerable time, and the result was that he also declared himself a follower of Christ. He then called the people together and told them of his determination to resign his avocation as Púsári at their temple, together with the emoluments; but considering him as under some delusion which they thought would soon pass off, they refused to appoint another to fill his place, and kept it open for him more than 12 months, during which time he worked with his own hands and maintained himself and family. Their expectations however of his resuming his office were vain. By grace afforded him he stood firm, and, from his thorough acquaintance with heathen writings and sophistry, he was well able to expose their fallacies, while he made known Christ and free salvation for all through the Divine Saviour, and became very popular among the people. These two men were taken for a time under immediate instruction, after some probation were baptized, and afterwards appointed to the office of Readers, and native Teachers. They both faithfully fulfilled their duties as such in this Mission, the latter for fifteen years, and the former for about the same period, and both died in the faith.

From this time others from among the heathen joined us, and several were baptized from time to time. In February 1834 a selection of five was made from the baptized and formed into a Christian Church. The congregation continued to increase till it contained several hundreds; the Church also was augmented, and at the present time contains fifty-six in full communion. We have satisfactory evidence of a considerable number having died in the full fruition of faith: others also have removed from this place, and become members of Churches in other places.

Two years ago an inroad was made upon us by those who hold that the ordinances of the Christian Church are essentially of a saving nature, by which this Mission was deprived of a considerable number who had thus been seduced. The congregations of two other Societies have also been greatly increased by those who have moved their place of residence from this into their immediate neighbourhood.

This Mission has at present six Out-stations from ten to forty-five miles distant from the head station, each supplied with a resident Native Teacher raised up here, and with a Vernacular School attached. These Native Assistants itinerate around their several locations for several miles, and preach the Gospel in the towns, villages, markets, &c. These, with the others of like occupation employed at the head station, periodically meet us and deliver their diaries or journals, preach in rotation in the Mission Chapel, receive instructions for future operations, and join us in the ordinance of the Lord's Supper.

We have at present twelve elementary Vernacular Boys' Schools in operation, containing seven hundred and thirty-one scholars. The system adopted is a modification of the British and Foreign School Society, and only the Bible, an Epitome of the same, and Dr. Watts' First and Second Catechisms, with other Christian Catechisms, are taught, to the entire exclusion of heathen or Native books, which have never been at all allowed in our schools. So popular have these schools become that frequent applications are made from all parts for Christian schools to be established ; and, had we both the pecuniary means and the necessary superintendence at our disposal, the whole country could be occupied by them. The scholars of these schools in the town of Coimbatore and its immediate vicinity meet us every Thursday in a Bible class, when the Scriptures are read, and written answers given to a series of questions previously furnished upon the part of Scripture under investigation. This exercise, being conducted in a much frequented part of the town, attracts the notice of very many who thus incidentally hear the leading truths of the Gospel. The Schoolmasters also of the several schools read at the same time what they have written of the sermon preached at the Mission Chapel the previous Sabbath. Each school-room also affords a suitable place for addressing those who assemble to witness our daily or weekly examinations of the scholars in their Catechisms, &c. Spiritual fruit has not been wanting ; for several instances of converts to Christianity are known to have received their first impressions while attending these schools, some of our present Native Assistants being among the number. At different times four Schoolmasters have become convinced of the truths of Christianity while teaching their scholars and have made an open profession. Three of these are dead, and one remains. Reading, Writing, Arithmetic and Grammar form the secular items taught in these schools.

Our efforts at the commencement of this Mission on behalf of female education were not received so favourably ; for only those degraded women employed in the heathen temples were ever taught to read in these parts, and the more moral among the inhabitants abhorred the idea of their daughters being taught to read. Some girls were at first induced to learn from our Christian converts, and others together with orphans followed, and thus progress in this department was gradually made, and our present female school has been in operation for above a quarter of a century. It contains at present thirty-one scholars of all ages. Applicants for admission are very numerous, and some of the children of the first scholars are now learning in it. During the long period of its existence many have been married, and

by their strict attention to their various domestic and other duties have exhibited the benefits derived from the moral and spiritual training they have received, and some have died in the faith and hope of sincere Christians. The scholars are taught Reading, Writing, Arithmetic and Grammar in their own language, *i. e.*, Tamil, part of the day, and attend to preparing and spinning cotton, sewing, crochet, &c., the other part. All help in the preparation of their food, so that while their mental and spiritual training is attended to in various ways, their manual is not neglected, by which they are able to resume their places in Native society, and also to enter upon the duties of wives and mothers.

A Mission house had to be built, which was done in the second year. A substantial Mission Chapel also was built by public subscription, and two Bungalow Chapels and a smaller preaching place by the like means. Vernacular preaching is conducted in these every week. We have also a small hand Printing Press, at which our School-books, Catechisms, Tracts, Hand-bills, &c., are printed. At the commencement tracts and books given away one day were frequently brought back the next with fear and trembling. Now it is difficult for us to procure sufficient for the supply of all applicants, and these are now become so well known that they are often asked for by the name or title they bear.

There are other matters of interest, but a detailed account, or even a brief allusion to the whole, would, it is deemed, both prove tedious and occupy too much of the valuable time of the present Conference.

W. B. ADDIS.

SALEM MISSION
OF THE
LONDON MISSIONARY SOCIETY.

By the Rev J. M. Lechler.

The Salem Mission was commenced in the year 1827 by the Rev. Henry Crisp ; M. D. Cockburn, Esq. being Collector of the District. Several schools which had been established and supported by the Collector, were at once given over to the charge of the Missionary. Mr. Crisp, after having acquired a sufficient knowledge of the language, entered with much energy, zeal, and devotedness upon his work. He built School-rooms and a Chapel, began to preach and itinerate in full earnest; when in 1832, only four years after his arrival in the district, it pleased the Lord of the harvest to call him to his rest. His devoted wife had died the year previous.

For nearly a whole year the station was left without the superintendence of a Missionary. In the course of 1833, the Rev. G. Walton, an East Indian Missionary, was sent to Salem. He carried on the work as he had found it with faithfulness, collected a little congregation around him, and selected five or six men to be his Assistants as Catechists or Native Teachers. The schools then contained 350 heathen children, and on Sundays the number of hearers had increased from 5 to 50. The Missionary, it appears, with some of the Native Teachers, made occasional tours to several parts of this vast District, which then comprised more than a million of souls. Their principal work, however, was in Salem and its immediate vicinity. The Salem

Mission is south 80 miles, west 100, north 120, and east 135 miles from the nearest Missionary Stations.

In May 1840, the writer of this joined the Mission, and in June the year following, when his fellow-labourer, the Rev. G. Walton, was quite unexpectedly called to his rest, he took the entire charge of the mission, and he has had it alone ever since. In 1840, the Missionary's wife commenced, with four girls, a Female Orphan Asylum, which gradually increased to the number of 14, 22, 40, and at last 70 girls. A similar school was commenced for boys, and in connexion with it a School of Industry for lads and young men. At the same time, several day schools were added to those seven already existing.

In 1843, the day schools established over the greater part of the District amounted to 23, containing 804 scholars. It was thought that, by this means, we might, as has been done in Tinnevelly and Travancore, gradually influence the community by disseminating Christian truth, not only by the instruction imparted to the children and by the books put into their hands, but also by making those schools preaching-places from which the Missionary and his Assistants should sound forth the blessed Gospel on their periodical visits. This plan entirely failed. The Masters were all heathen; and, with the most vigilant superintendence, we could not bring them to teach the Christian lessons we had prescribed. The former Missionaries had permitted the few Schoolmasters under their care to retain, and teach in the schools, certain heathen books. These we found were taught attentively, but almost to the entire neglect of our Catechism and other Scripture lessons. The new village Schoolmasters coming to know this, adopted the same plan. The question then arose, whether or not Christian lessons *only* should be taught in our Mission Schools. The masters one and all objected to this, saying, that on this condition they could not induce heathen parents to send their children to school any longer. Consequently all those schools were relinquished, and the whole of our educational means and energy were thrown into the Boys' and Girls' Orphan Asylums and the School of Industry. From that time hardly any application for such schools has been made by heathen Masters or heathen people in the Salem District.

In 1843, several of the native teachers were placed out in the District, in the towns of Rájapúr, Darmapúri, and in three places which had been bought with a view of collecting some scattered families willing to be instructed in the truths of Christianity, and of forming them into Christian communities. The families thus collected were poor, some had been redeemed from a state of slavery; the very poorest we assisted by loans of money to help them to earn their livelihood in an honest and respectable manner as cultivators. Schools were also established in these new villages, from which the Masters and Catechists were to spread the Gospel in the neighbourhood. Soon two of the teachers proved unfaithful, most of the families instructed gave signs of caring more for the loaves and fishes than for the salvation of their souls. Thus the plan of forming Christian villages, and of making them rallying points for inquirers and depôts of Christian truth, also failed almost entirely.

In the neighbourhood of those villages, however, much good has been done; many a soul has heard the Gospel, many children have been rescued, brought in and educated in our Asylums, and some of the higher castes of cultivators have furnished themselves with copies of the New Testament or portions of it. And last year, three men, Súdras—the first in those parts—made an open profession of Christianity, as also four persons of the so-called lower

Castes. The former were baptized in Salem on the 19th of October, and the latter in their own village in December last.

The School of Industry in connexion with this Mission had a very humble beginning, but has now grown to a large size. An infirm Christian carpenter and three lads first constituted the School. In 1851, a European Master and Superintendent was needed; the Institution now numbered 14 lads and young men to whom the trades of Carpentry, Smithery, and Bricklayering were taught. In 1853, the number of inmates had risen to 35, four having been sent from the Coimbatore, and twelve from the Nagercoil Missions. A second European Assistant was then engaged and considerable improvements were made. Treble the number of workmen could now be employed, but, to our great surprise, many of our people have of late walked away to the Railroad and other places, where they find easier work and greater pay; and the Converts of the villages, for whose benefit we had exerted ourselves, prefer to live and work in the way which they learnt from their forefathers. Much of the fickleness and indifference of our people may perhaps be ascribed to the spirit of the times and the present crisis. There are now in this School 16 young people who are instructed in the truths of Christianity, learn drawing, &c., while they are taught a respectable trade. The machinery at present in use consists of ten carpenter-benches, three turning lathes, a forge, and an apparatus for smelting iron. The persons eligible to this school are some of the elder boys brought up in the Orphan Asylum, and any young inquirers who are in want of a livelihood. An English Day-school also has been kept more or less from the beginning of the Mission, till a few years ago, when it was found that the results did not correspond with its expenditure. We could not trace to it a single real conversion, and therefore gave it up. A Government school was established about the same time, which is considered by the heathen an opposition school, and of course better suited to their tastes.

Itinerancy is regarded by us as *one* if not *the most* important means of propagating the Gospel; but it is to be regretted that it can be practiced so little where there is only one Missionary in a station.

The people of the Salem Collectorate are on the whole ignorant, and accordingly bigoted and proud. The most ignorant peasant and the most filthy cooly try to make themselves appear much wiser than we who are Christian teachers, and their Védham of much greater importance and authority than the Christian Bible, which they think and say is only of yesterday.

Great obstacles are experienced from the still existing Government connexion with idolatry. Enam lands are still under the management of the Collectors, and the revenues, or part of them, are paid over to the Trustee (Darmakartakals) of idol temples. Most of the people believe that the Government pay these monies *bonâ fide* from the Treasury; they know little or nothing of the origin of these grants, and we in vain attempt to explain it to them, or try to exonerate the Government from the charge of directly and deliberately supporting idolatry. The people invariably say to us, You white men are masters of the country; you know best what is good for us. You support our worship, and, therefore, we believe you approve of it. If what you few Missionaries say is true, why do you not take the Enam lands as you have taken the whole country, or appropriate them for the benefit of the country? If the idolatry supported by those lands ruins us, why do you support the Brahmins in our temples and in your Cutcherries and Courts? These and innumerable arguments of a similar nature are continually cast in our teeth during our intercourse with the heathen.

The barriers which are put in our way by Caste are perhaps still worse. Ignorance fosters Caste pride. The Súdras admit us into their streets, very rarely into their houses, and never to their wells, though to these they admit Mahomedans. The Brahmins have lately forbidden us to come to their streets, because, as they say, *they* are Brahmins and *we* Pariahs. We have had no redress from the servants of Government as to Caste. Some of them even defended it, not knowing its abominable nature, nor its ruinous tendencies.

The present strength of the Salem Mission consists of one Missionary, one European Assistant, five Native Teachers, 25 Communicants, 160 to 170 attendants on the preaching of the Word on Sunday, in Salem itself. 307 persons in all are under Christian instruction. There are a Girls' School of 26, a Boys' School of 42, Village schools of about 20 children, and a School of Industry containing 16 young people. A Bible and Tract Depôt has lately been erected in the Bazaar with a preaching place, and put in charge of a Native teacher. We have adopted the plan of selling our Scriptures and Tracts, but cannot say that we have met with much success. We intend, however, to continue this practice, knowing that a too liberal distribution of our books does harm.

Our prospects at present are any thing but bright: we labour in hope as witnesses for Christ. No one of our plans or modes of labor can be said to have excelled. Each has had its blessing as well as its trials. We wait and pray for the outpouring of God's own Spirit upon our people and children and the heathen at large, knowing that without it we shall labor in vain. Oh Lord, increase our faith! Send now prosperity! and grant us thy Holy Spirit!

J. M. LECHLER.

THE NORTH ARCOT MISSION.

OF THE

REFORMED PROTESTANT DUTCH CHURCH OF AMERICA.

By the Rev. Joseph Scudder, M. A.

In 1850, the Rev. Henry M. Scudder, m. d. after having labored in connection with the American Madras Mission for several years, asked and gained permission to take a tour through Southern India, with the view of establishing an out-station. The Rev. Mr. Dulles accompanied him on this journey. After having explored a large tract of country, they turned their attention more particularly to the District of North Arcot. Its million and a half of inhabitants destitute of a single European Missionary, and the willingness of the people to hear the Word of God in the streets, led these two brethren to urge the immediate occupancy of this immense District. The American Madras Mission at once adopted their Report, and sent the Rev. H. M. Scudder and wife to occupy Arcot as an out-station. By the express wish and sanction of the Board at home, and of the Madras Mission, the purely Vernacular system was adopted as the foundation of this newly organized Station. Soon after, the Rev. I. N. Hurd was sent from home to cöoperate with Mr. Scudder. As his views, however, were entirely in sympathy with the Educational method, he was in a very short time removed to Madras.

At the first celebration of the Lord's Supper at Arcot, the Missionary, his wife, and a Native helper from Madras, were the only persons who surrounded

the table of our Lord. Having no church or heathen schools to tie him down, Mr. Scudder at once commenced preaching far and wide through the towns and villages of his District.

Soon after his removal to Arcot, Mr. Scudder, having received his Medical Diploma, established, by the desire of the American Board, a Dispensary, to which hundreds flocked. After the Gospel had been preached each morning to those who assembled, two hours of the Missionary's time were devoted to relieving diseases of the body. We still have the good fruits of that Dispensary in our Mission. Though it was not given up till a much later period, it perhaps will be better for me to state in this connection our reason for discontinuing it. It became so large as to absorb almost the entire energies and time of our eldest Missionary. This was foreign to the plan of our Mission, and as our Board was not able to send a lay physician to carry it on, after much prayer and deliberation it was given up. We have ample evidence that we were led by the Spirit to this measure.

In 1851, the Rev. William W. Scudder, M. A. who had been laboring several years in the Ceylon Mission, visited America. Together with the writer of this sketch, who had been previously appointed to Madura, he made an urgent request that the Father and Sons might be placed in one field. The Prudential Committee of the American Board had always been hostile to such a measure. Mr. William Scudder was, however, rejoiced to learn, on the very eve of his return to India, that the American Board had granted his request, and that the Father and Sons were to constitute the Arcot Mission, which henceforward was to be independent of the American Madras Mission. Subsequently the plan was so far changed, that the Father remained in Madras where he had labored for many years. The 'American Arcot Mission was thus established in the latter part of the year 1853.

In January 1854, the Missionaries travelled through their District for the purpose of selecting large towns as centres of their labors. Vellore, Chittoor, Arnee and Arcot, from fourteen to fifty miles apart, were eventually chosen. Vellore as a station, and Arcot as its out-station were assigned to the Rev. H. M. Scudder; Chittoor to the Rev. W. W. Scudder; and Arnee to the Rev. Joseph Scudder. The Lord soon raised up a Native helper for each station. Mrs. Groves most cheerfully placed her small Native congregation under the care of the Chittoor Missionary. Andrew Sawyer, a faithful Native Catechist, and Yésadian, then a Schoolmaster, were connected with this small body. Andrew remained in Chittoor until the present year, when he was sent to take charge of the out-station Arcot, as a preparatory measure to his becoming, when ordained, the Pastor of the Native church in that place. Yésadian was appointed Catechist, and sent to Arnee. An old gardener who was brought in to the church during the Rev. H. M. Scudder's residence in Madras, after having received as thorough a training as was practicable, became a most powerful and efficient Catechist, and labored at Vellore until God took him hence. He was a man, who, by his earnest piety and talents, commanded the respect of all Castes of heathen. In September of this year, the Lord was pleased to take to himself our beloved sister, the wife of the Rev. W. W. Scudder. This is the only Missionary's death we have to record.

Early in 1855, a Church of thirteen Communicants was organized at Vellore. In Chittoor also, a Church was formed of thirteen members. On the 20th of May of the same year, there being six Communicants in Arnee, a Church was regularly constituted at that place. Subsequently, the church at Arcot was re-organized; and more recently, a fifth church was formed at Coonoor.

About the close of the year 1855, the Gospel Propagation Society, having been unable for a number of years to place a European Missionary over their

stations at Chittoor and Vellore, withdrew from these places, and committed its congregations to our care. The transference was made with great cordiality. The members of the Vellore church withdrew in a body, and for a time stood aloof. They are, however, gradually returning. We are now the only Missionary body occupying this section of country.

While the Arcot District is our field of labor, Providential circumstances have led us to occupy a station on the Neilgherries. The health of the Rev. Joseph Scudder being such as to render his laboring on the plains impossible, the Mission gladly availed itself of the field of usefulness opened at Coonoor. The small Christian congregation of fifteen or twenty, which the Rev. P. P. Schaffter of the Church Missionary Society gathered during his short residence on the Hills, has now, by God's blessing, increased to one hundred and thirty.

The Classis of Arcot, consisting of the Rev. Dr. Sudder and his three sons, *Ministers*, and three Native Christians, *Elders*, was regularly constituted in 1854, and placed under the care of the Synod of New York. We have, therefore, an Ecclesiastical organization of our own in this land, with full powers to decide all questions of Church polity, without referring home, except in case of an appeal from our decision, which is not likely ever to occur.

In 1856, two younger brothers, the Rev. E. C. Scudder and the Rev. J. W. Scudder, with their wives and youngest sister, joined our Mission. At present, although we number five, the eldest two are at home. The work bears heavily upon three, and had we not the promise that our Redeemer will be with his servants even unto the end of the world, our hearts would faint within us. We expect soon to be reinforced by several young men from the Dutch Churches of America.

Since the commencement of our Mission, we have had precious instances of additions to our number from among those who, for the first time, heard the Gospel in the streets. Time, however, will not permit me to enter into details. About ten miles from Arnee, a whole community are now most earnestly discussing the question of becoming Christians in a body. This movement has resulted from the single conversion of a man of property and influence in one of the villages, who received his impressions from the Gospel preached in the streets. We solicit most earnestly the prayers of our brethren in behalf of that portion of our District.

Until 1857, we held connection with the American Board of Commissioners for Foreign Mission. But the last general Synod of the Reformed Protestant Dutch Church of the United States of America, took upon itself the management of its own Missions, and severed its connection with the American Board. We are now brought into more intimate relation and communion with the Churches of our own denomination at home, a consummation we had long hoped and prayed for.

Our Mission, as before stated, has been from the very beginning purely a Vernacular Misson. Our work is threefold :

1st. Besides statedly preaching to our congregations, we have felt it our duty to enter in among the heathen masses with the message of salvation, and proclaim it far and wide. We preach to one, when we can find no more, and to hundreds when they throng around us. Our method of itinerating is as follows. In our field we have always deemed it advisable that two or more of the Missionaries should go together. We take with us as many of our native helpers as can be spared from their usual posts of labor, and the more advanced of our Seminary lads. Our first day's

journey is about ten miles from one or the other of our stations. The Missionary is expected, during his stay at home, to reach the villages that are situated around him within a distance of five miles. We take up our quarters near some large town or village. The first morning, the Missionaries, their helpers and lads, go to frequented parts of the town. The Seminary boys commence by singing Christian words to some of the popular Native tunes. We find this a most successful way of collecting large assemblies. The Catechists then preach, and each Missionary follows in turn. When we have done, we tell the people where we are located, and invite them all to come. About 9 A. M. we return, when prayers are conducted with open doors, sometimes in a tent, and sometimes in a bungalow or native Chattram. The people often begin to crowd around us early in the morning, even before we get a mouthful to eat. We usually endeavour to set apart a place where we can seat from fifteen to twenty persons. We invite them in, and after restoring quiet and making a bargain with them that neither party is to be interrupted until he has finished—a principle, which accords with their rules of discussion,—each Missionary takes his turn and preaches to the successive companies that visit us. We are seldom without good congregations during the day. At four P. M. the Missionaries go in different directions to the villages which can be reached on horseback, leaving a Catechist behind to receive those who may come. This system is pursued morning and evening, with the exception of the Sabbath when we have two regular services, and endeavour to show the heathen by our example and conversation, that the Sabbath should be most strictly observed as the Lord's holy and blessed day. We thus labor until a section, having for its radius five miles, is thoroughly canvassed. For a time we gave books to all adults who could read. We now sell for a small price. Our next move is to a large place ten miles farther on; and thus, working in a circle, we strive to compass our vast district and preach to as many as possible of the million and a half of souls, whom God has committed to our care. We find very little difficulty in reaching the Brahmins and highest Castes of Súdras. We go into their streets without asking permission. We have always made it a principle never to be driven from our ground, and, though we have often been threatened, and though the most violent demonstrations have been made, by the blessing of the Lord, we have never yet been driven off.

In our second visits to the towns and villages, we seldom meet with violent opposition. Glad faces often greet us, and frequently persons tell us what we said, and what happened when we were last at their places. Whenever we see an individual, or a community, attracted in any degree whatever towards the truth, we endeavour to put forth those special and concentrated efforts which are adapted to the case. In this way we have gathered, and, by God's blessing, shall gather Churches; and while we do so, we still hope to continue the proclamation of the message in regions yet unvisited. Our Catechists, during their residence at the central stations, go out both morning and evening among the masses, preach to them the message of truth, and read and explain portions of the Scriptures. They keep daily journals of their work, recording the streets and villages they have visited, the numbers to whom they have preached, and the arguments which were used on both sides of their discussions with objectors. These journals are statedly read to the Missionaries. The Madras Bible Society has lately sent three Colporteurs into our district, and placed them under our charge. They also keep an account of their labors. We look for great good as the result of this excellent measure.

2nd. The preparation and extensive diffusion of Vernacular Tracts and Books. It is our aim to become thoroughly acquainted with the people, in order that the tracts and treatises which we compose may be specially adapted to the

Hindu mind and character. We have already a series of Tracts prepared by our eldest Missionaries ; viz. "The Jewel Mine of Salvation" in Tamil and Telugu ; "Spiritual Teaching" in Tamil and Telugu, and "Sweet Savors of Divine Truth." A complete work on Caste, the Heidelberg Catechism, and the Liturgy of the Dutch Church, are in course of preparation. We endeavour to send the tract far on beyond us into masses where our voice has not yet reached.

3rd. The Education of those who join us.

We establish no schools for heathen children. As our chief object is preaching, we leave the education of the heathen to those who have charge of their secular interests. It is otherwise with Christian children, and those who come out from heathenism. They belong to us. Some are the baptized offspring of our church, and we wish them to enjoy the privilege of a thorough education. We consider this department of our labour to be of the greatest importance. In every community numbering three families and upwards, and containing eight or ten children, we plant a Christian school. We have at present six such schools. From these we select the best boys for our Seminary. In this Institution the various branches of a scientific education, in the Vernaculars, together with systematic Theology and Sanscrit, are taught; and we are looking forward to the time, when those who are to be Native Pastors shall be instructed in Hebrew and Greek. Great attention is paid to Music. We teach no English, and yet we find no difficulty in communicating truth in its various departments to these Christian lads in their own tongue. All our Converts of riper age are instructed, as far as possible, in the Bible and Catechism.

We have always taken the strongest ground against Caste. We hold as a fundamental law of our Mission "That the entire renunciation of Caste is as indispensable a condition of Church membership as the abandonment of Idolatry, or any other component part of heathenism. That unrestricted social and fraternal inter-communication among Christians, evinced by friendly visits, by mutual attendance at marriages and funerals, and by eating and drinking in each others' houses, is the only satisfactory proof of the relinquishment of Caste ; and that any individual who does not cheerfully conform thereunto cannot become or continue a member of any of our Churches. We also require in every case the removal of the kudumi, (the tuft of hair on the crown of the head) before admission to the Church, inasmuch as we find this tuft of hair one of the strongest links in the chain of caste." We plant and water the seed by our prayers and tears, and with strengthened faith look to God through Jesus our Lord, for the outpouring of the promised Spirit.

In presenting the Statistics of the Arcot Mission, we would remind our friends that the present year is only the sixth since the formation of this Mission.

STATIONS.	Preachers. Missionaries.	Native Catechists and Readers.	Native Churches. No. of Churches.	Native Churches. No. of Members.	Native Christians.	Boys' Schools. Vernacular Boys and Girls. Children	Boys' Schools. Vernacular Boys and Girls. Schools.	Boys' Schools. Boarding. Schools.	Boys' Schools. Boarding. Boys.	Boys' Schools. English. Schools.	Boys' Schools. English. Boys.	Girls' Schools. Day. Schools.	Girls' Schools. Day. Girls.	Girls' Schools. Boarding. Schools.	Girls' Schools. Boarding. Girls.	English Chapels.
Vellore,......................	Rev.H.M.Scudder Mrs. Scudder,.....															
Chittoor,....	Rev.WW.Scudder Miss Scudder,.....															
Arnee,..........................	Rev. J. Scudder, Mrs. Scudder,....	7	5	137	510	8	126	2	18	0	0	1	17	1	7	0
Arcot,........	Rev.E.C.Scudder, Mrs. Scudder,.....															
Coonoor,........................	Rev.J.W.Scudder, Mrs. Scudder,....															

JOSEPH SCUDDER.

MADRAS MISSION

OF THE

LONDON MISSIONARY SOCIETY.

By the Rev. G. Hall, B. A.

Upwards of half a century has passed since the London Missionary Society commenced operations in Madras, and in the present paper, which is limited to occupy only 15 minutes in reading, it is evident that I can only give a very brief outline of the varied labours of so long a period of Missionary effort.

In 1804, only nine years after the establishment of the London Missionary Society, its Directors turned their attention to Southern India, the heathen darkness of which had been made known in connection with the devoted and successful labours of Swartz and his noble coadjutors. There seemed to be some facilities for the spread of the Gospel, and in December 1804, five Agents of the Society landed at Tranquebar. Three of these ere long proceeded to labour in the Southern part of the Peninsula, while two others, Messrs. Cran and Desgranges, went to Madras. Early in 1805 they were joined by the Rev. W. Loveless who had come from England to join a Mission recently established at Surat, but by Providential circumstances was led to settle in Madras. Messrs. Cran and Desgranges ere long proceeded to commence a Mission station at Vizagapatam, and Mr. Loveless was left to labour alone. At that time there were great difficulties to be surmounted in preaching the Gospel among the heathen in Madras, and Mr. Loveless gave himself to a great extent to supplying the spiritual wants of Europeans and their descendants. He was however honoured to take an active part in the foundation of the Madras Bible and Tract Societies, which have been the means of accomplishing so much good among the natives of Southern India.

In 1811 Mr. Loveless was encouraged by the arrival of the Rev. Richard Knill, and ere long of Messrs. Nicholson and Traveller, to assist him in spreading the Gospel among the multitudes of heathen in Madras. This little band was however soon broken up. Mr. Knill's health failed, and he was compelled to proceed to Travancore, and ere long to leave India, and subsequently occupied a sphere of eminent usefulness in Russia, while Mr. Nicholson was suddenly struck down by cholera, just as he had acquired a considerable knowledge of the Tamil language, and was beginning to labour among the natives.

Messrs. Crisp and Massie next joined the Mission, the former in 1822, and the latter in 1823. In 1827 there were 16 ordained Missionaries of the Society labouring in Southern India, two of whom were permanently stationed in Madras. These were able to preach in the Tamil language with propriety and fluency, and from that time to the present, there has always been at least one Missionary of the Society in Madras, who has given his whole time and strength to preaching in the Vernaculars. The Gospel has been publicly proclaimed in the Chapels of the Society, in School-rooms or other convenient buildings erected for the purpose, in the bazaar, or by the way side, wherever hearers could be found. Schools have also been established and superintended by the Missionaries, and the records of these years of faithful labour shew that the blessing of the Lord has accompanied the efforts of His servants.

In regard to the result of these labours I have not been able to ascertain

when a native Church was formed in connection with the London Mission in Madras, but so far back as 1831, there was a native Church at Persewaukam numbering 38 members, under the pastoral care of the Rev. W. Taylor. It was however subsequently felt, that there were great disadvantages connected with having separate services and distinct Churches, both in English and the Vernacular, in the same place of worship; and in 1836 the English service was discontinued in the Chapel of the Society at Persewaukam. From that time it has only been used for Public worship in Tamil, and for 21 years there have been two public services in this language each Sabbath, and at least one service during the week.

When those who had been brought out of heathenism, through the labours of the Missionaries of the Society in Madras, were formed into one Church in 1836, the late Rev. W. H. Drew, who had joined the Mission in 1832, become their pastor, and thenceforward gave all his time and energies to labouring in the Vernacular. Twenty years afterward in the last Report written by this honoured Missionary, he testified that the happiest result had followed this arrangement, and attributed to it much of the subsequent prosperity of the Native Church. While Mr. Drew presided over this Church 280 were added to its membership, after having given evidence of conversion to God, being an average increase of nearly 15 souls every year. Many of these, like their devoted pastor, have died in the faith and hope of the Gospel, and have, I doubt not, entered as he has done into that rest which remaineth for the people of God. During the last two years, since Mr. Drew was taken from among us, 43 members have been added to the Church, so that in this place of worship upwards of 350 Hindus have been gathered into the fold of Christ in 23 years. They have, it is true, been chiefly brought from a low and much despised class of Hindu Society, but their souls are as precious as those of the highest Castes; the Gospel has elevated them in every respect, and we believe that many of them have been prepared by the grace of God to be faithful and able witnesses for the Redeemer among their heathen countrymen. From this Church a considerable number have been raised up who have been useful as Catechists and Teachers, an object which has always been prominently kept in view by the Missionaries, and we may also mention, that, of the 17 Colporteurs at present employed by the Bible Society in Southern India, six were members of our Native Church at Persewaukam, when they were taken to the important work in which they are now engaged. The number of members at present in connection with the Church is 95, and the average attendance at this place of worship each Lord's day has been from 250 to 300 for several years past. There are also four out-stations at villages in the neighbourhood of Madras, at each of which a Catechist is placed, who under the superintendence of the Missionary has the charge of a small company of professing Christians, several of whom at each station are communicants.

Persewaukam, where the Native Chapel is situated, is a suburb of Madras. Many years ago the Missionaries of the Society strongly felt the importance of bringing the Gospel to bear upon the teeming population of Black Town, and an effort was made to accomplish this most desirable object. In 1834 ground was purchased in Salay Street, which is one of the chief districts of the Caste population of Madras, and a school was commenced there. This was tolerated, and at first encouraged by the heathen, as it was a great advantage to themselves to have their children well educated, but their enmity was aroused when the Missionaries went to the School-room and publicly proclaimed the Gospel in the Tamil language. In 1839 Mr. Drew began to build Mission premises in Salay Street, with the intention of residing himself in this stronghold of idolatry, and the bitterest animosity was immediately

manifested. The natives of both the 'right hand' and 'left hand' castes, forgetting their former quarrels, united to drive the Gospel from among them; the workmen were threatened, and at length assaulted, and twice the natives petitioned Government to prevent a Missionary from residing in so exclusive and sacred a part of Madras, although their request was not listened to. This violent opposition, together with the failure of Mr. Drew's health at the time, led however to the abandonment of the undertaking.

Besides publicly preaching the Gospel in Tamil, the education of the young early engaged the attention of the Agents of the London Mission in Madras, for in 1827 they had 600 native youths under instruction in their Schools. During the succeeding 24 years the average attendance at these Schools was 550, so that many thousands of young people were thus taught to read the Bible in their own language, and had also some amount of secular knowledge imparted to them. It must however be confessed that many of these Schools were taught by heathen masters, a system which is very unsatisfactory, unless these Teachers are constantly under the eye of the Missionary; and even then, they should only be employed in imparting elementary or purely secular instruction. Mr. Drew was keenly alive to the importance of this, and at an early period of his Missionary career, made vigorous efforts to train efficient native Christian Teachers. This was attended with a considerable amount of success, and at the present time, we have no heathen teachers except for four of the junior classes of the English and Vernacular Institution, where a Missionary is always present and takes the Scriptural instruction, and also in one of our Branch Schools which is superintended by a native Christian who can be trusted.

The results of these Vernacular schools cannot be easily estimated, but doubtless many youthful minds obtained a considerable knowledge of the way of salvation through Christ, and if this should not lead them to the Saviour, it will at least make them more intelligent hearers of the Gospel from the lips of the preacher in after life. There have also been conversions from these Schools. We have at present one young man employed as a Teacher, who was brought out of heathenism through the instrumentality of the instructions he received in one of our small Vernacular schools, and we have heard of others thus brought to a knowledge of the truth as it is in Jesus.

While these Vernacular Schools were in active operation, the Missionaries of the Society still longed for a more influential system of education, which might bring the truths of the Gospel to bear on the higher classes of native Society, who would not attend the public preaching of the Word of God. It had also been long felt that a more educated class of native agency was necessary to assist in spreading the Gospel among the heathen, not only in Madras but at the various stations of the Society in the Mofussil. It was accordingly represented to the Directors of the Society that it was expedient to establish an English and Vernacular Institution, where a higher order of education might be imparted than had previously been pursued in the Schools of the Mission. It was never intended that this should supersede the preaching of the Gospel in the Vernacular, but the object was deemed very important both for evangelizing the heathen and raising up efficient native agents, and it was hoped that two Missionaries might be spared for educational work, while Vernacular preaching was still vigorously pursued. The Directors of the Society acceded to these views of their Missionaries in Madras, and in 1852 premises were purchased in Armenian Street, Black Town, where such an Institution was commenced. The beginning was small, but in the course of two years 200 were collected, chiefly from the middle and higher classes of native so-

ciety. During the last four years there has been an average attendance of 400 pupils at the Institution in Black Town, while there are nearly the same number in Branch Schools connected with it. To these Schools two Missionaries now give their whole attention, and spend a considerable portion of each day in urging the truths of the Gospel on the hearts and consciences of the young people thus brought under their influence. Nor have these labours been in vain; for independently of the Christian truth which has been imparted to so many heathen youths, there have been ten adult Baptisms in connection with the Institution within the last three years, and nine of these have been from respectable Caste families. Of these converts, eight are young men who are already well educated both in English and the Vernaculars, and while a considerable portion of their time is given to their own studies they teach an hour or two each day in the Institution, and on Sabbath frequently give public addresses in their own language to those who come for religious instruction. They have also recently begun to preach the Gospel one evening each week, in the street in front of the Institution to their countrymen who are passing at the time, and on these occasions frequently have large crowds of hearers. During another evening of the week the same is also done by a Catechist of the Mission. One convert who is a married man, 26 years of age, has been employed as a Scripture Reader in connection with the Mission, after two years' trial of his Christian character. There are also five other youths, the sons of Christian parents, who are studying in the Institution with a view to Mission work, so that there are already 13 Native Christian young men as the result of this department of the Society's labours in Madras, who may yet go forth to proclaim the Gospel among their idolatrous countrymen.

It may also be noticed that we find the situation of our Institution in the centre of Black Town well adapted for bringing the Gospel to bear on the adult heathen, and we have two public services for this most important purpose each Sabbath, besides the above two on week evenings, all of which are frequently well attended. During last year a Native Church was formed in connection with the Institution, as it was found inconvenient on account of the distance, for the converts there to be members of the Church at Persewaukum, and also deemed desirable to commence a Church in so populous a district of Black Town. This Church now numbers 19 members. It is composed of the converts in the Institution, and several others who were formerly members of the Native Church at Persewaukum, but as they reside in Black Town, find it more convenient to unite in Christian fellowship with the Church in connection with the Mission there. Some of these are of the humblest classes of the Native community, and we believe that their being associated in Church fellowship with our converts will have a very beneficial influence on both parties, affording to each a practical illustration of the entire absence of every thing like caste in the Church of Christ.

Schools for Native females have also been connected with the operations of the London Missionary Society in Madras. So far back as 1832, there was a girls' school with 27 in attendance, and for several years afterwards this department of the work was devotedly prosecuted by Mrs. Drew, who felt the importance of boarding as well as educating such native females as could be brought so far under Christian influence and instruction. When Mrs. Drew was removed by death in 1838, there were 21 native girls in her boarding school. The care of the boarding and female day Schools devolved upon Mrs. Porter in 1840, and were earnestly and successfully carried on under her superintendence for nearly 16 years. When Mrs. Porter was compelled by the failure of her health to leave India in 1856, there were 98 native girls

in the boarding school, and 120 in the day schools under her care. There are at present 55 girls in the boarding school and 80 in the day schools for girls in connection with the Mission. The results of 26 years of faithful and devoted labour in these schools for girls, can scarcely be over-estimated by those who know the truly degraded state of the native females in this land. Many trained in the boarding school have become members of the Church, and have for years maintained a consistent Christian character. Some have died rejoicing in the Lord, while, numbers are now mothers of families exerting such an influence for good, in one of the most important relationships of life as is greatly needed, but little known in India. It is also worthy of notice that several who have been trained in this boarding school are now engaged in teaching children of their own sex in different parts of the country.

At the present time there are four Missionaries of the Society labouring in Madras. Two are employed in the educational department of the work, labouring chiefly in the English and Vernacular Institution. Another has the pastoral charge of the Tamil Church and congregation at Persewaukum, while the fourth is temporarily employed in performing the duties of pastor to the English church and congregation assembling in Davidson's Street until a pastor, to be supported by the Church, is obtained from England; the duties of Secretary to the District Committee and Financial Secretary to the whole of the Society's Missions in South India, are also performed by the senior missionary of the Society in Madras.

Such is a brief review of upwards of 50 years during which the London Missionary Society has endeavoured to make the Gospel known in Madras. There has been much to try the faith and patience of those who have been engaged in this work, but still there has been very much to encourage and comfort. When every thing is considered, perpaps the result of these labours has been as great as could reasonably be expected. The Lord has smiled on the efforts of his servants, and has shewn them that they have not laboured in vain, for many precious souls have been brought out of heathen darkness into the light and joy of the Gospel; and though these are few compared with the masses who are still sunk in idolatry, the experience of the past clearly shews that Almighty power is on our side, and cheers us onward while we labour for the gladsome time when the idols of this land shall be utterly abolished, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

The following schedule contains the Statistics of the London Mission in Madras, in the form requested by the Secretary of the Conference, viz. :—

Stations.	*Preachers.*		*Native. Churches.*			*Boys' Schools.*						*Girls' School.*			
	Missionaries.	Native Catechists.	No. of Churches.	No. of Members.	Native Christians.	Vernac.		Boarding.		English.		Day.	Boarding.		English Chapels.
						Schools.	Boys.	Schools.	Boys.	Schools.	Boys.	Schools. Girls.	Schools.	Girls.	
Madras.	Rev. G. Hall, B.A. Rev. J. Duthie,.... Rev. E. J. Evans, B.A. Rev. R. J. Sargent	11	2	120	620	6	410	1	14	1	400	280	1	55	1

G. HALL.

MADRAS MISSION

OF THE

FREE CHURCH OF SCOTLAND.

By the Rev. A. B. Campbell.

As other brethren are reporting the history and present condition of their various Missions in Madras, it may be unnecessary for me to give a particular view of the *field* in which the operations of the Madras Free Church Mission are carried on. It may, however, be mentioned that the population of Madras and its suburbs, according to the last census, is estimated to amount to 720,000 souls, of whom about 70,000 are Mahomedans. The city, as is well known, has arisen since the English established themselves in the country, and it is the seat of local Government. We mention these facts, because they show that this field of Missionary operations presents numerous peculiarities which it is necessary to remember while looking at the history and working of the Mission.

To this field, the late Rev. John Anderson was sent as a Missionary in 1837, by the General Assembly of the Church of Scotland. The instructions given him by the General Assembly's Committee on Foreign Missions were to the effect that he should mainly devote his energies to the respectable youths of Madras; confer on them the blessings of a sound, comprehensive, Bible Education; from the Converts whom it might please the Lord to give him as seals of his Ministry to raise up thoroughly trained and pious *teachers* and *preachers* who might go forth and evangelize the masses of their countrymen. It was deemed desirable to adopt this plan in order to reach the higher classes of Hindu Society in Madras, which, up to that time, had been nearly inaccessible to the message of mercy proclaimed in the Gospel.

It may not be uninteresting to point out in a word the state of Madras, at that period, in regard to education. Of course, I shall be understood as referring more particularly to the higher classes and Castes of the heathen youth of Madras. At the commencement of 1837, there were, so far as I know, only *three schools* in existence which were specially designed for this class of the community. There was a school established by the Government, at which there was an attendance of somewhere about *a hundred* youths. There was another called the Native Education Society's Institution, at which there was a similar attendance. And finally, there was a school in connection with the Church of Scotland Chaplains; and this latter formed the nucleus of the Institution which Mr. Anderson formed and wrought with so much self-consuming zeal and success.

On the 3d April, 1837, the General Assembly's Institution was opened in Black Town with *fifty-nine* pupils. I am not called on particularly to speak of the way in which that Institution was carried on, the self-denying labour which was bestowed on it, the earnest appeals which were made to the hearts and consciences of the youths who began to flock to receive its instructions, and the unceasing and fervent prayers which were offered to the Lord for His blessing and the influence of His Spirit. These manifold labors are known fully only to the Lord; and we cannot doubt but that he who saw in secret will openly reward.

An event occurred in 1838 which shook the Institution to its foundations. I refer to the admission, for the first time, of two *pariah* boys among the high Caste scholars. These two youths spontaneously came seeking instruction; and Mr. Anderson felt that, at whatever sacrifice, the principles which

he had laid down for his guidance, one of which was, *the perfect equality of all in the school,* must be unswervingly maintained. The despised pariahs were accordingly admitted to a full and equal share of all the advantages of the Institution. The result was that *immediately* the school was broken up, and the Missionary was left to empty walls and a sorrowful heart. Petitions and deputations from the parents of the late scholars followed. They besought Mr. Anderson to dismiss the hated *pariahs;* or, at least to place them on separate benches so that their sons might not be polluted. But all was vain. The Missionary had taken a stand; he planted himself on the firm rock of principle, and whatever might be the issue, he was not to be moved. And, as might have been anticipated, he gained the victory. By and by the youths returned; the Institution flourished more than ever; and pariah and brahman might be seen sitting together on the same bench, learning the same lessons, and struggling together for the mastery. To all who are acquainted with the condition of the people of Madras at that period; to all who know how bigoted and strong their attachment to caste was, this victory which was gained by the Missionary will appear no light and trivial matter. Indeed this was a blow given to *Caste* the effects of which were then felt throughout Southern India, and are so felt to the present day.

In the light of this narration of simple facts, how preposterous do the statements appear which are sometimes met with regarding the attitude taken by Mission Schools towards Caste. It is not unusual to hear it said that Missionaries encourage Caste, and parade, with much pride, the number of their *Caste* scholars. A considerably more charitable view might be taken of the object of Missionaries in giving such facts. It might be supposed that the object was to show, that even the most in accessible and bigoted portion of the Hindu community had now been reached by the Gospel, and that consequently, we might expect to witness a more general and glorious triumph of truth among the people. At least this is plain, that if *all* parties treated caste as Mr. Anderson did, their would be little ground for reasonable complaint. But, instead of dwelling on the reasonings connected with our history, we must proceed with the history itself.

Before the caste struggle came to an end, in 1839, the Rev. Robert Johnston joined the Mission, and laboured with singular self-denial, patience, and perseverance till 1851.

In 1841, the Lord crowned the labors of his servants with their first success. In that year *He gave them souls for their hire.* P. Rajahgopaul, A. Vencataramiah, and S. Ettirajooloo, three of the ablest and most promosing pupils of the Institution were led to put on Christ by baptism. Amid the rage of their people and the deep grief of their immediate relatives, they made an open profession of their faith, and with trembling joy, joined the Church of Christ. The defection of young men of respectable caste families from the rank of heathenism fell like a thunderbolt, not only admist the population of Madras, but over the whole of Southern India. As some Missionaries in this Conference can testify, the effects of this step of these young men in Madras were felt in their most distant stations, alarming and arousing the heathen, and cheering the Missionary in his arduous toils.

In Madras the fiercest opposition was excited; and the Institution was, for a time, again empty. But the Lord was with his servants; and when they met in the morning with the handful of pupils who remained with them, they were able to triumph in God and sing these words of the sweet Psalmist of Israel;

God is our refuge and our strength
In straits a present aid;
Therefore although the earth remove,
We will not be afraid.

The heathen in Madras made special efforts to counteract the working of the Missionaries, but like all other opposition to the Gospel, it only tended ultimately to the furtherance of that which it was designed to destroy.

I should have mentioned that in the beginning of this year (1841), the Rev. John Braidwood, who is yet spared to the work, joined the Mission, and thus it literally became a "threefold cord" not easily broken. In the trials and opposition which had to be encountered, the union of three kindred hearts in the work was a mighty source of comfort and strength. Two or three, in all such cases, as the History of all Missions testifies, are better than one.

In the brief space allowed for these historical and statistical papers, I cannot trace the particulars of the history of each year, or mention in detail the deeply interesting cases of conversion which occurred. The Word of the Lord was largely employed. It was not only taught in all the classes, but preached daily to the assembled youths. And God honored his own Word. It proved itself to be the sword of the Spirit, and it pierced many souls. I may say in a word here that, since the commencement of the Mission up to the present time, 93 adults have been baptized by the Missionaries, and the conversion of these persons is to be traced, under God, mainly to the teaching and preaching of the truth in the Institution. I need hardly add that they were almost all from the respectable classes and Castes of Hindu Society, and that in coming over to Christianity they have been called on to give the noblest testimony to their faith in Christ.

The details stand thus;—Baptized adult males, 60;—Do. females, 33;—Do. Children, 46;—Total 139.

In 1857, there were twelve baptisms; two adult males, three adult females, and seven infants. These, of course, are all *natives*, as our numbers do not include Europeans or East Indians. I may further add, though I may have again more particularly to refer to the fact, that of the *thirty-three females* who have been baptized almost all are from the Caste *girls' day schools* which were begun by the Mission in 1843.

There have been trials before the Supreme Court in Madras, in connection with both the males and females, when the sacred right of liberty of conscience was vindicated before multitudes of the people. In *three* special cases, the parents or guardians obtained a Writ of *Habeas Corpus* against the Missionaries, and brought up the young disciples before the Court, with the view of inducing them to return to heathenism. Most touching and noble have been the testimonies given on these occasions by the young confessors, when, in the presence of weeping relatives, they said that they deliberately, calmly, and solemnly chose to be the followers of the Lord Jesus Christ. The effects of such public statements on the Native community it is difficult, if not impossible, rightly to estimate.

When pointing out the effects of these public statements, I may be permitted to refer to the *Annual Examinations* of the Institution. On these occasions, hundreds of all classes of the Native community were present, and listened for hours to a full and thorough setting forth of the truth as it is in Jesus, from the lips of their own countrymen. Sometimes this came from those who had already renounced Caste and idolatry, and had followed Christ; and at other times, from young men struggling between heathenism and Christianity, where the light of divine truth was beginning to dispel the darkness of ignorance, prejudice, and sin. In this way, the leading doctrines of the Bible found their way to many minds which, otherwise, might have been effectually shut against them.

These public examinations, along with the general success of this scheme of Missionary enterprize, gave a mighty impulse to educational efforts both secular and Evangelistic. Education spread over nearly the whole of the Presidency, and even Missionary Societies, which did not at first much favor the scheme, are now prosecuting it with most praiseworthy ardor and success. Many similar Institutions now exist in various parts of the presidency, and a few others have been opened even in Madras itself. Indeed, we know of no Society of any considerable importance in Southern India which has not now some Agents employed in this department of our common Mission work.

It has been already indicated that the Mission began operations among the Caste *female* population in Black Town and Triplicane in 1843. From the commencement of the Mission, attempts had been made directly or indirectly to reach the females as well as the males. But, mighty, indeed apparently unsurmountable obstacles stood in the way, arising from the immemorial usages and prejudices of the people. A Christian gentleman offered to supply, the Mission with all the requisite funds; but for years not a single girl of that particular class could be brought under instruction. By patient perseverance, however, a beginning was made; and now not only have *we* large female schools attended by children of all Castes (except the Brahmini, and even from among them a few have been obtained), but in Madras, and other places also, the Hindus themselves have taken up the work, and have opened a number of schools for the education of their own female children. Since leaving Madras I have heard that the Managers of one of these schools have requested a Missionary's wife to come and assist in teaching their children.

At the present moment we have no less than *seven hundred and fourteen* Hindu and Mahomedan females under a sound Christian instruction; and as these children, from the usages of the country, are so short a time with us, we conduct their education almost entirely in their own Vernaculars, Tamil, Telugu, and Hindustani, deeming it of the greatest importance that these young and precious girls should leave our Institutions well instructed in their own tongue, able at all subsequent times to peruse with intelligence the Word of the living God, which is able to make them wise unto salvation. We prefer to act on this principle, rather than to spend much of that brief period which they are with us in communicating to them an imperfect knowledge of English, which, from its imperfection, would be of little practical use in after life. This remark does not, of course, apply to a Boarding School where the children are longer and more continuously under instruction.

The success with which the Lord crowned the labors of the Mission among the females, led the Missionaries to commence a *Boarding School.* This was begun in 1847. The origin of that department of our work was the following. About the period now referred to, the senior class of girls in the Madras Day School began to be in deep anxiety regarding their souls. The Word of God laid hold of their consciences, the eyes of their understandings were opened to see the sin of idolatry in which they were then living, the love of Christ began sweetly to constrain them, and, under these deep convictions, they resolved to leave father, mother, and home, and follow Christ. What could the Missionaries do but welcome, with open arms and loving hearts, such of them as carried out this resolution: and afford them that shelter and home, which for the Gospel's sake, they had abandoned for ever? This was accordingly done; and thus was laid the foundation of our Female Boarding School over which Mrs. Anderson (now widow of the late Rev. John Anderson) has presided since 1847 with so much Christian fidelity and affection. It will be seen from this statement of facts, that this School was *designed* to receive girls who, in the Day Schools, had been convinced of the sin of idolatry and desired to

cleave to the Lord Jesus Christ. Any one thoroughly acquainted with the present state of the Hindu community may know, that these girls could not follow out the dictates of their consciences in their own homes.

As I have already indicated, the main design of our Mission was to raise up thoroughly trained and efficient Teachers and preachers from among the sons of India to go forth and carry the Gospel to the masses of the people. The Institution from the very first was designed not only to reach and influence the higher classes in Native society, but also to serve the purposes of a *Normal School and College* for training Teachers and preachers. When the Lord first gave the Mission Converts in 1841, they were very early employed in publishing that salvation which they had found to their perishing fellow-countrymen. This was continued all the time that they were studying for the Ministry, for the Lord inclined their hearts to give themselves to his work. They were licensed as preachers of the Gospel in March, 1846; and in November 1851, they were solemnly ordained by the Free Church Presbytery of Madras as Ministers and Missionaries to their fellow-countrymen. Besides them we have *two* licensed Preachers, *three* regular students of divinity, and *twenty-five* Christian Agents, Teachers, and Evangelists, who have been trained, and are now employed, by the Mission. All these Agents have been more or less taught in the Collegiate department of the Institution. In the case of all our Native Missionaries, preachers, and students, they are required to go through a systematic course of instruction not only in English, Mathematics, and General History, but also in Greek (Hellenistic), Hebrew, Church History, Theology, basing the latter on a full and thorough study of the simple Word of God. The Students are also largely trained in the literature of their own Vernaculars, and are accustomed both to speak and write in their own tongues as well in English.

But the Institution has not only a College department, it has also served for the purpose of a *Normal School*. For upwards of *twenty years* the Missionaries of the Free Church in Madras have been engaged in training *teachers* as well as preachers. During that period *hundreds* of thoroughly trained teachers have been raised, many of whom are now engaged in Mission and other schools over the length and breadth of this Presidency, and others are in various departments of the public service. The *Normal Class* is always in operation, and the members of it are taught the theory, as well as the practice of teaching.

In regard to the Evangelistic *Vernacular* part of the work of our Mission, I may say that, in harmony with our original design, this department of our labors is growing in extent every year; and last year has witnessed a very wide spreading of the truth by Agents of the Mission. To show the extent of our labors in this field of Mission enterprize, it may be well to give a brief view of what has been done during the year at our various Mission stations. I quote from our Report for the past year:—

"Evangelistic operations have been prosecuted much more extensively than during any former year, both in and near to Madras and at all the other stations. Besides three regular services a week (one in Tamil and two in English) to the Christian congregation at Madras, the Agents of the Mission (Europeans, East Indians, and Natives) have continued to preach in the Vernacular tongue, or by an interpreter, *six* times every week (including Madras and Triplicane), often giving two or more successive discourses on one occasion, so that thousands of the adult population in the course of the year have heard the Gospel in a way they never heard it before. Two villages in the neighbourhood of Madras were each visited twice a week by two or more of the evangelists during a series of months. A large number of villages on the line of the Madras Railway have also been visited and the Gospel proclaimed in them. At *Trivellore*, a much frequented centre of heathenism, through the generous aid of a friend of the Sabbath and of Missions a school has been permanently established; and

we hope that through this channel both the old and the young will be most effectually reached. At *Chingleput*, besides the educational work and the preaching in the town itself, upwards of twenty villages in the neighbourhood have been frequently and systematically visited by Mr. MacCallum while resident there and by Native Christian Agents; and, at one of these villages, Attoor, a school has been established. Towards the end of the year, *Wallajabad* and the adjacent villages have had the Gospel preached in them very largely by Mr. MacCallum and his six Native Christian Assistants. They have also extended to Conjeveram and its suburbs a knowledge of the Saviour, by preaching in the streets to a degree never reached before. I believe we may safely say that the Gospel has been freely preached in well nigh *a hundred villages* in the course of the year, and frequently and systematically in several of these. During some months of last year, no fewer than *two thousand* adults every week must have had an opportunity of hearing the Gospel.

Medical Mission.—Towards the end of 1856 the Committee on Foreign Missions of the Free Church of Scotland, in conjunction with the Edinburgh Medical Missionary Society, sent out a Lay Medical Missionary to labor in connection with the Free Church Missionaries in Madras. Our Annual Report thus epitomizes the results of Dr. Paterson's labors:—

"The *Medical Mission* may now be said to be firmly established in Black Town by Dr. Paterson, who has been enabled to prosecute his work with much ardour and most encouraging success. A wide, and, under God, an effectual door is opened to the Native mind. Both sexes are largely reached; and, though immense difficulties are still to be surmounted, there is much to cheer Dr. Paterson to go forward in faith and in good hope. He opened his Dispensary in March, 1857. The patients who have resorted to it amount in number to 5,187. Of these 3,392 are males, and 1,795 are females. They are from all Castes and classes of Native Society, Hindu, Mohammedan, and Native Christian. It is surprising that so many of them are of respectable standing in the community, and that they are willing to be present at the time of reading God's Word and Prayer. Dr. Paterson has visited 178 families, several of them frequently. He has three Native Assistants, converts of the Mission.* His course of lectures on physiology was attended by a large and most respectable concourse of educated young Natives."

There are many points of interest to which I might invite the attention of the Conference. The formal setting apart of a Native Missionary to be the Pastor of the Native flock which has been gathered by the Mission—the growth and extension of the work—the way in which God has enabled our Native Agents to carry forward the work of Evangelization—all these topics, and others also, would admit of further enlargement; but the limits of this paper do not permit me to dwell on these.

There is always danger in looking back on the history of a Mission. We are too apt to feel as if the success were due to the eminent ability or the earnest devotion of the laborers. No feeling can be more dangerous, and, if cherished, none can be fraught with more evil consequences. The Lord will blight and whither any such work, and teach, in a way to be remembered, that without Him we can do nothing. When we look back on the history of our Mission and see what the Lord has enabled it to accomplish,—the blows which it has struck at Caste at the very centre of influence in this Presidency—the shaking which it has given to the very foundations of Hinduism—the education which it has given to *thousands* of youths, male and female, —the souls which it has rescued from Heathen and Mohammedan error—the Agents which it has trained to go forth to preach Christ,—in view of all these things, I know that I speak the heartfelt sentiments of all of my brethren as well

* While this was passing through the press, the eldest and ablest of these assistants, Colundavailu, was cut off by Cholera after a few hours' illness.

as myself when I say, that our feelings can best be expressed in the language of the Psalmist, "Not unto us, Not unto us, but unto thy name be all the glory."

I would now give, without a word of comment, some of the general statistics of the Mission.

General Statistics of the Madras Free Church of Scotland Mission.

Missionaries.—1st. There are *seven* ordained European Missionaries. But *two* of these are in Europe in quest of health, and *one* has gone to Nagpore to strengthen that Mission. One *Medical* Missionary.

2d. There are *three* ordained *Native* Missionaries, one of whom is about to be set apart as Pastor of the Native congregation.

Preachers.—There are two licenced preachers of the Gospel.

Students.—There are *three* students of Divinity prosecuting their studies under the direction of the Presbytery. These students both teach and preach in the Native tongues.

Evangelists and Christian Teachers.—There are *twenty-five* Evangelists and Christian teachers laboring at present in connection with the Mission. A goodly number besides these are now laboring in connection with other Missions.

Baptisms since commencement of the Mission.—The whole number of baptized persons is *one hundred and thirty-nine.*

Strength of present Native Congregation.—There are at present *sixty-five* bonâ fide members of the Native congregation. This does not include those members who have gone to remote parts, or who have joined other Churches.

Preaching Stations and Services for the Heathen.—There are *five* stations at which the Missionaries and their Agents regularly preach in the Vernaculars, at some of these stations there are three vernacular services every week. The average weekly attendance during some months of last year on these services was 2000 *adults.*

Statistical Table showing the age of the Pupils in the Schools of the Madras Free Church Mission, 19*th March,* 1858.

MALE SCHOOLS.

NAME OF THE SCHOOL.	Pupils under Instruction.	In their 16th year or above it.	In their 12th year, and under 16th.	In their 9th year, and under 12th	Under their 9th year.
1. MADRAS CENTRAL INSTITUTION............ }	357	155	145	36	12
2. TRIPLICANE BRANCH.......................... }	264	82	143	32	7
3. BLACK TOWN BRANCH......................... }	182	51	100	29	2
4. CONJEVERAM BRANCH..............................	295	41	81	87	86
5. CHINGLEPUT BRANCH............................ }	244	30	72	73	69
Attoor.. }	40	8	14	8	10
6. NELLORE, *Goodoor, Calicherry*....................	407	112	137	91	67
7. WALLAJABAD..	104	12	29	23	40
8. TRIVELLORE..	69	22	28	13	6
TOTAL...	1962	513	785	392	299

FEMALE SCHOOLS.

Name of the School.		Girls under Instruction.	In their seventh year or above it.	Under their 7th year.
1. Mrs. Anderson's Institution		22	20	2
2. Madras Day School		192	122	70
3. Triplicane	do.	131	102	29
4. Mrs. Campbell's	do.	25	25	0
5. Macfie's	do.	55	44	11
6. Conjeveram	do.	92	49	43
7. Chingleput	do.	54	42	12
8. Nellore	do.	80	47	33
9. Wallajabad	do.	30	22	8
10. Trivellore	do.	33	13	20
		714	486	228
		Total under instruction...		2676

A. B. CAMPBELL.

MADRAS MISSION

OF THE

AMERICAN BOARD.

BY THE REV. M. WINSLOW, M. A.

THIS Mission was commenced in 1836, by the Rev. John Scudder, M. D. and myself. We had both previously been for several years in the Ceylon Mission, having gone out together in 1819, seventeen years before. The Rev. L. Spaulding, still in connexion with that Mission, and present here as a member of this Conference, accompanied us. It may be added that until 1855, or for nearly 36 years, three of the four Missionaries who then came out together were living, and engaged in Missionary work; the other brother died in the field, after 15 years' service.

The Madras Mission was formed immediately after a visit of myself to America. It was to be, in part, an agency of the American Bible and Tract Societies, which were raising special funds to extend their operations abroad. It was to be, not only a Mission, but a Book-making Establishment. As a Mission, while the preaching of the Gospel, in the Vernaculars, was to be the principal employment of the Missionaries and their Christian Assistants, Native Education entered largely into the plan, as it had done with good success in Ceylon. The Mission, however, has not been sufficiently sustained to carry out fully the original plan. For the $21\frac{1}{2}$ years of its existence, the number of ordained Ministers has been on an average about $2\frac{1}{4}$ for each year. The changes have, at the same time, been so great, and the period of residence of some so short, that great efficiency could not be expected. The laborers, with exception of Mr. Hunt, Lay Superintendent of the Press—who has been very useful in his department for 17 years—have been the Rev. S. Hutchings about 2 years; Rev. J. W. Dulles, nearly the same time, not including his absence at the Hills for health; Rev. F. D. W. Ward 4 years; Rev. H. M. Scudder, 7 years; Rev. I. N. Hurd, 4 years; Rev.

J. Scudder, M. D., deducting seven years absence in America and at Madura, a little less than 11, and my own, not reckoning the time of my absence, 19 years; in all 49 years of labor.

I. Stations.—Two stations were at once taken, Royapúram on the north, and Chintadrepettah on the south; at which houses were at first rented, and afterwards bought. I was myself at Royapúram for five years at first, until Dr. Scudder went to America; and I then removed to Chintadrepettah as more central for the business of the Mission, which I was obliged to transact. Two neat and commodious Churches were also built by subscription; at Royapúram in 1843, and in Chintadrepettah in 1847. At the latter place, a building for a High School was added, and at the former, some rooms for a Girls' Boarding School. The Churches were for Vernacular preaching; but at Chintadrepettah, on account of there being a good many English speaking families near, who could not easily get to any other Church, an English service on Sabbath evenings, was kept up for three years. It was discontinued when a Church was opened on Mount Road. Some hopeful conversions took place, by the blessing of God, but the persons joined other communions, as we had no English Church. The members of the Mission have, however, not seldom preached in English in the Scotch Church, and for their Brethren of the London and Wesleyan Missions.

In 1850, a country station was commenced at Arcot which afterwards was made a separate Mission.

II. Schools. *Vernacular Day Schools*, for boys, and to some extent for girls, were soon established. In the course of the first two years of the Mission, there were *sixteen* schools for boys in different parts of Black Town and the suburbs, and one for girls at Royapúram. An English school was also commenced at the latter place with encouraging prospects.

Just at this time there was a falling off of the funds of the Society which supports the Mission, and an order came out to have all the schools dismissed. This was accordingly done, but with great reluctance. A friend of Missions, and of myself, wrote me on hearing of this that he would himself support the schools which had been under my care, if I would resume them, until other means could be provided. They were nearly all resumed; but those at Chintadrepettah were not re-established for some months and then only in part. Still to the present time there have always been from about eight to fifteen or sixteen Native Free Schools, attended in great part by children from caste-families. The teachers were at first nearly all heathen, as Christian masters could not be obtained; and, if found, could not collect the children; but they were subject to daily visits from a Catechist who examined them in their Christian lessons, and were brought, with their teachers, once a week—besides the Sabbath when they attended Sunday School and the Church—to the station for instruction by the Missionary. One of the teachers early became a Convert from heathenism, and was baptized and received into the Church, of which he is still a member. Two others were afterward baptized. Still another was a candidate for baptism, but was carried of by his friends by force to a distant temple, and there confined and drugged until his mind was impaired. He did not return for many months, and then was but a wreck in body and mind.

Several of the lads of the school have gone to higher Institutions, and in two or three cases are known to have become Converts. Only Christians are now employed as head teachers.

Besides the Girls' Day School at Royapúram, a large School for girls of the more respectable classes, was opened in 1846 at Chintadrepettah. At one time between two and three hundred attended. Many of them were fine

and interesting girls. They made good progress in their studies, which were principally in the Vernaculars, and largely Scriptural; and were favourably noticed at the public examinations for their recitations in their Catechisms, Scripture-History, Evidences of Christianity, Grammar, Arithmetic, Geography, &c. and for their singing and needle work; but, class after class left, as they became marriageable, and except one, who was baptized and received into the Church just before I left for America, I do not know that any have renounced heathenism for Christianity. I cannot but hope that the good seed early sown, however long it may lie buried, may yet spring up and bring forth fruit to the glory of God. Sure I am, that they cannot be the ignorant heathen which their mothers were. When I left for America, this school was reduced to about twenty-five, at which number it now remains; but will not long so remain, if funds can be obtained to increase it.

2. *Boarding School for Girls.*—This was commenced by Mrs. Winslow in 1839, and after her death carried on for three or four years by Mrs. Henry M. Scudder, and at last by Mrs. Dulles, whose health failing it was given up after it had been in operation nearly ten years. It never numbered quite twenty girls; but they were most of them from caste-families, and of good promise. The necessity of giving up the school was much regretted. One of the little girls died while a member, in the midst of her heathen friends—being at home during a vacation—but she appeared to die believing in Jesus. She told her mother not to mourn for her, to have no heathenish ceremonies performed, to tell the Ammā that she trusted in Christ; and, folding her hands on her breast, she breathed out her soul in prayer. Two of the girls who were the children of Christian parents appeared to be real followers of Christ, and, after the school was disbanded, married Christian husbands.

3. *Boarding School for Boys.*—This was formed on a small scale at Chintadrepettah nearly ten years ago, soon after the English and Vernacular High School was commenced. The immediate occasion was this. Two or three lads who attended the High School were desirous of embracing Christianity, and had no place of refuge. It was thought that a small Boarding School would enable us to protect, and for a time support, such as were persecuted for Christ's sake, better than we could do by taking them into our own house. Our Society however did not approve of our forming any such place of refuge; and after a year or two it was relinquished. Of those who were members of it two were baptized, and are now in communion in our Church, and one joined the Church under the care of our lamented brother, the late Rev. W. H. Drew.

4. *English and Vernacular High School.*—This was commenced more than ten years since, and though it has never had all the Missionary labor which was desired, yet it has flourished in a good degree. My own time being otherwise much occupied, with the exception of occasional examinations in the other lessons, my instructions have been almost exclusively in the Scriptures, and confined to about an hour each morning, an attendance on the Sabbath-School, and preaching every Lord's day in the Church; the members of the School attending the morning services.

The number in the School, when I left it to go to America near the end of 1853, was about 250. The present number is half of that; but the pupils now pay a small monthly fee. Before, they paid only on admittance. The School contains, and has contained from the beginning, lads of all Castes, and from richer and poorer families. They mingle freely together and sit on the same forms. The studies are divided between English and the Vernaculars, so as to give nearly one-half of the day to each. The Bible is taught constantly in Tamil, Telugu and Hindustani, as well as English;

and the pupils get a better knowledge of the Scriptures than many of the same age in a Christian land.

As to the fruit of the school in direct conversions, I can only say, God has not left us entirely without tokens of his approbation. Six have been baptized in the school, five or six more are known to have been received to communion in other churches, who were taken away from us by their friends because they showed an inclination to become Christians. Three others, at least, were taken from us when they were willing to give up all for Christ, who have in consequence of persecution outwardly returned to heathenism but profess still to wish to be the Lord's. One who was baptized, and was a monitor in the school, died soon after; one is in the Medical Department of Government; one is a Catechist in the Mission, and three have gone to other places. Of those not baptized, who have left the school, some have gone into the Medical Department, some are Engineers; some are employed on the Electric Telegraph; some on the Railroad, and some in different offices of the Government. They are uot necessarily lost to Missionary cause.

III. Preaching.—This has been the principal business of the Mission; at the stations; in *Schools*, and *Zayats*, and on tours; not to the exclusion of street preaching, and going from house to house.

1. *At the stations.*—The schools have always been collected at the stations on Sabbath mornings, as Sabbath schools, and to attend divine service; and as many others, whether heathen, Mohammedan or Christians, as could be induced to attend, have been assembled. The congregations thus formed have varied; but for some years at Chintadrepettah the attendance was not far from 500; in fact as many as the Church could well hold, the children sitting principally on the floor. The attendance at the other station was at first, and for many years, about 300. At both stations, the afternoon audience has been mostly composed of adults and has been comparatively small. The regular preaching of the Gospel, and stated worship of God, with the singing, reading and exposition of the Scriptures and prayer, and the administration of the ordinances of baptism and the Lord's Supper, in the presence of the people, have always been considered of great importance.

2. *In Schools and Zayats.*—On the Lord's day by the Missionary, or Assistants, and at different times on week days, the Gospel has been proclaimed in these places, to all who could be assembled. For six or seven years, Dr. Scudder preached regularly, day by day, at first in a convenient yard in front of his house, and subsequently in what in Burmah is called a *Zayat*, which was a room near the principal market in the town. Here, with a Catechist, he spent an hour every morning but one of the week, and the same in the afternoon, speaking to the people, who came often in considerable numbers, from the city and country to hear him. They were admitted by companies into the room, after being examined to ascertain whether they could read. After an address, for fifteen or twenty minutes, he gave each a tract or portion of the Scripture, and dismissed them to speak to another company. As many Cart-drivers, and others, came from distant parts of the country, tracts and books were widely scattered. At the *Zayat* in the Church-compound in Chintadrepettah, one afternoon of each week, if not more, has been occupied in preaching and in the distribution of books, for several years, by the Missionary and Assistants, at that station.

At one time also, in Royapúram, there was preaching, for some months, once a week, at the house of a native merchant, in the midst of the Roman Catholics. They attempted to prevent this, and made great noises with drums and other native instruments, mis-called musical; burnt noisome things, in the

verandah of an adjacent house, throwing dry chillies into the fire so that the smoke nearly suffocated us; threw stones into the room, and at length burnt down the building. But we persevered and rebuilt the room. Sometimes we pitched a tent outside the walls of the town. At one time Mr. Henry Scudder and myself preached and distributed books, for about a fortnight daily in two or three places, in such a tent. It was a large one. In one place the people mobbed us, and when we had a large company with us inside the tent, pulled up its pegs and brought it down upon our heads. We, however, applied to the police and were protected in our work; being only once or twice pelted with stones. At two of the schools in villages west of Royapúram Mr. Henry Scudder was twice violently assaulted. The Superintendent of police promised protection, and it is to be regretted that Mr. S. was just then obliged to leave the station, for a time, on account of the sickness of a child.

3. *Tours.*—In these Dr. Scudder engaged very largely for the first five years of the Mission, being absent from home a month or two at a time, and going sometimes with five or six cart loads of Bibles and Tracts to various distances occasionally two hundred miles or more. The Conference heard yesterday, from one of his five zealous sons who now form the Arcot Mission, that a leading Gúrú in their field received a Bible from Dr. Scudder which has led him to renounce idolatry and try to keep and teach the Ten Commandments; though he has not yet been baptized. We may hope, therefore, that much, as yet unknown, good was effected in this way; though perhaps the country was hardly prepared for so bountiful a distribution of the Bread of Life. I once accompanied Dr. S. on a tour of nearly a fortnight to Conjeveram, where we took rooms at a Bungalow during the principal festival and by the help of Assistants—examining the people and admitting them by companies of twenty or thirty—we addressed them quietly as long as we thought best, and giving them books dismissed them to receive another company. In this manner we addressed perhaps 500 each day, and distributed, in all nearly 5000 tracts and books. The seed scattered, it may be too profusely, was not all lost. A tract or two distributed by some one at Vániambadi, above Vellore, brought three respectable inquirers from that place to our Free Scotch Church brethren at Madras.

IV. Native Churches.—We have two churches—one at each station—which unite in Communion once a year, and all meet also at a *Love Feast;* at which they partake together, to show that they have renounced Caste. These seasons are sometimes very precious. We have received to communion in all 112 at both stations. Of these about 20 were scattered in our struggle with *Caste* in 1844, though they had professed to renounce Caste wholly when they were received into the Church. Several who are members of the Church are in different, and some in distant places. About 15 have died in peace, twelve have been excommunicated, and, I think 64 are now members, of whom some are temporarily absent.

The first convert was brought in from street preaching at Royapúram. He was a heathen of good caste. He bore much persecution, being turned out of doors by his mother, deprived of his betrothed wife, and left to suffer even from want of food. Afterwards he became a Catechist, and being removed to Chintadrepettah, accompanied Dr. Scudder on his tours. He died in the faith after about 12 years service. Another Convert at Royapúram, whom Mr. Scudder mentioned yesterday, was Daniel a caste man and gardener. For two or three years before I left Royapúram, he was an inquirer, but made slow progress, on account in part of his wife, who was a violent opposer, and finally left him when he joined the Church. He was baptized by Mr. Henry Scudder and afterwards went with him to Arcot as a Catechist. He too has finished his course with joy.

V. Press.—This embraces a *Printing Establishment*, *Type Foundery*, and *Bindery*. In accordance with one of the objects in view in forming the Mission, the Printing establishment of the Church Missionary Society at Madras, was purchased in 1838. It has since been much enlarged. Until nearly two years ago, English printing was executed on a somewhat extended scale, as well as in the Vernaculars—especially Tamil, Telugu, and Hindustáni. Since that, English has been gradually abandoned. The Press is now almost wholly Vernacular and Missionary.

It has been useful both in English and the Vernaeulars, not only by affording needed facilities for printing, but assisting to improve the art in this country.

In the course of nearly twenty years, several entire editions of the Scriptures in Tamil have been printed for the Bible Society, besides very numerous portions, larger and smaller: many also in Telugu, and some in Hindustáni. For many years all the work of the Madras Tract and Book Society, was done at this Press. Many Tracts and School Books have been brought out by it, for the Mission. Among the larger miscellaneous works is a Tamil and English Dictionary, of the imperial octavo size, on which several years of labor have been bestowed, now in the Press; about one-fourth only being printed. The amount of work executed in all, is more than 300,000,000 of pages.

M. WINSLOW.

(*) MADRAS MISSION

OF THE

CHURCH MISSIONARY SOCIETY.

By the Rev. J. Gritton.

The Madras Corresponding Committee of the Church Missionary Society was formed in the year 1814 by the active exertions of the Rev. Marmaduke Thompson, Chaplain of St. George's Church, Madras. Shortly afterwards the Rev. Messrs. Rhenius and Schnarré were sent from England to commence a Mission, and after a brief residence at Tranquebar were settled at Madras.

These Missionaries had not to commence their labours in a place where Christ was not named. The Danish and German Missionaries had laboured faithfully in Madras for 100 years, and had gathered congregations at Vepery, Black Town, St. Thomé, Pulicat and some other adjacent places. The Black Town congregation has for many years been under the care of the Church Missionary Society; the rest have either continued under the auspices of the Propagation and Christian Knowledge Societies, or disappeared.

For some time the young Missionaries assisted Dr. Rottler in the care of the Christian congregation in Black Town, but, at the suggestion of Bishop Middleton they left Dr. Rottler, and sought to gather a fresh one of their own. Their efforts extended to the villages near Madras, and specially to the Northern Suburbs. There are remaining to this day some old people in Tondiarpet and Vennárapet who well remember Mr. Rhenius as preaching in their streets.

It was not at first intended to limit the Mission to Madras. Rhenius commenced the plan of out-stations, and he and his successors, established schools and stationed teachers in villages and towns at some miles distance. Pulicat,

Tripassore, Conjeveram, Poonamallee and Chingleput were among these out-stations. Experience, however, led in the course of years to a change in this respect. It was found that these Out-stations were always feeble, and open to great evils from the impossibility of giving them proper supervision. They were accordingly given up one by one, most of them being taken up by other Societies, so that now, with the exception of occasional tours, the Mission is confined to Madras itself.

Schnarré was soon removed to Tranquebar to assist Mr. Cœmmerer, and Rhenius continued only till the year 1820, when he went southwards, to open, or rather to resuscitate, the Tinnevelly Mission. Barenbruck joined the work in 1819, and was soon followed by the Rev. James Ridsdale. From this early period the Church Missionary Society joined with their work to the heathen a holy concern for the East Indian and European Society in Madras. The English congregations at the Church Mission Chapel in Black Town, and at John Pereira's Garden, are as old as the Tamil congregations. The former was built in 1819 at the expense of Government, on premises purchased by the Society. For some years the Tamil Missionaries were the Pastors of the English congregations; but in the course of time the Clerical Secretary of the Corresponding Committee became Pastor of the Black Town Church. That congregation has enjoyed the stated ministry of Messrs. Ridsdale, Tucker, Ragland, Moody and Royston. The English congregation at Trinity Church has been less regularly provided for, and has often depended on the Missionaries. It is now in the charge of the Rev. Luke Cradock, Principal of the "Harris School" maintained by the Church Missionary Society.

Female Education received from the first the attention of the Missionaries. Several of the earlier schools were merged into the "Central Female School," Popham's Broadway, which, under successive teachers, and especially Mrs. Winckler and the present Mistress, Miss Hogg, has done incalculable good in Madras.

In 1824 the Mission was under the charge of the Brethren Ridsdale and Sawyer. They added to the other work of the Mission a Seminary for advanced lads who might receive such an education as would fit them for Teachers, Catechists and Ministers. This was afterwards called the Church Missionary Institution, and was useful in supplying several able Missionaries and Teachers to the South India Mission. It continued till 1846, when Mr. Gray, its last Principal, returned to England, and it was closed—its place being supplied by other Institutions of the Church Missionary Society in Tinnevelly and Travancore.

In 1825 there were 661 children in the schools. Of these only 65 were learning English. This proportion between Tamil and English instruction is nearly that which exists at present in the Mission, and is the result of the more complete devotion to Vernacular work which has been adopted, on principle, by the Church Missionary Society. Bishop Corrie's Grammar School, the Church Missionary Institution, the Native English School at Tondiarpet and the Harris School, have offered, and, excepting the second, continue to offer, a good English education; but the main strength of the Mission has been expended on operations in the Vernacular.

In 1826 the Mission was shaken by the pretensions of the Caste-observing members. They were checked then, as well as subsequently whenever they have made any movement. The chief struggles took place in 1847 and 1854; at present, although the leaven exists, and is at times detected, there is little that is tangible or open to censure. Caste observance is considered Anti-Christian, and every effort is made to uproot and destroy it.

The Native Christians under Mr. Sawyer's charge in 1827 were 225 in number, of whom 36 were communicants. There were 650 boys and 250 girls in the schools. In 1828 Mr. Sawyer left the Mission, went home for a time, and returned to India as Chaplain.

The Rev. P. P. Schaffter came out to fill his place. It was in this year that the work was taken up at John Pereira's Garden. God has blessed it, so that it is now the second of the four Tamil congregations in numbers and importance. The work progressed slowly but steadily for the next three years. There were then 83 Communicants and more than 1000 Scholars.

In 1832 the Mission suffered the loss of Mr. Ridsdale who had worked long and faithfully in his Master's service. He was cut off suddenly by Cholera, but few men have left a more lasting memorial of their labours than he did, in the many souls which God was pleased to convert under his powerful ministry.

The brethren Winckler, Blackman and Dent, now joined the Mission, but after two years the two latter were removed to Tinnevelly to fill vacancies caused by the disturbances which then befel that Mission. It was at this period that the Rev. J. Tucker entered on his duties as Secretary to the Madras Corresponding Committee.

In 1834 the scholars were 890. Some out-stations were given up, and the schools at Kilpauk and John Pereira's closed for want of funds.

In 1835 the Grammar School, since called after Bishop Corrie, was established. The Church Missionary Society agreed to pay a stipulated sum towards its support, in return for the right of educating their Native Christian scholars in it. Though it now makes no contribution towards its funds, it has always taken a lively interest in its progress. For many years it did good on a large scale, and helped the Native Church by imparting a good education to lads selected from the various Missions. Even now, when other Institutions have left it less scope, it continues to do much good on a small scale.

In December 1837 the Rev. J. H. Gray and Mr. G. H. Elouis joined the Mission. Mr. Gray conducted the Institution, assisted by Mr. Elouis; who received ordination in 1839. For ten years this constituted one most important feature in the Madras Mission. In 1840 both Mr. Tucker and Mr. Elouis visited England, leaving Mr. Gray alone in the Mission. They returned in the following year. After a period of retrogression the work revived, and in July 1842 the communicants were 92.

In 1844, just 30 years after the establishment of the Mission, the Native Christians bestirred themselves to assist in the support of the work. Till then they had only helped to support the poor. Now they began to pay for lights, Church servants, &c. Two students from the Institution were ordained during this year by the Bishop of Madras.

During 1845 there was but little outward progress, but much internal growth. Mr. Elouis reported that the two congregations of Black Town and Trinity Church were in "a very improved and improving state in regard to real piety and moral character."

In January 1846 the Rev. T. G. Ragland arrived, and was soon called upon to fill the post which Mr. Tucker was obliged from failing health to resign. In this year, too, the Institution was closed, and Mr. Gray returned home. Mr. Elouis also had to leave on account of health, but before his departure he succeeded in securing a plot of ground in the "Tinnevelly Settlement," two miles to the north of Madras, and so led to the continuance of the work in that neighboured. By a providence full of blessing to the Mission the Rev. John Bilderbeck was at that time in Madras, and unemployed. He offered

himself as a temporary supply, and was led on to a permanent engagement which has continued for twelve years.

Mr. Elouis returned to Madras and for some time worked with Mr. Bilderbeck. The brethren Rodgers and Gnánamuttu were also here for some years. In 1848 Mr. Bilderbeck reported that in the half of the Mission which he then superintended there were eight stated Services in each week at the following places, viz., Trinity Chapel, Perambore Chapel, Tinnevelly Settlement and Korakapetta. He was at that time, as at all other times when he could get any opportunity for it, spending much labour in street preaching, the work of all others which was dear to him.

Mr. Elouis reports of his half of the work that there were three regular Services and twelve other weekly engagements. His work was chiefly in Black Town, and at the Monegar Choultry and Leper Hospitals just without the Northern wall. His communicants were 82. He had two Boys' Schools, and two for Girls, with an aggregate of 246 scholars. At that period the whole number of Christians was 464.

In June 1850, Mr. Bilderbeck reports for the whole Mission. "There are in all about 500 souls under pastoral supervision. These have the means of grace provided for them at the Church Mission Chapel, and the large Parchery in Black Town, at Trinity Chapel, at Perambore, the Tinnevelly Settlement and Korakapetta. Six regular Services are held every Lord's day, and two every Wednesday, with four other stated meetings besides in the week, for exposition, catechetical instruction and prayer." At this period Mr. Elouis had finally left the Mission.

The Report in 1851 is as follows:—

"You will be glad to learn that our congregations have multiplied; that the attendance on our Sabbath and week-day services have been in most instances steady and cheering; that our communicants have increased; that larger multitudes have assembled to hear the Gospel in the thoroughfares; that enquirers have been more numerous; that several individuals and families, among the higher and lower classes, have professed a willingness ere long, to embrace the truth; and that, within the last six months only, 16 souls have been brought within the pale of the Church by Baptism, of whom six were adults."

On Whit Sunday of that year the New School and preaching house at Tondiarpet was opened. It had been built by Mr. Bilderbeck's own efforts, and it was a great joy to him to see the work in that suburb so advanced. In this house a Native English Boys' School was opened which received much of Mr. Bilderbeck's care. It increased steadily under his eye till he delivered it over in December 1856 to the care of the Rev. John Gritton, at which time there were 80 Scholars, three Masters and a Monitor.

The Mount Road Congregation became at this time very encouraging, and numbered 24 communicants. In June 1852 the whole number of communicants was 191, 8 adults and 12 children having been baptized, during the year.

"The Native Christian Poor Fund" improved so much at this period that it was widened out into *The Poor and Endowment Fund*, and at the Annual Meeting a balance of 100 Rupees was set apart toward the endowment of a Native Pastorate. This fund has steadily improved as the people learn more practically their duty in this respect.

About this period Miss Giberne transferred her services from Tinnevelly to Madras. She opened a Boarding School for girls at Royapúram and a Day School at the Tinnevelly Settlement. Mrs. Bilderbeck's School was merged

into this new one. These schools now contain 50 scholars, of whom 30 are Boarders. In September last, Miss Meredith came out from England to assist Miss Giberne in this work, and is now preparing for her duties by studying the language.

In 1853 it was reported, "preaching to the heathen has been carried on in almost every thoroughfare of this great city with scarce any intermission except that caused by bodily weakness or the intervention of other duties." The brethren Fenn and Meadows, who were preparing for Itinerant work in Tinnevelly, were at this period very constant in visiting schools, and they obtained much influence over several lads—an influence which remains till now. Regular weekly meetings were held at the three great Stables in Mount Road. Efforts to reach the Boatmen of the North and South Beaches were commenced, and plans laid for a regular Mission to the City Scavengers. The work at the Stables has prospered. As many as 80 or 90 horsekeepers week by week listen to the Gospel, and some few have been gathered into the fold. The Messrs. Taylor and Messrs. Waller have opened schools in their extensive yards, the support of which they provide while the Mission has their management. The work on the North Beach is scarcely maintained; but on the South Beach the work has gone on till it occupies a Reader and two Schoolmasters. The effort for the Scavengers has been organized, and now engages two Readers.

By the appointment of the Rev. J. B. Rodgers to the Society's Vernacular Training Institution at Palamcotta the Brethren Bilderbeck and Gnánamuttu were left alone, and not long afterwards Mr. Gnánamuttu also was removed to Tinnevelly.

The year 1854 was one of the peculiar difficulty and trial from Caste intrigues, but wisdom and love in the Missionary were by God's blessing crowned with success. The following sentences will shew how earnestly and with what industry the remaining Agents fulfilled their work.

"Almost every place of public resort has been visited by the Agents in order to communicate the knowledge of Christ and Him crucified. From one end of Madras to the other, North and South, East and West, as far as practicable, the living voice, as well as tracts and books distributed, have told of the love of the Saviour. Boatmen, Scavengers, Horsekeepers, Cartmen, Coolies, private Servants, and Hindus from the highest to the lower walks of life, have all been addressed in their turn. Catechists Daniel and Waldegrave go with this view to cart Depôts, Sheep markets, Jails, Hospitals, the House of Industry and dwellings of private families, and also assist the Missionaries at other regular Preaching Stations. There have been pleasing and hopeful instances of conviction and awakening. Some have made an open profession of the faith in connexion with this Mission, while others have been directed to other quarters where they received the first elements of truths."

In 1855 the Church Missionary Society commenced a distinct Mission to the Mahomedans of Madras. The Rev. L. Cradock and Mr. Walker opened the "Harris School" which was for sometime carried on in a large private house, but has since then been transferred to a handsome building in the heart of Triplicane. This building was erected by a legacy left to the Church Missionary Society by the late lady Sybella Harris, and a grant from the Madras Government. The work has gone on in the face of great difficulties, but is still of a very limited character, owing to the prejudice and poverty of the upper classes of the Mahomedans, for whose especial benefit it was undertaken. There were 25 pupils varying in years from 14 to 40, during the half year ending December 1857.

In 1857, the Rev. A. Younker was appointed as an Assistant to Mr. Bilderbeck, whom failing health and other causes have since obliged to go to England. The work of the Mission is now left to the charge of Mr. Younker, assisted to some extent by Mr. Gritton.

The Church Missionary Society in Madras has ever cultivated Vernacular rather than English work, and has been more devoted to direct Evangelization than to Education. It is not however the case that either English work or School effort has been neglected. The Society's part in the Corrie's Grammar School, the Institution for Missionaries and Catechists, the school at Tondiarpet, and the Harris School, are their English trophies. Its Schools containing at one time more than 1000 scholars in Madras itself, and now, reaching 660, shew that it regards school work as a great instrument in the spread of truth, second only to direct Vernacular preaching of the Gospel to the people at large. For the space of some 17 years it maintained a Printing Press, from which many hundreds of thousands of portions of Holy Scripture, Tracts and School Books, were issued; the latter both in English and in the Vernacular.

The following Statistics will convey some impression of the present state of the Mission.

I. *Congregations.*—These are 4 in number, Perambore having been given up, viz. Black Town, John Pereira's, Mount Road and Tinnevelly Settlement. *Baptized* Native Christians, 587; *Communicants,* 229; *Catechists* and *Readers,* 4.

II. *Schools,* 15 in number, containing Boys 425, Girls 253, Total 678.

1. *Boys'* *a.* The Harris School. The Native English School at Tondiarpet.

b. Seven *Vernacular* Free Schools, two in Black Town, two on South Beach, one at Korakapetta, one at John Pereira's and one at Mount Road.

c. Two Vernacular schools at the Mount Road Stables, supported by the Messrs. Taylor and Waller, but conducted by the Mission.

2. *Girls'* *a.* Two Boarding Schools, one at Royapúram under Miss Giberne, and one at Black Town, the "Central School," under Miss Hogg.

b. Four Day Schools one attached to the "Central School," one at Tondiarpet, one at John Pereira's, and one in the Mount Road.

These School are conducted by 16 Schoolmasters, and nine Schoolmistresses.

III. *Preaching Stations* visited weekly. The Leper Hospital, the Monegar Choultry, the South Beach, Taylor's Stables, Waller's Stables, the Emigration Depôt, and four Bandy and Scavengers' Depôts.

IV. *Missionaries.* Rev. P. S. Royston, B. A., Secretary of the Corresponding Committee; Rev. J. Bilderbeck, (in *Europe* on S. C.); Rev. L. Cradock; Rev. J. Gritton; Rev. A. Younker, *Assistant Missionary.*

CEYLON TAMIL MISSION

OF THE

AMERICAN BOARD.

By the Rev. L. Spaulding.

The American Ceylon Mission in Jaffna, the Northern Province of Ceylon, occupies 17 of the 32 Parishes into which the Province is divided, and according to our last census contains a population of 126,631. The Wesleyans occupy three Parishes with a population of 35,251. The remaining ten Parishes are occupied by the Church Missionaries, and contain a population of 44,458.

The greater part of this population is spread over a surface of about 25 miles long and 12 broad, almost entirely level, and may be well called a "City of Gardens," each containing from one to two acres, having its house, its well, its fruit trees, and its out-houses with a smaller or larger piece, of "paddy land," as they call it, in the open fields, which separate what we call villages. Each man owns his surface, and though not a rich people, they are quite independent. The mass of the population is of the Vellála caste; though I am happy to say that neither in Government documents, nor in Mission records is caste allowed to be recognized or written.

The American Ceylon Mission was commenced in Jaffna in 1816 by the Rev. Messrs. E. Warren, J. Richards, D. Poor and B. C. Miegs. The whole number of Missionaries including printers and physicians from 1816 to the present time is 31. Of these, three have been in the field from 38 to 41 years; five, from 15 to 17; seven from 10 to 14; and the others less than ten years, making in all 356 years service.

Results—[See Table.]

1. Our Report for 1857 shows that there are now 183 females and 228 males; in all 411 members in our Church; 502 baptized children, 65 of whom, now of age, have made profession of faith in Christ, and are members of our Church in full communion. The Statistics show that the child of ten and the old man of 80 have listened to the voice of Jesus, and do live. These are scattered over our whole surface, living in the midst of the heathen, and many of them, like Daniel's companions, walking in the midst of the fire unconsumed. God has gathered into his Church all ages and all classes (Brahmins, Pandárams and Mechanics excepted) and added his blessing wheresoever we had a mind to work.

2. Under the second heading of the Statistics, which gives a view of our "village and central schools," (commonly, though very inproperly called heathen schools), it may be remarked that our greatest number of schools was in 1836, when we had 155 schools, in which were 5,118 boys and 919 girls, making 6,037 pupils. The education of each pupil on an average, including rewards, has cost the Mission two shillings and six pence annually. At first, our teachers were, of course, all *heathens.* This made the supervision of the Missionary the more necessary, and from the commencement to the present time we have formed all our pupils into Catechetical and Bible classes, and required them not only to attend church on the Sabbath, but to study 1½ hours in their classes before service. They are also assembled on Tuesdays or Fridays for the same purpose, so that each child passes before us at least twice every week, and for examination, once every month. We have no school, and wish for none, which cannot be thus superintended;

and no pupil is allowed to wear the marks of heathenism in our schools or in our churches. The age of these children formerly ranged from five to 14, but of late years they seldom stay in school over ten to twelve. At this early age real conversions to Christ could hardly be expected, and yet we have seen about 30 cases; and more than 60 of those educated only in these Native Free Schools, have, in after life, given evidence of a change of heart and joined our Church; and others suddenly cut off by cholera, small pox and other diseases, died, as we trust, in hopes of eternal life through Jesus Christ. Of the heathen schoolmasters eighty have become members of our Church, and, though some have fallen away, 55 have either died in the faith or still remain stedfast. The day however of heathen schoolmasters is now, I trust, passed by in Jaffna; and we have at present only Christians, and much too few of those. The "pay system" of a halfpenny a month from each boy, which was suspended in 1855, is now again commenced with favourable auspices, and our receipts the past year were £ 23-18-1½. The absence of heathen marks, and the custom of coming to our Churches, especially in the case of the girls, we think, has had great influence in overcoming prejudice and heathen customs. God has blest, greatly blest our shools for heathen children, and our heathen Schoolmasters too, and so he always will, when the head, the heart, and the hand have all an united consecration to the work.

3. The third heading in the Statistics brings to view the Batticotta Seminary, but as that is *not* now in existence, I shall leave the Statistics to carry their own report, and would only add that in 1854, the last year of its existence there were 101 pupils, who paid £-151-10-7½ for their education. The whole number educated, or rather who have entered the Seminary is 693. Of the graduates about, (for my statistics are those of that date and may not now be mathematically correct)—about 112 are in Mission service under the Americans, Church Missionaries and Wesleyans, in Ceylon, Madras, Madura, Tranquebar, Negapatam and Burmah. About 146 are connected with Government, in Cutcherries, Courts, Custom Houses, Banks, Roads, &c., and as Schroffs, Translators, Writers, Magistrates, Proctors, Accountants, Surveyors, Draftsmen, Doctors, Policemen, &c. About 170 or more are Farmers, Traders, Doctors, Printers, Teachers, &c. sustaining themselves, each in his own way.

By these remarks and statistics we see how wide the influence of Batticotta Seminary *has* spread and *will* spread for many generations; for, "the stump of his roots is in the earth and his kingdom shall be restored."

The united labour of the *ten* successive Principals, even including absences, amounts only to 46 years; or less than one-eighth of our Missionary strength has been expended in the Seminary—a fact certainly very suggestive, when we consider the ruining process already effected under heathen foundations, in the domestic kitchen as well as in the temples of Siva.

4. The next heading is "Oodooville Female Boarding School."

This was opened in 1824 under the superintendence of Mr. and Mrs. Winslow* with 29 pupils. This number increased, and from 1826 to 1854 the average number was one hundred. All taken previous to 1848 were received

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* This school has been under the care of	Rev. M. Winslow	*about*	6 years.
,, ,,	Rev. S. G. Whittleby	,,	3 ,,
,, ,,	Rev. L. Spaulding	,,	25 ,,

with the understanding that they should remain until married, and then, if married with the approbation of the Mission, to receive a bonus of £4-10 as a dowry.*

This was done away in 1848, without the least diminution of the number of candidates for admission. In 1850 we received a class limiting the term of residence in the school to six years. In 1852 we took another step, and required pay; which continued till 1855 with the most hopeful prospects that, like Batticotta Seminary, the school would soon begin to support itself. At that time our policy changed; and I am not the man to report fairly, before this assembly, the excellency of our present system. Almost all the failures in this school have been in those, who were compelled, when young, by their heathen friends, to leave the school and marry heathens. A few left of their own accord, and four or five had been sent away as unpromising.

Of the 338 who have been admitted to this school, 188 have been married, with few exceptions, to educated pious husbands. To Butlers 6, Doctors 8, Farmers 3, Merchants 6, Printers 17, Catechists 49, Government Agents 13, English Teachers 22, Native Preachers 7, Secular Agents 4, Tamil Teachers 22.† These are now mothers of nearly 300 children, more than 40 of whom have been educated in the Batticotta Seminary or in the Female Boarding School at Oodooville.

The influence of this school has been most excellent and far reaching. The Christian families, scattered over the Northern Province in many of our villages, or in other parts of the Island and on the Continent, are a most cheering evidence of the silent, but widely pervading influences of this school. The blessed revivals which we have witnessed in years gone by, when the Lord pitched his tabernacle in our garden for a little season and drew all hearts unto himself; the hymns with prayer late in the evening, the voice of singing and thanksgiving at midnight, or at four in the morning, and the little Meetings they have in their prayer-houses in the day time, have seemed to them as their daily food and delight, as they have been our joy. The proportion of those who belong, or have belonged, to our Church is almost $\frac{6}{7}$ of the whole number; while the backsliders, including Roman Catholics, amount to only $\frac{1}{14}$.‡ In our morning devotions at sunrise, and at five o'clock in the evening, the members of the Church belonging to the school, in rotation, give out the hymns to be sung, read the chapter in course, and lead in prayer.

Close behind the four large sleeping rooms, and in a range with them, we have had, from the beginning, nine little prayer-rooms, each occupied by $\frac{1}{9}$ of the pupils. Each child will more than once in the course of the day

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* One object of this arrangement was to break up the wicked custom of early marriages, and to give the mind and body maturity before the cares of a family overtaxed both; and the early pupils from this school now mothers, and some of them grandmothers in Israel, exert a salutary influence in the community, and evince that the experiment was not a failure.

† As these Statistics were taken three years ago they do not amount to our present number 188.

‡ It should be kept in mind that the Principal of this school, whether Winslow, Whittelsey, or Spaulding, has never been a *Teacher* (excepting about a month of Mr. Whittelsey's residence) his duty being confined to the police, the pastorate, or to preaching; with the general direction of the studies.

find her neatly kept and furnished little prayer-room to be a very pleasant retirement where she communes with Jesus alone, or, with a few of her schoolmates. They read, sing, and pray together. These meetings which they hold among themselves, and evening meetings, which they have with us after an hour's study, (for we always hold ourselves ready to admit one, five or a dozen, whenever they come) are the special instrumentality which God has greatly blest. The secret of the Oodooville school is in the little prayer-rooms.

In this manner we try literally to "train up a child in the way it should go," and thus prepare each for the duties and privileges of future life; and I am happy to say that they almost never forget or neglect such training.

The next heading deserving of special notice is "The *benevolence of the native Church.*" But as my statistics, at present available, are imperfect, excepting for a few years, I may say that the £ 87–16–5 contributed the past year was for the support of Native Pastors, Poor of the Church, Church premises, Burying the Dead, Evangelical Society, Bible and Tract Societies, Education, and other objects.

Now, leaving the remainder of the statistic sheet to speak for itself, I will pass on to a few other facts which may not be altogether uninteresting.

I. According to our last Report there were connected with our Mission, Ordained Native Pastors 2, Licenced Preachers 1, Catechists 21, other Assistants 13, Teachers of Schools, 44. Total 81.

Besides these, we have had for the past two years five Bible Colporteurs, supported by the British and Foreign Bible Society, who have pervaded our field; reading from house to house, distributing, by sale and otherwise, portions, or the whole of the Bible. Each of our Pastors has the care of a separate church, while our Native Preachers and Catechists have distinct and separate portions of our field, allotted them for special labour. All these helpers, with the schoolmasters, meet the Missionary every week for the purpose of reading their Journals, studying the Scriptures, and for reciting lessons previously appointed in theology, geography, or history.

II. Our printing and binding establishments, carried on so successfully by E. S. Minor, Esq., and Mr. (now Rev.) T. S. Brunell, passed in 1855 into the hands of Native Christians, who had been trained for such work, and have thus far, with few exceptions, fulfilled all reasonable expectations from Native Agency; and relieved the Mission to this amount of secular cares.

III. Our Book-assortment is made up of

1. Tracts—General Series, about 90, children's do. 30, Miscellaneous do. 20, New Series (just commenced,) 2.

2. A series of school books from the Alphabet to a recently printed, minute, and somewhat complete *Scripture History* of the Old Testament, a synopsis of Jewish History from Nehemiah to Christ,—and a harmony of the Gospels with a compendium of the Acts, and a Chronology with catch-words at the top, and tables of names and dates added.

3. We may add to these a printed Negundu, Hindu Astronomy, a Classical Reader, a purely Tamil Dictionary, a volume of ancient and modern History, just out of press, another on Anatomy, and several other works of minor importance.

4. An English Dictionary (Webster's) with Tamil definitions and a series of English Elementary school-books need not be mentioned, since "Missionary experience" has proved such books unnecessary.

IV. I may next notice our *Native Evangelical Society*,

This commenced in 1830. Both in their Funds and in their operations they are altogether distinct from the Mission, and intended, if the Lord will, to *increase* as the Mission *decreases*.

My yearly statistics are nearly complete, but for brevity it may be enough to say that the greatest annual amount within the first ten years is £ 82-1-8, and the smallest £ 41-16-7. They at first employed only one or two Catechists and varied their locality. But now they have a licensed Preacher, one Catechist, and two or three schools, and concentrate their labour on the Island of Valerny. We hope much from this independent and purely Native agency, not only as a pervading instrumentality, but as a source of life and health to our Native Churches. The Lord has added his special blessing in a few instances.

V. One more subject and I am done. It is probably known to every one in this Conference that the Batticotta Seminary was discontinued in 1855 and all our Central English Schools were given up. Not many months however had elapsed before some of our baptized children ran away to other schools, and *some* of *us* were grieved to see the lambs of our flock straying away to other pastures. On this account a little independent school was suggested to Mr. Breckenridge, one of our native teachers in the late Seminary. It was commenced; and very soon, not only the runaway lambs returned, but many of the cubs of the old heathen came with them. Some of the students in the late Seminary also entered the school, and in about a year it became "*Batticotta High School*" with more than a hundred lads in 6 classes. From that time to this it has contained from 120 to 133 students, who are gathered from almost the whole surface which formerly supplied the "Batticotta Seminary." They have a Boarding establishment for those from a distance, and entrance, stationery and tuition fees for all. The statistics of the school are, Christian Children 37, of whom 5 are Church Members, Connections 30, Heathens, 55, in all, 122 Pupils.

The faculty now consists of R. Breckenridge, and A. Lyman—Associate Principals; D. Niles, J. Fiske, J. Ropes, T. A. Russell—Teachers—all Natives and all Members of our Church but one.

The Associate Principals were formerly teachers in the Batticotta Seminary; and I am happy to state that the excellent Christian influence they there exerted is continued in the present High School. The pupils are not only required to attend our Churches on the Sabbath, but to form a part of our Sabbath Schools before service, and the Lord has placed his seal of approbation, as seen by the statistics, by adding some of their member to our Church. The graduates from Batticotta Seminary, whether in Madras, Colombo, Kandy or Jaffna, take a deep interest in the welfare of this Institution, and can easily supply, when necessary, all needed funds. The first Principal has, for more than a year, strongly desired to put the whole establishment under a Board of Trustees, composed of Missionaries and Natives with a Treasurer; but thus far, difference as to the policy of the Mission and forethoughtful prudence have suggested a delay. This object however will, I hope, ere long, be accomplished. If two extremes, "the cold shoulder" on the part of our Mission, and too much favor on the part of Government, can be avoided, I see no reason why it may not eventually, with the blessing of God, supply to some extent the place of Batticotta Seminary, which "though dead yet speaketh."

It is to be regretted that the Church and Wesleyan Missionaries have

not sent to this Conference a history of their Missions, but I may be permitted to say that they commenced about the same time and have worked on the same plan, so that what you have heard is substantially the history of their Missions. We have always been *one* in counsel, and most intimate in social and Christian fellowship. Our united prayer-meetings, held in rotation on the first Monday of each month, have been uninterrupted for more than 40 years, and have never failed to be refreshing both to mind and soul. And many times, in the early part of our Missions, the cloud of His presence evershadowed us, and we have been baptized unto a greater than Moses.

LEVI SPAULDING.

(*) CEYLON JAFFNA MISSION

OF THE

CHURCH MISSIONARY SOCIETY.

By the Rev. R. Bren.

Jaffna is a Peninsula at the northern extremity of the Island of Ceylon, in extent it is about 20 miles from north to south and 36 from east to west. Including the several adjacent Islands, it is divided into 37 Parishes, the number of inhabitants in each differing from one to thirteen thousands. The Church Mission has three stations in three of these Parishes, viz Nellore, Chundicúly and Copai, and schools, &c. in five others.

The Mission was commenced in 1818 by the Rev. J. Knight. The Rev. J. Bailey joined in 1821, but did not remain in the Tamil Mission; the Rev. W. Adley came in 1823, the Rev. J. T. Johnston in 1840, Rev. J. O'Neil, in 1846, Rev. R. Pargiter 1847, Rev. R. Bren 1849. The two last mentioned are in charge of the Mission at the present time.

The object of the Mission from its commencement has been to diffuse a knowledge of Gospel truth, and to elevate the moral character of the people by means of stated services in our Churches on Sundays, by preaching to the heathen in the School bungalows, &c., by the establishment of English and Tamil schools, and the distribution of the Scriptures and religious Tracts. These endeavours for making known the glorious Gospel of the blessed God have been successful though not to the extent which we desire.

There are peculiarities in this Mission which are not to be found among the people on the Continent of India. The people here have been conquered and governed by three different nations. The Portuguese came first and introduced Romanism, which in so many respects resembles heathenism that the people found little difficulty in exchanging the one for the other. Numbers especially of the Fisher caste became Romanists, alias, baptized heathens, in which state the majority of them remain until the present time. The Portuguese were succeeded by the Dutch, who introduced a system of compulsion which not only failed of its object, viz., that of making all Christians, but embittered the minds of the people against Christianity altogether. Large Churches were built and the people compelled to attend, but with no lasting result. Under the British Government the people have become as independent as Englishmen themselves, and most of the large Churches built by the Portuguese and Dutch have been allowed to go to ruins. Consequently, when the first Missionaries arrived in Jaffna, belonging to the American, Wesleyan and Church Missionary Societies,

they found the people not only gone back to heathenism, but strongly prejudiced against the truth; and it was with the greatest difficulty that they could induce the people to allow their children to attend the Mission schools.

On the arrival of the Missionaries 'darkness covered the land, and gross darkness the people.' The vast majority of their professed religious teachers were blind leaders of the blind. Ignorance and immorality, crime and cruelty everywhere abounded. Now, although the people have not embraced Christianity in large numbers, there is a great change throughout the country. The people look upon the Missionaries as their best friends, and will trust them with their children, female as well as male, in order that they may be well trained and taught. Formerly the Missionaries had to give inducements for the children to come to their schools; now the friends and parents of the pupils willingly pay for books, tuition, board, &c.

The houses of God, which had been broken down and almost destroyed in the land, have been restored, and are now used in the worship and service of the one true God. The Nellore Church has been enlarged and repaired and a tower added; the Chundicúly Church has been repaired and a tower built; and at Copai a very neat Gothic Church with tower has been newly erected. The congregations are chiefly composed of the Mission assistants and school children, varying in numbers from 100 to 150 each. A few heathen occasionally attend; they however are more effectively reached by Bungalow meetings and visiting, when the errors of heathenism are exposed and the truths of the gospel plainly set before them. While we cannot point to any great results from these labours we can say with confidence that there is a preparedness for the reception of the truth which may be turned to account at any time, when there shall be any impulse or direct cause to incline them to break through their long established customs.

There has always been a Seminary in connection with the Mission, carried on first at Nellore, and afterwards at Chundicúly. In this about 200 young men have been educated and fitted for the various offices which they now fill in the Mission and under Government. The education of the young men was carried on chiefly in English until 1853, when the Missionaries decided that from the difficulty experienced in obtaining suitable Agents for the Mission work, it was necessary to adopt some other plan for training them. The boarding of youths at the expense of the Society ceased, and the Seminary has since been kept on as a superior English day school. Lately however some youths have boarded with the Head-master, defraying all the expenses themselves. In 1853 a Tamil Training Institution was commenced at Copai, in which an average of 20 young men are preparing for Mission work. We have found considerable difficulty in obtaining suitable candidates, very few caring about education in their own language or for Mission employment as Schoolmasters, &c. The knowledge of English which enables them to obtain Government situations with enormous salaries, is their great desire and only object. Such young men are not those we require for Mission agents, and therefore, although it is difficult, we hope to obtain and educate in the Vernacular a few who may be willing to give themselves to the work of the Lord.

In 1841 a Girls' Boarding School was opened at Nellore by Mr. and Mrs. Adley, and this was greatly enlarged and improved by Mr. and Mrs. O'Neill in 1846. About 150 girls have been instructed in the great and precious truths of the Bible, History, Arithmetic, Geography, Needle-work, &c. Since the departure of the Rev. J. O'Neill this school has been under the charge of Mr. Gomesz, and continues to give much satisfaction and encouragement.

Formerly we had several English schools in the villages, but finding the boys learning in such schools rather injured than benefited by the small amount of English which they obtained, we thought it advisable to have but one large school, where all who wished might obtain a good education in English by paying for the same. In our Vernacular schools several important changes have been made during the last few years. Formerly there were schools in almost every village, the children were taught by masters who knew scarce any thing besides the reading of an Olei book; now our schools are more concentrated, and taught by better masters, and the lessons increased from 2 to 10 in number. The Christian instruction given in the Out-schools will probably exercise a greater influence on the people than is at first apparent. The children do not become Christians, but their minds are imbued with Christian truth; conscience is roused and their morals improved. They obtain a knowledge of the true God and the way of salvation. As they grow up they form the most intelligent hearers in our bungalow meetings, and are to some extent prepared for the reception of the truth. The irregularity in the attendance of the children, and the short period during which they are allowed to attend school, prevent their obtaining all that advantage which they might from the course of instruction now given.

In looking at the present state of the people they seem very careless and depraved; but, when we contrast their condition now with what it was 40 years ago, we see that it is greatly changed and improved, knowledge has increased, and as a consequence the superstitious hold which heathenism had on the minds of the people has begun to give way, and the acknowledgment that all should worship the one true God is very general. The seed of the Gospel has been extensively sown, and now we labour and wait and pray for the rains of heaven to descend and make our work effectual. We believe that when the Spirit of the Lord shall be poured out from on high, a large harvest will be gathered into the heavenly garner from amongst this people.

Statistical Returns of the Church Mission, Jaffna, 1857.	Agents.	No. of Schools.	No. of Scholars.	Christians. Adults.	Children.	Total.
1. Number of Native Christians,	......	......	......	201	116	317
2. do. Baptized,	......	......	......	176	113	289
3. do. Baptisms last year,	......	......	......	1	12	13
4. do. Native Communicants,	......	......	......	......	......	119
5. do. Native Teachers,						
Catechists,	2					
Readers or Assistant Catechists,	7					
Schoolmasters,	19					
Schoolmistresses,	3					
6. do. Boys' Day Schools and Scholars,	......	7	407			
7. do. Boys' Boarding Schools and Scholars,	......	1	20			
8. do. Girls' Day Schools and Scholars,	......	2	64			
9. do. Girls' Boarding Schools and Scholars,	......	1	33			

R. BREN.

(*) CEYLON TAMIL COOLY MISSION

OF THE

CHURCH MISSIONARY SOCIETY.

By the Rev. Septimus Hobbs.

The mountains in this Island which are now adorned with Coffee Plantations, were covered with dense forests about twenty years ago, and inhabited only by Elephants and other wild animals. Indeed a large proportion of the land has been reclaimed from the Jungle ; and brought under cultivation within the last ten years.

The Singhalese people, chiefly Kandians, very willingly contracted to fell the forests, but have never been prevailed upon, by any considerations, to work long upon the plantations after the forest has been felled. It was necessary therefore to seek for labour elsewhere. Many of the Tamil people from the neighbouring coast, Tinnevelly, Madura, &c., finding a good market for their labour, came over to this Island, and after a stay of some months returned to their own country much richer than they came. Others, hearing of their success, followed their example. The number soon amounted to fifty thousand during the crop season, and has gradually increased to about an hundred and twenty thousand, most of whom continue to return to their country soon after the Coffee has been gathered. Thus many ignorant idolaters are brought for a time under some degree of European influence.

The opportunity which was thus afforded for an attempt, with some hope of success, to convey to these immigrants the greatest of all blessings, was taken early notice of by pious people, but some years elapsed before any systematic effort was commenced. The Church Missionary Society sent a Deputation, in the year 1846, to see what could be done, but the Baptists were the first to make an actual beginning.

In the year 1854, the attention of the Church Missionary Society was again especially directed to this field of labour. Several Proprietors of Estates generously offered to bear the expense of Catechists. A prospectus was drawn up and printed, six Catechists were sent over from Tinnevelly, and the Church Missionary Society was requested to send a Missionary to superintend them. It is worthy of remark that the Gentleman who was most active in making the arrangements, and personally visited the Church Missions in Tinnevelly and procured the Catechists, was a Presbyterian ; and also that some of the most liberal supporters of the plan were Presbyterians. The Church Missionary Society gladly accepted the superintendence of the new Mission, on the understanding that it should be supported by local contributions, with the sole exception of the stipend and allowances of the superintending Missionary, which expenses they consented to bear.

Accordingly they sent out an European Missionary from England who had been many years in India ; but was then at home in impaired health. He landed in Ceylon in November 1855, and immediately proceeded to Kandy and the Estates. The six Catechists had been engaged on about twelve of the Estates for several months, but it was found that the Mission was in a very imperfect state ; for although the general design was admirable, the details of the plan had not been matured. The chief defects were,

1. That out of nearly 400 Estates, only about 12 received any attention. Two or three Estates joined in the support of a Catechist, whose efforts were limited to the Estates which paid him.

2. The Catechists received their salary direct from the Resident Managers of the Estates, and not through the medium of the Missionary. Consequently they were in the position of Estate servants, and the superintendence of the Missionary, in such a case, could be little more than nominal.

3. The coolies on the Estate where the Catechists resided, though they listened attentively at first, seeing the Catechists every day began to get tired of them, and were becoming unwilling to listen to their instruction.

4. The Catechists themselves were much discouraged. When they went to the coolies they were told that their continual teaching was troublesome. That being heathen they did not want them. When they applied to the European Managers, though some of them put facilities in their way, others said that it was no business of theirs. At the end of the month the Catechist, when he received his salary, was sometimes asked, What have you done for that? The men were much cast down, and one or two of the less spiritually minded had actually begun to entangle themselves with secular affairs connected with the Estates, such as getting coolies from the coast.

5. The whole expense falling upon so few Estates, the cost was a sensible item in the annual outlay of the Estate, and one not likely to be long continued, except in cases where piety and patience had their perfect work.

The Missionary could not fail to see these great defects in the system, but refrained from making any hasty alteration. However, after a sufficient trial of things as he found them, seeing unequivocal symptoms of decay, and having reason to think that the Mission could not stand long as it was then constituted, he withdrew the Catechists from the anomalous position which they occupied, and sent them, two and two, all through the Coffee districts, with a request to each Resident Manager that he would allow them to preach to the coolies when assembled in the morning or evening for the usual muster roll. It was anticipated that the Estates by which the Catechists had hitherto been paid, would withdraw their salaries, seeing that these agents were no longer attached to any one Estate more than another. And they did so, with one exception. One noble-minded Proprietor, with enlarged Christian benevolence, considering that all souls are of equal value, in whatsoever Estate the men may labour, generously continued to support the general Mission with a liberality such as he had shewn to his own workmen, and continues to do so to the present day. Subscriptions were solicited from the general public, and handsomely responded to, especially by the planters, so that a sufficient sum was raised to support as many Catechists as we were able to procure. The number of Catechists has fluctuated much, from two to ten. The Catechists were well received by the Managers of Estates, and by the coolies, Kangánies (*i. e.* Overseers) and Conductors (*i. e.* Head Overseers), and continue to be so to the present time.

This mode of carrying on the Mission was commenced on the 1st day of May 1856, and has been continued to the present time, June 1858. Eight or ten Catechists are able to visit each Estate (except in the remote districts of Badulla and Saffragam) once in about four months: and it may be doubted whether visits of much greater frequency to the heathen, while they remain such, would be at all more effective. Professing Christians cannot be instructed too much in the principles of our Holy religion. They have left off their heathen customs, and in some degree at least, many of them in a high degree, practise Christian duties. To them continued instruction affords hope of continued progress, because they bring the doctrines into practice. But with the heathen, who is determined to retain his

heathen practices, the case is far otherwise. He hears that his course of life is wrong, and that his idolatry is degrading and sinful. And if this be repeated to him every day, while he still continues the practice, he becomes as accustomed to the sound as to the ticking of a clock, and heeds it not. Whereas a faithful, affectionate and stirring appeal to his conscience at longer intervals, if not too long, seems better calculated to lead him to seek the Saviour; for it avoids the hardening effects of continually neglected warnings. This is our plan with regard to the heathen, to preach the Gospel of Christ to them as often as we can: and we have not the power of preaching to them too often.

But there are also some Christians from the coast, and some inquirers after the truth amongst those who hear it from the Catechists from time to time. With these our plans are different. Stated instruction is what we desire for them, and the regular and constant supply of the means of grace. This is confessedly the most difficult part of the work of this Mission. The Christian Converts and new inquirers, are scattered so widely over the mountains of the Island, in places so difficult of access, and they migrate so frequently, that any regular system of instruction is frustrated almost as soon as it is brought into action. Many plans have been suggested, and strenuous efforts made to carry some of them out: but none that are of general application have hitherto proved practicable. In particular localities where a goodly number of Christian Converts are sufficiently near to one another, and some amongst them are well instructed, one or more act as Honorary Catechists, instruct the ignorant and conduct Divine Service. It is much to be wished that the Christians who come here should be induced to come together either to the same Estate, or neighbouring Estates, with one at least amongst them qualified and willing to act as their Catechist. This would be a great help towards overcoming the difficulty. But, great as it is, it is not insuperable. Other plans, the result of experience, are about to be tried, and with good hope of supplying the necessities of the case, at least in a great degree.

But it may be asked, seeing that the Baptists were in the field before us, how did they regard the new movement? The reply is most gratifying. Instead of regarding it with secular jealousy, they hailed the new Mission as a colleague in the great work of Evangelization. They helped it forward with their influence and their subscriptions, and still continue their generous and truly Christian support, besides maintaining their own Tamil Mission. This Mission may be considered as a branch of the Evangelical Alliance. Presbyterians unite harmoniously with Churchmen on the Committee; the great object, the salvation of sinners, being the bond of union. The union of Christians of different names for the spread of the Gospel is a goodly sight: and there has never yet been any discord to disturb the harmony.

The future is in the hand of the Lord. The Mission through his gracious guidance appears to be prospering, and we trust will continue to receive His blessing.

SEPTIMUS HOBBS.

MALAYALIM MISSIONS.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN TRAVANCORE AND COCHIN.

By the Rev. Henry Baker, Junior.

These extend from the neighbourhood of Quilon northwards, reaching to some small villages north of Trichoor and Kunankulam in the Cochin Rajah's country, a tract of land 150 miles long by 40 wide, inhabited by about a million of Hindús and Christians of various sects, beside a number of Hill tribes, apparently the Aborigines. The greater part of Cochin and Travancore consists of hills and dales intersected by streams running from east to west, and forming large back-waters connected with the sea. These, and not roads, form the great medium of communication between the various districts. The village system is little known, and the inhabitants live, each in his own palm gardens, along the banks of the rivers and paddy lands.

It had for a long time been known in Europe that an ancient Church existed in Travancore, and that though some portions were still resisting the Church of Rome, which was endeavouring to enslave it, many had fallen under her dominion. At length the Rev. Claudius Buchanan, a retired Bengal Chaplain and one of the founders of the Church Missionary Society, visiting the hills and jungles of the Malayálim country, found there, one of the most valuable ancient MSS. of the Syrian Scriptures, and that a Syrian Bishop had rendered some small portions of this into the Vernacular for his people. This not only excited the interest of that good man, but Christians at home rejoiced, and sought to do good to a people who were themselves a further proof of the truth of Christianity.

Col. Munro, the British Resident, shortly after applied to some members of the Church of England, to send him Clergy to instruct these Christians, whom he found sadly debased by ignorance, and by the oppression of the heathen rulers of the country. This application was forwarded to the Church Missionary Society, and in 1816 Messrs. Bailey, Baker and Fenn were sent out. These Clergymen were sent to the Syrians, while another, the Rev. Mr. Norton, was settled, at the desire of the Resident, in the flourishing sea port of Allepie, among the Latin Romanists and a large heathen population. Mr. Bailey stationed himself at Cottayam, where the Ráni of Travancore had endowed a Christian College, built by a rich Syrian Tharogan, or noble, for the education of their Clergy, and partly as the official Residence of the Syrian Metran or Bishop. On Messrs. Fenn and Baker joining Mr. Bailey, Col. Munro proposed that the Metran and these three Missionaries should form a Committee of management for all matters secular and ecclesiastical, relating to the Syrian Jacobite Church in Travancore and Cochin, the Déwán and Resident being the final Court of Appeal in civil matters. This Committee was formed, and worked apparently very efficiently; but in addition, Mr. Fenn was the principal of the Educational department, aided by an European Layman and some Native teachers.

Mr. Bailey began his translation of the Scriptures taking Fabricius' Tamil version as the basis, but assisted greatly in later years by a Publication or Revising Committee, in which the late Mr. Thompson, of the London Society, was a prominent member, acting with the other Church Missionaries. As neither Malayálim type nor a Printing Press was at that time procurable,

Mr. Bailey, with the aid of a Native Blacksmith, made both the punches and type, and also a wooden press. Not only were the Scriptures thus translated and printed, but the Common Prayer, numbers of religious and useful books, with two complete Dictionaries of the Malayálim language were issued from this press, under Mr. Bailey's supervision. The Dictionaries were entirely Mr. Bailey's own work.

Mr. Baker's particular duty was the frequent visitation of seventy-two Syrian Churches which had not been subjugated by the Jesuits in the former flourishing times of the Portuguese. There were Vernacular Schools at each of these Churches, which the children of all Syrians were required to attend, the Church Missionary Society furnishing books and the salaries of the teachers. There was also a superior Grammar School preparatory to the instructions at the College, under Mr. Baker's care. In all the schools a strictly Scriptural education was given in the Malayálim; but in the Grammar School situate at Cottayam, English was also taught. Some of the pupils in the College were Syrian Deacons, whom Mr. Fenn instructed in Latin, Greek, the elements of Mathematics and the general course of an English education. Syriac was taught by a Malpan, or literary Doctor, and Sanscrit by Múnshis. For many years the Metrans ordained no Clergy excepting those who could produce testimonials from the Committee referred to above, and those also of competency from the Principal of the College.

This union between the Church Missionaries and the Syrian Church continued from 1816 to 1838. The Metran Dionysius, who had been a friend to the Missionaries, and who desired in some measure to reform his Church, was now dead. Colonel Munro also had left the country; consequently the English Clergy lost a portion of their influence, and hence were not regarded in the same favourable light by the body of the people. The new Bishop was an extremely avaricious man. He at once began to ordain *children* and ignorant youths, on the receipt of sums of money, and also let out the College lands on excessive rents, appropriating the surplus to his own purposes. The combined ruling Committee he utterly neglected, and soon discouraged the College and Parochial Schools, and forbade the habitual preaching of the Gospel by the Missionaries in the several Churches. Mr. Fenn had been succeeded by others, and Messrs. Bailey and Baker had visited England for their health which had been much impaired.

Some of these old Missionaries had pleaded for a change of system, and were desirous of commencing an independent Mission. They argued, that, though they had been the means of defusing some light, yet that while the Syrians used the Syriac language, (understood by very few even of the priests,) in their Church Services, and as long as all the errors of the Greek Church were cherished and adopted by them, the co-operation of the Church Missionaries with them, as with a Church regularly constituted, tended rather to strengthen the rule and system of that Church, than to reform it. Hence there would appear to be no prospect of permanent good effected for the Syrian body. About this time Bishop Wilson of Calcutta visited Travancore, and at once saw that much labour had produced very little results. He accordingly made a proposition that the Syrian Church should reform itself of all errors that had been acquired by their connection with the Nestorians, and, in later times, with Menezes and the Portuguese; in short that they should restore their own ancient Canons which were extant, thus returning to the periods nearest to the Apostolic times.

A Synod was consequently held in which the Syrian Bishop, by bribes and intimidation, succeeded in preventing the reforming party from being heard; and then, by means of a majority of his own followers, dissolved all connection

with the Church Mission, their Church and objects. The engagements made between the Syrians and the Church Mission by Colonel Munro were thus broken *by the Syrians.* I would particularly notice, that *we* did not leave the Syrians to their own blindness, nor did Bishop Wilson wish to force them to adopt our Creed or Forms; but on the contrary, *they refused our help,* and determined not to return to their own rules, tenets, and doctrines of centuries gone by. On this the Travancore Government appointed an arbitration, by which the endowment of the Syrian College was fairly divided. Half was given to the Metran to be employed in education, and the other half was entrusted to the Church Missionary Society, for educating Native Christians. With the latter portion a new College and Chapel were erected at Cottayam; and at present the Rev. R. Collins, M. A. of Cambridge, is its Principal, having Assistant Teachers and 60 pupils. The Syrian half of the endowment fund is claimed by various Metrans and their adherents, each through jealousy preventing the other from using it. One of the present Syrian Bishops is a man who has had a good English education in our Institution, but was dismissed by us as unfit for the ministry, although he had been one of the Syrian Deacons who had adhered to the Missionaries at the time of the separation. On finally leaving us, he went to Merdin in Mesopotamia, was there made a Bishop, and is the one now recognised by the Governments of Travancore and Cochin.

Mr. Norton had continued his Mission at Allepie with various success, during the time that these changes were going on in the Syrian Church. Towards the end of 1838, the Committee of the Church Missionary Society in England sent out their directions to the Cottayam Missionaries, that, with the consent of Bishop Wilson, they should commence direct Mission work. Some Syrian Clergy with a few of the Laity, adhered to the Missionaries. With these Mr. Bailey began his Mission at Cottayam, and Mr. Baker another in the sourrounding villages, while Mr. Peet went to Mávelikara, a large town 20 miles to the south. In 1841 Trichoor in the Cochin Rajah's country was made a station; two years after Mr. Baker, Junior, began the Mission at Pallam, which he gave over in 1855 to the Rev. E. Johnson, taking the Hills 40 miles to the eastward as his district. In 1849 a portion of the Mávelikara district was portioned off to form the Tiruwella district under the Rev. J. Hawksworth. In 1853 Kunnankulam, a second station in the Cochin district, was commenced, and in 1856 the town of Cochin itself, an old station, was resumed.

The Travancore Church Mission may therefore fairly be considered to have commenced in 1838, with the exception of Allepie. Some of the Syrian Priests who joined the Protestant Church have died. A few went back. Two Deacons have been fully ordained into the Church of England, and the number of their Laity connected with us as Protestants, has increased by births and accessions by public profession, to about 1800.

Our Mission converts consist partly of Syrians who have renounced either the Romanist or Jacobite communions, and who rank as Nairs in Caste, according to the estimation of the heathen; partly of a few Converts in the plains from the Nairs and Vellála Chetties, a few Brahmins, with a large proportion of Chogans—a class similar in standing to the Shánárs—together with some increasing bodies from the slave Paláries.

Lastly, some hundreds of the Hill Arrians, who are the Aborigines of the Hills, and dwell in the western slopes of the Ghauts have become zealous professors of Christianity. These people are not Hindús, but were worshippers of devils, supposed to reside in certain mountain peaks. They also reverence the spirits of their ancestors confined to Cairns and Groves by the

in 1857.

Total.		
S.	A.	P.
127	0	0
39	8	0
203	8	0
265	13	0
89	11	0
10	0	0
26	5	6
17	14	6
53	1	4
832	13	4

mber 31, 1857.

DISTRICTS.	IV. SCHOOLS.									
	Boys.			Girls.			Average Attendance.			Total Boys and Girls.
	Protestant Christians.	Syrians, Romanists, Heathens and Mahommedans.	Total.	Protestant Christians.	Syrians, Romanists, Heathens and Mahommedans.	Total.	Boys.	Girls.	Total.	
Travancore.										
Cottayam College, ...	68	...	68	...	...	...	68	...	68	68
Do. District.....	...	...	375	...	...	70	...	...	400	445
Pallam, do........	45	367	412	21	75	96	330	80	410	508
Múndakáyam, do*........	46	...	46	19	...	19	...	...	...	65
Mávelicara, do*........	90	160	250	50	40	90	220	70	290	340
Tiruwella, do*........	50	190	240	30	40	70	180	60	240	310
Allepie, do........	30	165	195	20	40	60	175	40	215	255
Trichoor, do........	37	56	93	14	...	14	85	12	97	107
Kunnankulam, do.*	9	100	109	15	10	25	65	20	85	134
Cochin, do........	...	...	118	...	...	...	...	...	...	118

Sums contributed by the Native Christians of the Malayálim Mission of the Church Missionary Society in 1857.

	Church Building and Repairs.			Lighting of Churches Fees.			Communion Alms.			Endowment Fund.			Miscellaneous.			Total.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Cottayam, ...	0	0	0	40	8	0	14	8	0	0	0	0	72	0	0	127	0	0
Pallam, ...	25	8	0	0	8	0	13	8	0	0	0	0	0	0	0	39	8	0
Múndakáyam, ...	187	8	0	7	0	0	9	0	0	0	0	0	0	0	0	203	8	0
Mávelikara, ...	65	0	0	55	0	0	28	0	0	0	0	0	117	13	0	265	13	0
Tiruwella, ...	12	0	0	58	3	0	19	8	0	0	0	0	0	0	0	89	11	0
Allepie, ...	0	0	0	0	0	0	10	0	0	0	0	0	0	0	0	10	0	0
Trichoor, ...	0	0	0	1	4	6	14	4	6	0	0	0	10	12	6	26	5	6
Kunnankulam, ...	4	5	0	3	3	0	2	5	6	0	0	0	8	1	0	17	14	6
Cochin, ...	0	0	0	1	7	6	16	6	6	33	14	4	1	5	0	53	1	4
Total Rs....	295	5	0	167	2	0	127	8	6	33	14	4	209	15	6	832	13	4

Statistical Returns of the Malayálim Mission of the Church Missionary Society, for the Half-year ending December 31, 1857.

I. AGENCY.

DISTRICTS.	First commencement of operations.	Missionaries.	Towns or Villages occupied.	Churches and Prayer Houses.	Native Ministers.	Catechists.	Readers	Schoolmasters.	Schoolmistresses.
TRAVANCORE.									
Cottayam College, ...	1838	1	...	...	..	..	.	6	..
Do. District.....	1816	1	3	3	1	..	4	21	4
Pallam, do..	1843	1	14	5	...	..	5	19	..
Mundakáyam, do*.......	1851	1	7	7	...	...	3	6	1
Mávelicara, do*.......	1838	1	8	8	2	1	8	15	
Tiruwella, do*.......	1849	1	5	9	2	...	8	16	
Allepie, do	1816	1	2	2	..	.	3	10	1
Trichoor, do.........	1841	1	6	1	..	1	8	6	...
Kunnankulam, do.*	1853	1	1	2	...	...	3	6	.
Cochin, do	1856	1	1	1	1	...	...	3	
Total ..	.	9	46	38	6	2	38	107	6

II. NATIVES UNDER CHRISTIAN INSTRUCTION.

DISTRICTS.	Baptized. Men.	Women.	Children.	Total.	Unbaptized. Men.	Women.	Children.	Total.	Total.
TRAVANCORE.									
Cottayam College		...	..	.	...	...	...	...	..
Do. District	201	238	409	848	..	...	...	8	856
Pallam	173	187	328	688	24	11	22	57	743
Mundakáyam	153	145	193	491	98	106	113	317	808
Mávelicara	469	398	552	1419	...	...	...	100	1519
Tiruwella	227	213	433	873	...	...	...	60	933
Allepie	101	86	151	338	...	..	...	...	338
Trichoor	120	134	238	402	12	10	7	29	621
Kunnankulam	32	36	66	124	9	8	23	40	164
Cochin	.	..	...	314	.	...	...	3	317
Total	.	..	..	5585	...	...	. .	614	6199

III. RELIGIOUS ORDINANCES.

DISTRICTS.	Number of Baptisms. Men.	Women.	Children.	Total.	Number of Communicants. Men.	Women.	Total.	Marriages.	Burials.
TRAVANCORE.									
Cottayam College	.	...	...	...	...	...	...	...	.
Do. District	4	4	26	34	.	...	233	8	10
Pallam	..	...	...	11	112	118	230	3	3
Mundakáyam		...	...	...	...	...	56	18	6
Mávelicara	83	62	72	207	130	114	250	65	36
Tiruwella	13	13	26	52	100	90	190	17	21
Allepie	1	1	8	10	30	20	50	3	3
Trichoor	.	...	6	5	42	62	104	2	10
Kunnankulam	2	2	4	8	18	16	34	2	4
Cochin		...	...	30	...	...	91	...	.
Total		...	..	357	...	...	1241	118	93

IV. SCHOOLS.

DISTRICTS.	No. of Schools.	Boys. Protestant Christians.	Boys. Syrians, Romanists, Heathens and Mahommedans.	Boys. Total.	Girls. Protestant Christians.	Girls. Syrians, Romanists, Heathens and Mahommedans.	Girls. Total.	Average Attendance. Boys.	Girls.	Total.	Total Boys and Girls.
TRAVANCORE.											
Cottayam College	1	68	...	68	...	..	...	68	...	68	68
Do. District	21	...	...	375	...	...	70	..	.	400	446
Pallam	15	45	367	412	21	75	96	330	80	410	508
Mundakáyam	4	46	...	46	19	...	19	...	...	...	65
Mávelicara	16	90	160	250	50	40	90	220	70	290	340
Tiruwella	17	56	106	240	30	40	70	180	60	240	310
Allepie	10	30	166	195	20	40	60	176	40	216	255
Trichoor	7	37	58	95	11		14	85	12	97	107
Kunnankulam	5	9	100	109	15	10	25	65	20	85	134
Cochin	2	...	...	118	..	...	...	...	...	...	118
Total	98	..	...	1906	...	.	444	...	...	*	2350

* Returns incomplete.

offerings of their "púséri." They have regular villages, with farms and fruit gardens, and have peculiar customs and ceremonies, diverse however from those of the inhabitants of the Neilgherries.

In treating on the principles of our Mission, I need only remark that we require, as a first step in a Convert, that he remove his kúdumi, or top knot of hair, and all other caste marks, and eat with Christians of every origin. He then passes a certain portion of time as a Candidate for Baptism, during which he is regularly instructed; and when he is able to tell what Christianity is, and has proved by his moral conduct that he is fit to be numbered among those baptized, that rite is conferred upon him, at his earnest request. A further period is generally passed before he is admitted to the Communion; but to this rule there may be exceptions, arising from the known Christian character of the Convert, or other sufficient reason.

The adjoining Table presents a synoptical view of the numerical Statistics of the Church Mission in Travancore and Cochin.

HENRY BAKER, JUNIOR.

THE MALAYALIM MISSION

OF THE

LONDON MISSIONARY SOCIETY.

By the Rev. J. Cox.

These Missions extend from the northern limit of the Tamil Missions of the same Society at the Nayattankerra river, northward to Quilon and its neighbourhood, having in the vicinity of that town an undefined boundary in reference to the Missions of the Church Missionary Society; and they include within their operations the country from the sea on the west to the mountains on the east, thus presenting a field of about 60 miles long and from 20 to 30 miles broad. Many parts of this district are thickly inhabited: but there are no reliable data on which to give a satisfactory statement of the number of the population. As to the only account extant, the census of 1854 taken under the direction of the British Resident, and now printed by the authority of the Travancore Government in the Trevandram Calendar, while it specifies the heathen castes, and Jews, Syrians, Romo-Syrians, &c., it does not contain any term whatever to indicate the existence of Protestant Christians; notwithstanding that the statistical returns of the Missions were furnished to the Déwán. I, therefore, through this Conference, record my most emphatic protest against this injustice done to all Evangelical Missions in Travancore.

A sketch of the people in this district, which was prepared, is omitted for brevity's sake; but it is necessary to state that among the Malayálim people, and especially among the Súdra who are the most influential caste, marriage is unknown; and that a man's children have no claim to his property, and are scarcely regarded as his own, those of his sisters only being his legal heirs. It is self-evident that this state, and the consequent absence of parental influence, so sacred and valuable in the perfect dispensation of the Gospel of Christ, must greatly debase the people.

The two principal Stations of the Missions under notice are Trevandram,

the capital of Travancore, and Quilon, the chief military station in that country. Circumstances require a distinct review for each.

Quilon.—As early as 1822, the Missionaries at Nagercoil extended their visits to these places and commenced Missionary operations there. In a short time a small number of the Natives made a profession of Christianity; but they do not appear to have continued stedfast. The Missions however, properly speaking, were commenced; that at Quilon in 1822 by the Rev. Mr. Smith, and that at Trevandram in 1838 by the Rev. Mr. Cox.

Mr. Smith on his arrival at Quilon received the aid of Col. Newall the British Resident, of Dr. Hutchinson the Chaplain, and of several Military men; and in the first year he had several schools under his charge containing from 20 to 40 boys each. Mr. McAlley was there as Assistant Missionary. Within two years the Rev. Mr. and Mrs. Crow arrived from England; but in 1824 the Mission was deprived of the labors of both Mr. Smith and Mr. Crow, who, by ill health, were compelled to return to England. Mr. Ashton, Assistant Missionary then had charge of the station until the arrival of the Rev. Mr. and Mrs. Thompson from England in 1827. The report of that year shows eleven schools with 275 boys and 28 girls, and an attendance of from 20 to 50 Natives at public worship, and four Catechists from Nagercoil.

In September 1829 Mr. Thompson was obliged to accompany his sick wife to the Neilgherries. Mr. Cumberland, Assistant Missionary was however located at Quilon, and the Rev. W. Miller attended to the work until the return of Mr. and Mrs. Thompson in October 1830. In his report for this period, Mr. Miller describes the Mission as less promising than those in the south, the people as dead, and the schoolmasters as hirelings.

In 1831 the work was again interrupted by Mr. Thompson leaving for Madras to send his sick wife to England; and she died soon after reaching that country.

A Chapel was by this time procured, and some Natives appeared to be inquiring for the truth though none of them made a decided profession: and the curse of caste was felt, not only in frustrating an attempt to form a Seminary, but also in causing the removal of one of the Readers who was found to be maintaining it.

The hope of a more permanent supply of laborers was again disappointed, the Rev. Mr. Harris being obliged by illness to leave in October 1832, after having been but a very short time in the place: and Mr. Thompson was left alone to carry on the work. Within the first ten years of this Mission the speedy removal, by failure of health, of so many European laborers soon after their arrival, caused a great expenditure of money without apparent fruit, and created a feeling of disappointment in reference to the Station.

Notwithstanding all discouragements, Mr. Thompson indefatigably labored in his work. In 1832 he strove to improve the village schools by training a few youths as Schoolmasters; by bringing those in employ under the British System; and by paying them strictly according to the amount of work done: but he failed through the ignorance or stubbornness of the Schoolmasters. In fact he found them to be so useless and unprincipled that, in 1833, he reduced the number of schools from 23 to 6, and employed the Catechists who had the supervision of them, more in preaching the Gospel. About 22 girls were learning on the Mission premises. At this time and in subsequent years the total number of attendants was diminished by the falling away of those who had at first made some kind of profession

from improper motives; yet in reality progress was made in the more decided impression produced in the minds of those who remained of the true nature of the Gospel. In some places people renounced their idols and former evil ways, and some endured persecution for the truth. The state of the Boarding Schools progressively improved. Among the girls some learnt to pray; and prejudice against the school diminished. From the boys some were sent out as Schoolmasters, and eventually as Catechists. In 1835 printing was begun and preparation made for casting Malayálim type. In 1836, the importance of the Native Teachers was pointed out, and the character and temper of the people in general were stated to be improved. Several thousand tracts were distributed at the annual feasts of the heathen. Early in this year Mr. Thompson married again, and Mrs. Thompson began to study the language and to superintend the Girls' School. In September 1837, a Christian Church was formed by the union of four converted Natives. In 1838 the Mission was recruited by the arrival of the Rev. Mr. Pattison and his wife. In the same year the work was much checked by pestilence and drought, and several children were withdrawn from the schools. 1840 the Seminary was reduced by the death of some and the falling away of others. 1841—Severe trials were experienced in the defection of four Church members out of nine. 1842—But little fruit was seen; but it was a favorable sign that some who had lived together merely in the manner of the heathen were induced to be married: much opposition was experienced by them from their relations. 1843—There were 15 marriages. Interest was awakened in the Tract Society. 1844—Ill health compelled Mr. Thompson to go to England; Mr. Pattison was recalled by the Directors; and Mr. Cox of Trevandram was left in charge of Quilon.

In Sept. 23rd, 1846, Mr. Thompson returned; and he subsequently reported that the congregation was increased; the Girls' School was in a good condition; the youths taught in the Seminary and then employed in Mission work were useful men; the press was actively at work; tracts were well received, and the fruit of some formerly given was found in the conversion of a man, and subsequently, by his influence, of that of his parents and two sisters also. Three Súdra youths attended on instruction, one of whom had renounced Caste; the people themselves supported an Agent, and contributed to the Tract Society. In 1847 all parts were visited and inquiry made into the result of former labors; and it was found that knowledge was diffused, superstition had declined, in some places idolatry was forsaken, yet scarcely any real conversions were known. Those who had been in the village schools had learnt to read, but had not sought the truth. In 1848 a good influence was exerted in the Girls' School by the two elder girls, one of whom had joined the Church; Evening Schools were formed in the villages, and some slaves attended them and even the Day Schools, and though considered so impure by the other castes, they met with no opposition from the other children. Simultaneous visits of the Readers throughout districts were now tried and found to be productive of good.

In 1849 the work was continued with great depression, and with but few evidences of direct success in real conversions. The attendance at worship was from 100 to 150; 88 persons attended Bible Classes. There were nine Church members and several Candidates.

In 1850, this Mission suffered a great and irreparable loss in the death of Mr. Thompson after 23 years of close and faithful labor. The Mission was left in the charge of Mr. Cox, who reported the next year that he saw the direct fruit of Mr. Thompson's labors in a marked revival of spiritual influence in the Church and congregation.

It became necessary to contract operations, and those schools in places where no Christians resided were now given up, and the number reduced from 13 to 5; the number of Agents was diminished; and the printing press sent to Nagercoil. Thus the Mission was unsettled, and some who were deprived of their employments, and a few others, left it altogether. Yet in the following years, the Church was increased more than formerly; and notwithstanding the transference of 10 Church members to other Churches, and all the discouragements the Quilon Mission has experienced, at the end of 1857 it contained 154 souls under Christian instruction, of whom 23 were members of the Church, and seven were Candidates, six village schools, with 160 boys and 26 girls, eight Catechists, and six Schoolmasters; and, it may be added, that the Missionary on his way to this Conference baptized the adults who were previously Candidates.

It must be observed that the employment of heathen men as Schoolmasters, and of unbaptized, though professing Christians, as Catechists in former years, was productive of much disappointment in this Mission at the time; and of bad effects which continue to the present moment. A want of respect toward the Agents and (what is far more important) inadequate views of the Holy Gospel of Christ were thus produced.

Trevandram.—In the year 1822 one Mission school existed in Trevandram. In 1824 there were a few professing Christians in its neighbourhood, and the reading of the Scriptures was heard with attention even within the Fort. The Missionaries at Nagercoil in their report expressed their intention to visit this place occasionally, and their desire that a Missionary should be sent there. In 1827 the Deputation proposed that the Rev. W. Miller be located there; but that not being found practicable, it was decided the following year that he should settle at the station of Travancore in the south. The location of a Missionary in Trevandram itself being decidedly forbidden by the Native Government, an attempt was made to establish a Mission as near as possible to it by appointing the Rev. W. B. Addis to reside at Valiatora, a village on the sea coast about three miles distant. But neither was this allowed. Indeed at that period the Native Government constantly opposed every effort which was made to establish a Christian Mission at or near their capital. And though a few schools were opened, and small numbers of people in the country districts came under Christian instruction, a great proportion of them went back to heathenism; and the two Catechists who were there employed succeeded in keeping together only a very few professing Christians.

In the report of the Directors of the London Missionary Society for 1838 it is mentioned that in that year Mr. Cox commenced a new Mission in the capital of Travancore, and through the decided patronage of General Fraser, the British Resident, all obstacles were removed; the Rajah promptly granted a piece of ground, and the Mission premises were erected in the most advantageous situation. Mr. Cox found in the whole district about 40 professing Christians, of whom two were baptized. He found also a relative of the Rajah's family named Samuel Tumby, who was baptized by Mr. Ringletaube, and maintained some profession of Christianity, enough to subject him to the deprivation of his property; but not enough to cause his light to shine as a decided follower of Christ. He continued to attend occasionally on the instruction of the Missionary until he disappeared in a manner which could never be cleared up. Mr. Cox has the genealogical account which proves Samuel to have been a descendant of a former Rajah. By the end of the first year the number of professors had increased to

107. At this time there was no school in operation no Chapel built; and only one small school-room standing. Mr. Cox began to work with four Catechists from Neyúr: but they were not satisfactory and did not remain long at Trevandram.

The majority of the converts resided near the Nayattanterra river, and there and in other places around, Catechists were as soon as possible located; the Gospel was preached; converts were collected; and Chapels built. Village schools were opened both in that neighbourhood, and in that of Trevandram itself. The work thus progressed until 1846, when there were 14 schools for boys, three for girls, and openings for more. In the Boarding Schools there were 21 boys and 17 girls; and an average attendance of 657 in the Chapels. But the low state of the funds obliged the Directors to diminish the allowance to this Mission, and the village schools were consequently reduced to eight; and the children in the Boarding Schools to six boys and eleven girls. Yet even for this number adequate support was not allowed: and it must be borne in mind that from that year the operations of the Mission have always been checked by inadequacy of means, while openings have existed for considerable extension.

In 1842 all the people under instruction were divided into three classes, according to their conduct and the state of their families; and rules were made according to which they received the attention of the Missionary in accordance with their standing in the classes. The principles enounced in these rules were, 1st, that the Missionary will teach all who are willing to learn, rejecting none. 2d. That he will own as Christians no one who has not renounced idolatry and caste in all their ramifications. 3d. That he will welcome as brethren all who really follow Christ. The rules have been found to work well among a people in so infantile a state; degradation to a lower class, or elevation to a higher, in cases requiring more than exhortation or reproof, often proving an effectual means of discipline.

A Church was formed on the 22d January, 1843, with five members, to which additions have been periodically made. Since 1853 its increase has been more rapid, 55 having been added to it in the last five years. Cases of discipline have not been numerous; and from the first, six only have been wholly excluded from communion. At present the members are, it is trusted, alive to their obligations to glorify Him who has called them to his marvellous light, and to labor for the souls of others. Not a few instances have occurred in which the converted soul has endured, in its way to the fold of Christ, a great fight of affliction and persecution; in some, from their own relations, in others from the heathen in authority: but time will not allow the recital of these. In earlier years the converts were from the Shánár; but from about 1844 many have come from the Elluver, and a very few from higher Castes; some of whom have been admitted to the Church. A practical and powerful reply was thus given to those who, on account of the great numbers of converts from the Shánár in the south, spoke of Christianity as something peculiarly for that Caste. Two instances have occurred of the intermarriage of those formerly of different Castes. By the union in the Christian Church of converts from several Castes, feelings in favor of that monstrous evil have been eradicated from the minds even of those not admitted to the Church. In the work of this Mission the greatest care has always been taken not only to remove every mark of Caste and heathenism, as the kúdami, &c., but also to root out every lurking remnant of those evils, and those less obvious, but still injurious, remains of the old heathen condition of the people in certain customs at marriages and other social observances. Though not a few who showed some disposition to profess

Christianity have apparently been deterred from doing so by this strictness, and some have gone back; yet the truth of the Gospel has been more distinctly maintained, and the professors who stand have been thus established in greater purity.

The absence of marriage and of parental influence among the Malayálim people, is the cause of many obstacles to the progress of the Gospel among them. Men and women who have lived together in their former state are, of course, required, on their embracing Christianity, to conform to the rite and obligations of marriage; and then the woman's brother, being still a heathen, often interposes his authority over the children to prevent the marriage, or to persecute those who do not heed his demands. And it should be urged on the serious attention of this Conference, and the whole Christian Church, that in Travancore, at the present time, the right of a father among the Malayálim people to bring his infant children, even though motherless, with him to baptism after his conversion to Christianity, is not admitted in law, and that an appeal on this subject to the Madras Government has not met with success.

As progress was made in the Mission work *persecution* arose, and from 1843 onwards almost yearly reports have been made on that subject. When the number of converts increased near the capital, or in those places under the more direct notice of the higher authorities, persecution became more severe. On a decided profession of Christianity being made by some persons who lived at Attinghall, a place belonging to the Rajah's family, and to which they frequently resort, several instances of violent assault and cruel imprisonment there occurred; and the Christians, when seeking the protection of the authorities in the legally appointed manner, were reviled before the Police Courts for being Christians, and their persecutors consequently encouraged. This persecution reached its height in 1854, and a poor Christian who lived in the neighbourhood of Trevandram, was seized, taken inside the Fort, and there tortured so that he died in consequence. Details of these and other acts of persecution, besides being reported to the Directors, have been presented in petition to the Madras Government, and have been lately printed by Mr. Cox in a book entitled "Travancore, its present ruin shown, and the remedy sought," in order to draw more decided attention to them in England.

Boarding Schools for boys and girls were formed in 1839, and have always been Vernacular. The Missionary's wife always paid the most devoted attention to that for girls; but in 1847 ill health compelled her to revisit England. She returned to her work in December 1851, and again collected the girls who, during the interval, had been learning in their homes. The number then increased to 24 and 26. This work was faithfully prosecuted as the Lord gave strength, and when He saw fit to withdraw it, and the much loved active duties were necessarily relinquished, the affectionate look, the fearful eye, and the aspiration of prayer, often testified that the soul was wrestling with the Lord on behalf of these dear girls of her charge; until He who gave took away, and she entered into the joy of her Lord. He granted a younger labourer for a short time to engage with her mother in this work, and she quickly learnt the language, and did much to teach the girls: but her most important engagements with them were in her private room, where she spoke to their hearts, and taught them to pray, and to meet for little prayer meetings among themselves. The Lord called this beloved labourer also to his service above; but it is trusted that He has raised younger workers now, to follow in this work those who through faith and patience inherit the promises. The labours in this school have not

been fruitless. Some of the girls have become members of the Church, and useful wives of the Native Agents of the Mission.

The Boys' School, after the reduction in 1846, was again increased as friends in England provided the funds, until from 20 to 28 boys learned in it. Deficiency of means, paucity of Vernacular books, and a multiplicity of duties ever pressing on the Missionary, have prevented the instruction given in this school from being so thorough as has been desired. Still such a knowledge of the Holy Scriptures has been imparted as, with the blessing of God, has made several young men wise unto salvation. They have given themselves to the Lord and to His Church, and some of them are useful labourers as Schoolmasters and Catechists. About nine of the more able boys of the school who desired it, have been sent to the Nagercoil Seminary, where they prosecute their studies in English.

In an account of the Trevandram Mission it would ill become me, at this crisis in the enlightenment of India, to omit a most important fact, not indeed of Mission work itself, but of that which is a valuable handmaid to it. His Highness the Rajah supports a large and most efficient English school in which the holy Scriptures are fully and freely taught to youths of the highest as well as of the lower Castes and ranks of life. I shall not be suspected of an undue desire to praise the Rajah, as I have earnestly appealed to the British Government against those evils in the Travancore State which oppose the Gospel of Christ, and deprive man of his rights : but His Highness in his Government and in his school comes under totally different aspects ; and I am fully desirous to accord to him all the credit he deserves. For a strict Hindú Prince, infested too as he is by the strongest Brahminical influence, not merely to allow the Christian Scriptures to be freely taught in the school which he supports, but to do this openly and unhesitatingly, to make a grant of Rs. 250 for the purchase of Scriptures for the use of the school, and to allow other books eminently Christian to be printed for the same object at His Highness' printing office, and to express his decided satisfaction at all this—I must emphatically say does the Rajah no small honor. To accord this grudgingly would tend to check a course in which, from whatever motives the Rajah entered on it, every Christian must rejoice. I therefore especially cite His Highness, in this respect, as a witness against the British Indian Government, in the important case of that Government *versus* education *with* the Bible, now under examination before the tribunal of the public. Mr. J. Roberts, long the excellent master of His Highness' school, has the honor of having introduced the Bible to it; and he has lately published in the London *Record* newspaper a full account of the process by which he affected that noble Christian purpose. It was simply this; he gave notice one day that on the morrow a class of all who could read would be formed for reading the Bible as a historical book, and that those who were willing could join it. A few Brahmin youths, on the first day, signified their unwillingness, and they had to sit for the hour on one side, unemployed. This was found to be an irksome position, and they very soon by degrees came into the Bible class; so that in about a week no dissentient remained. Subsequently another step was taken, and each class began to read the Bible twice a week as part of their proper work.

Though Mr. Roberts has retired to England, the same plan is still ably carried out by his son Mr. C. E. Roberts. This Gentleman has kindly supplied me with the following facts. The youths in the school, heathen as well as others, are not satisfied with using the Scriptures which are kept in the school; they take care by purchase or otherwise to obtain copies for themselves that they may read them also in their houses, and not unfrequently, when choice is allowed them at the time of giving the rewards, they select the Holy

Scriptures. In 1851 a case of Bibles from Madras was opened in the school, and on the spot at that hour 70 copies were sold, value Rs. 35. Within about three years from that time Rs. 100 were received by Mr. Roberts for Scriptures sold to youths in that school. Such is the state of mind at Trevandram, among the most influential classes too, in respect to the possession and use of our precious volume of God's own Word, and to such an extent is it read in the families of many Hindús and others to whom no Missionary could obtain access. And let me add, that what Mr. Roberts has done at Trevandram, under a Hindú Rajah, without any opposition from any class of the people, in that stronghold of bigoted Brahmins, the Indian Government might fully do in their own dominions to the utmost extent they pleased.

In the Trevandram Mission the Catechists are required to be not only consistent members of the Church, but also to the greatest extent practicable, to be possessed of all other qualifications suited to their work: and the necessity of continually raising the standard of these Agents is ever kept in view. The Schoolmasters too are, as far as possible, men of decided piety, and all of them at least professing Christians, heathens or others being on no account employed. The necessity of abridging has required the omission here of the details of the work of the Mission in preparing, improving, and regulating the Agents; and in attending to the varied and numerous wants of the people.

In 1848 a Native Assistant Missionary Society was formed, and it has constantly supported one Agent, and latterly a second also. This amount of effort, in a comparatively small Mission and by a poor people, proves that the duty of communicating the blessings which they have received by the Gospel, has not been inculcated on them in vain. The Native Agents have spent much money in the purchase of books: in one year, 1854, they thus expended Rs. 105¾.

The present Missionary and his late beloved wife, as long as she was spared to him, have always been the sole laborers in a field where a multiplicity of duties has pressed upon them; and since 1850 he has had the charge of Quilon also. And he feels that he falls very short in the discharge of the onerous duties of both these stations. He, however, has sought to urge the importance of these Malayálim Missions, and their claims to extended support, on the attention of the Directors; and feels thankful that they have been admitted by them. But while they acknowledged the propriety of the appeals made to them for more European laborers in these Missions, and promised to provide them, they have hitherto been compelled by the low state of their funds to defer sending them. There is, however, in the determination recently formed to send more Missionaries to India, reason to hope that they will be able to fulfill their promises to their Malayálim Missions; and the solitary Missionary who has now the charge of them anxiously looks for the time when his hands will be strengthened.

He commits these Missions with confidence to the Lord of the harvest, humbly thanking Him for the blessing He has already granted, and for the souls here brought to Christ; and earnestly praying that the Son of God will soon destroy the works of the devil in Trevandram, and, by the mighty power of His Word and Spirit, convert this place which is now full of all the horrors of idolatry, the very seat of Satan, into a city of righteousness, purified and glorious as the temple of the Lord.

Statistical tables accompany this notice showing the yearly state of the Mission from their commencement down to 1857, and the contributions for several objects made in them. At the end of 1857, the total number of

adherents in the Trevandram Mission was 1511, with an average attendance at worship of 982. From its commencement, 104 adults and 96 children have been baptized. The number of Church members was 78, and in March last six more were admitted. There are 13 Chapels, and four temporary buildings in which worship is conducted; the latter were put up by the people. Village schools 13, with 283 boys, and 64 girls. Two Boarding Schools, one with 23 boys, the other with 26 girls. There are employed 17 Catechists, 14 Schoolmasters, and one Schoolmistress.

JOHN COX.

CANARESE MISSIONS.

MISSIONS OF THE BASEL SOCIETY IN CANARA AND MALABAR.

By the Rev. W. Hoch.

When, through the charter of 1833, India was thrown open to Foreign as well as British settlers, the Committee of the German Basel Evangelical Missionary Society felt itself called upon to commence a Mission in one of those parts of India which had not yet been occupied by other labourers. They were directed to the western coast, and to the province of Canara in the first instance. In October 1834, the first three brethren arrived and settled at Mangalore. In 1837, a second province, the southern Mahratta country, was occupied by the commencement of a Mission at Dharwar. In 1839, one of our brethren established himself at Pellicherry in the province of Malabar. In 1846, a fourth field, the Neilgherries, was taken up, and we trust that we shall soon be permitted to call Coorg our fifth Mission district, where a station was established in 1853, but under difficulties which must be arranged before it can be fully adopted by our Committee.

The number of stations, scattered over these five districts, amounts at present to fourteen. Of these three are situated in Canara, viz. Mangalore, Mulkei and Udapi. Besides them Honore and Shimoga were occupied for a time in connexion with the Canara Mission, and, though relinquished at present, will be taken up again as soon as circumstances permit. In the southern Mahratta country five stations have been established, viz., Dharwar, Hubli, Bettigherri, Malasamudra and Guledgúd. In Malabar we have four stations, viz., Cannanore, Tellicherry, Chombala and Calicut, besides Palghaut, where a Missionary will settle in the course of the year. The Neilgherries and Coorg count each for one station.

Since 1834, altogether sixty-eight brethren, including two Native Missionaries, have been supported in our Mission. Five of them have died at their stations, besides three Missionaries' wives. Seventeen have left the Mission for other engagements, two of whom have since departed this life. Four brethren are recruiting their health at home, and forty-two brethren, fifteen of whom are married, are engaged at the present time in active service at our different stations. Nine of them are lay brethren. The provinces and districts occupied by our Mission being inhabited by about three and a half millions of people, we have thus on an average one Missionary to eighty thousand souls.

Between 1834 and 1840 eighteen brethren arrived in our Mission, but only five of them are still of our number. From 1841 to 1846 fifteen brethren were sent out, eight of whom continue with us, and four are at home on account of their health. In 1847 and 1848, we received no reinforcements, but from 1849 to 1855 seventeen brethren joined us, eleven of whom are still of our number. During the last two years we have been cheered by the arrival of eighteen new brethren.

The present number of our Converts on all our stations amounts to 2,060. Of these 948 are communicants. Canara has 769 baptized Native Christians in connexion with us; the southern Mahratta country 210, Malabar 1,018, the Neilgherries 29, and Coorg 34.

Our various School establishments are attended by 2,585 pupils. Of these 485 belong to Canara, 714 to the southern Mahratta country, 1,189 to Malabar, 78 to the Neilgherries and 119 to Coorg. More than one-fourth of our pupils are Christians, and about one-sixth are girls.

We are assisted by sixty-three Catechists and Christian Schoolmasters, and eight Schoolmistresses. Forty-one heathen Schoolmasters still continue in our pay, though we anxiously desire as soon as possible to replace them by Christians.

From October 1851 to May 1852, our Mission was visited and examined by the Rev. J. Josenhans, the Principal of our Basel Seminary, who had been deputed by our Committee for that purpose.

After this general outline, it falls to my task to give a more detailed account of our Missions in the Canara and Malabar provinces, and in Coorg, while the brethren Kies and Moerike have furnished separate papers on the Missions in the southern Mahratta country, and on the Neilgherries, with which they are respectively connected.

Canara.—The area of Canara is 8360 square miles, very nearly the same as that of the kingdom of Würtemburg, whence most of our Missionaries have come.* The population amounts to upwards of eleven hundred thousand, of which upwards of nine hundred thousand live below the Ghauts.

For north Canara above the Ghauts very little has been done hitherto by our Mission besides occasionally preaching the Gospel in its towns and villages, though our attention has been repeatedly directed to Sircy, its capital, for the establishment of a station.

In north Canara below the Ghauts, Honore has been twice occupied, from 1845 to 1847, and again from 1852 to 1856. Notwithstanding the interruptions of our labours and the general inaccessibility of its Roman Catholic and Konkani inhabitants, some fruits of this Mission have been gathered in, and but recently signs have come to our knowledge which led us to expect a still richer harvest.

South Canara, to which our labours have been chiefly limited, is inhabited by about six hundred thousand souls. Here our labours are much hindered by a strange medley of languages. Not to speak of the sixteen or more languages occasionally heard at Mangalore, the Missionary ought to know, at least, Tulu, Canarese, Konkani, and Hindustáni, in order to converse freely with all the classes of Natives. Canarese is the literary language of the province, being generally taught in schools, and made use of in reading and writing. Tulu is no doubt the prevailing language of south Canara, which,

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* It has been calculated by a most competent authority in Mission Statistics that Württemburg has furnished about the tenth part of all Protestant Missionaries now living, though its Protestant inhabitants form but the sixtieth part of all Protestant Christians.

in consequence, is frequently called the Tulu country. It is the language of the bigoted Tulu Brahmans, as well as of the farmers, toddy-drawers, fishermen, and of most of the lower classes in these parts. Though it has some old remains of literature, and its characters are nearly the same as those of the Malayálim, it is no longer written; and, with the exception of a few Christian books, in use among our Converts, and printed with Canarese characters, Tulu books are altogether unknown. The Tulu people live scattered all over the country, every family on its own farm. They are given to the worship of demons, and are on the whole very illiterate, uncommonly stubborn, and wedded to their old customs. Konkani is the language of the most intelligent and wealthy classes of Brahmans. It is a dialect of the Mahratta without any literature whatever. The books they make use of are almost exclusively written in Canarese. There is moreover a very influential Roman Catholic population in south Canara, with a Bishop and three Churches at Mangalore, and several Churches in the vicinity. Their language is principally Konkani. A considerable number of Mohammedans, speaking Hindustáni, are met with all over the province, especially in the bazaars.

If any where, a systematic plan of itinerancy seems to be necessary in the Tulu country, where the bulk of the population cannot be brought under the influence of the Gospel, except by being followed to their farms and houses. It is a matter of joy, therefore, that the brother who more than any other has repeatedly endeavoured to pursue such a plan, whenever other engagements did not prevent him, has of late been set apart for this work. It is clear that in such cases simple discussions are the principal means of bringing the Gospel nigh to the people. Street preaching, however, is not neglected whenever opportunities offer. At Mangalore especially it is regularly attended to, where from a school-room in a central position of the town the Gospel is preached to the passers-by on fixed days and hours of the week, so that the people may always know the time beforehand. They are invited to hear by means of a hymn sung with some Catechists. After a short prayer suitable passages are read from the Word of God, either in Canarese or in Tulu, according to circumstances, and pressed as much as possible upon the hearer's memory if not upon his heart. The whole is concluded with a hymn and prayer. Another opportunity of preaching the Gospel to the very poorest is offered every Saturday when rice is distributed to three hundred, or more, destitute people. At places, moreover, where no medical man is at hand, our Missionaries are much aided by the medical knowledge, though limited of course, which they had an opportunity of acquiring in our Basel Seminary. They are thus often enabled to speak of the one thing needful to such as resort to them with their bodily complaints. Among the lower classes our Converts have also been of great service in bringing others under the influence of the Gospel.

With regard to the upper classes we find it more difficult to get access to them. In this respect especially, our schools for heathen children are most valuable. Canarese schools for heathen boys have been maintained at Mangalore almost from the beginning of our Mission. At present we have but two, attended by about sixty boys, who regularly read the Bible and are made to commit many passages from it to memory, in the hope that these words of life will be brought home to them at some future time. Since 1839 we have had an English School at Mangalore. In 1843, three of its pupils were converted and have since become valuable assistants—especially one of them who was subsequently, from 1846 to 1851, educated in our Basel Seminary, for the ministry, and is now a beloved fellow-missionary of ours. Since then, several times, boys have expressed a desire of becoming Christians, but were prevented by their friends. The

leaven of the Word of God is, however, evidently working in many. In 1851, all the Brahman boys left the school, because they would not allow low-caste boys to sit with them on the same form; though they never objected to be placed by the side of such of them as had become Christians. After some time they returned, and since then all Caste distinctions in the intercourse of our pupils, when at school, have been entirely overcome. Fines for irregular attendance and monthly school-fees have been introduced and are readily paid. The school has become the nucleus of an improved school education based upon the Word of God, and its influence has spread to some degree over all Canara. It is only recently that we have succeeded in opening schools for heathen girls. We possess now two of them at Mangalore, attended by about thirty girls, chiefly children of respectable Brahmans. They learn to read and write Canarese, and commit Bible-texts to memory, without receiving rewards or presents for the purpose of ensuring their attendance.

By the distribution of books and tracts less can be done in our parts than elsewhere, our reading population being very limited. Still efforts are being made to place our publications as much as possible in the hands of all who can read; and Colporteurs, or rather hawkers, are sent in different directions to offer them for sale. The "Canarese Messenger," a newspaper which we have published since July last year, will, we trust, likewise contribute towards preparing a way for the Gospel of Christ.

Such is our method of preparing the soil and sowing the seed.

The first converts of our Mission were baptized at Mangalore in 1837. At the close of 1840 our little Church consisted of eight Communicants and eleven children. Seven catechumens were under instruction. The fire which was kindled at Mangalore spread chiefly in a northern direction, and in 1843 a second station was established at Mulkei, twenty miles north of Mangalore. In 1845 there were 324 baptized Tulu Christians in our Mission. In 1850, they had increased to 120, of whom 180 were Communicants, and in 1855 our converts amounted to 796. About this time it was thought advisable to take up Udapi, the stronghold of Tulu Brahmanism and the residence of the eight Tulu swámies, twenty miles north of Mulkei, and to form there a northern centre of our Tulu Mission, several out stations along the coast having been established up to its neighbourhood. The erection of this station met with uncommon opposition. The Mission house was set on fire in December 1855, and the Church was destroyed in like manner in March 1856. The Mission house has since been rebuilt, and the hostility of the bigoted inhabitants of Udapi has so far waned, that our Missionaries can attend to the preaching of the Gospel without molestation on their part. In 1856 our census mentioned 841 converts, not including 54 catechumens under instruction for baptism. Since then, however, the numbers have become less, our census of 1857 giving only 830 converts, and our present census but 769.

We cannot wonder at this decrease, if we remember how the founder of several of our Tulu congregations, who left us at the beginning of 1856, did not for years walk in the light, and thus was unable to lead others to the light. Caring more for numbers than for spiritual life, he admitted many to baptism who ought never to have been baptized, and church discipline grew necessarily lax in his hands, though he was able to hide the real state of things from his fellow-labourers. Since then it has been our arduous task to rouse many of our Christians from a state of spiritual lethargy into which they had sunk by degrees, and to maintain church discipline with greater strictness than ever. In consequence many forsook us, and others who had

shown a desire to join us, kept aloof. We do not regret these results. On the contrary we thank our Lord for such sifting years, as earnests of future blessings, which will not fail us from the time that the accursed things are removed by which His way has been obstructed. In the meanwhile many of our people have learned, that something more than a formal attention to the means of grace and an outward accommodation to the demands of Christianity is required; and though we still regret to observe a great want of spiritual life in many of our Tulu converts, we see on the other hand that the Lord has his people among them, and our drooping hearts are often cheered by witnessing their steadfastness. Of others who preceded us we have reason to hope, that they will be found among those who have washed their robes, and made them white in the blood of the Lamb. We find moreover, by comparing the present number of Communicants whith those of two years ago, that herein at least an increase has been vouchsafed to us as an evidence that the Lord has not withdrawn his blessing. While in 1856 we had 329 communicants, 369 of our converts are at present in full enjoyment of the privileges of church membership. This is the more encouraging, as we endeavour as much as possible in the week preceding the Lord's Supper to speak with every adult and ascertain the state of his heart before he is admitted to the Lord's Table. In general it is our rule to be strict, especially at the beginning, and to reject every thing which appears to have a taste of the old heathenish leaven. We are aware of the danger of entering into capitulations with the enemy concerning matters which indiscriminately have been thought innocent, as old customs of the country. Still more are we impressed with the force of the latter part of our Scriptural direction, "Teach them to observe all things whatsoever I have commanded you." At the same time we anxiously desire to blend strictness more and more with love, and to feed our flocks, because we love the Lord Jesus, the great Shepherd of the sheep.

Much stress is necessarily laid on the education of our Christian children. As early as 1837 a Boarding School for boys was set up at Mangalore, with the intention of training the best qualified among them for Schoolmasters and Catechists. In 1848 this school was broken up. The most advanced lads were formed into a Catechist class;—others were apprenticed to different trades, and the younger pupils were received into a newly established Orphan School. Our first Catechist class was under training from 1848 to 1852. They received their instruction chiefly in Canarese. Eight of them are still in our employ, as Catechists and Schoolmasters. From 1852 to 1856 a second class was under preparation for these offices. An experiment of teaching them German had to be abandoned before their course of instruction was concluded. Five of our present Catechists and Schoolmasters were supplied by this class, while its best qualified pupil prepares himself for the ministry in our Basel Seminary. A third class, opened in 1856 with seven youths, was dissolved in April 1857, its two most promising pupils having died of Cholera, and most of the remaining lads being of so doubtful a character that we were obliged to dismiss them. From the want of qualified youths for this School, a Preparatory class has been formed in the meanwhile of eleven boys from fourteen to sixteen years of age, in the hope that some among them may hereafter prove fit to be trained for Catechists and Schoolmasters. Others of our Native Assistants have prepared themselves under the direction of their special Pastors. This latter practice we believe to be preferable in cases of Converts of some standing and age. Both systems have proved successful in some cases, and failed in others.

As far as practicable all our Christian boys are brought up by their parents, unless the latter prove unfit to be entrusted with the education of

their children. In such cases they are received into our Orphanage for boys at Mulkei, in which fifty boys live at present. With regard to girls, we believe that, in most cases, there is still too great a want of Christian decency among our Converts to allow girls to grow up in their own families. With exceptions, which however become more frequent from year to year, they are brought up in our Girls' Boarding School at Mangalore, containing at present sixty-eight girls. Wherever a small congregation has been collected we endeavour to open a Parochial School under a Christian Schoolmaster, all the children of our Converts, both boys and girls, being bound to attend the school from the 6th to the 14th year. If there are but a few children, boys and girls are together; otherwise we prefer the sexes to be separated. These schools have peculiar claims to our attention, as they together with our Boarding Schools must become more and more the nurseries of our future Assistants, and of an improved family life in our congregations.

To supply our Converts and schools with the most necessary books, the New Testament has been translated into Tulu, of which a second and revised addition is in the press. Collections of Bible Stories, and Bible Tracts, as well as Catechisms have been published both in Canarese and Tulu. A Liturgy in Canarese has just left the press, and its translation into Tulu is being prepared. A Commentary on the Harmony of the Gospels, and a collection of 161 hymns, translated chiefly from the German, have been printed in Canarese, besides some books and tracts for more general use.

Our Industrial department forms a peculiar feature of our Mission. As early as 1839 the necessity was felt of furnishing many of our Converts with the means of maintaining themselves by the labour of their hands, besides providing some suitable occupation for our Catechumens when under probation, and for the boys of our Boarding School. Being the members of a family living, to a great extent, crowded together under one roof, and being dependent on the headman who in every respect is the manager of the family estate, our Converts generally lose employment, subsistence and lodgings from the moment of their declaring themselves for Christ, and cannot continue with their friends, unless the whole family and the headman in particular become Christians at the same time. Most of them being, moreover, toddy-drawers, and the produce of our cocoanut trees being almost exclusively consumed in toddy and arrack, we cannot help setting our face against this occupation. Trials were made to prepare sugar from the toddy, but with little success, the expense of fuel being too great. Cocoanuts grown in the country, and oil prepared on the spot can scarcely compete with these articles when imported from parts where living is cheaper than on our coast, on which the great export of rice enhances the price of all provisions. Under these circumstances we could not shrink from the task of providing an independent livelihood for our Converts.

A first effort was made in 1840, when a large piece of ground close to Mangalore, with some public buildings, destroyed by the Coorg insurgents in 1837, was purchased by a friend and presented to our Mission. At first a coffee plantation was tried, but soon given up as a failure. The ruined buildings, however, were repaired and enlarged, and are at present inhabited by the brethren in charge of our industrial undertakings, and occupied by our workshops. In the compound, to which another piece of ground was added, a Christian village sprung up in the course of time containing at present twenty-one houses and 198 inhabitants. The first workshop established on these premises, was that of a lithographic press in 1841, to which two typographic presses have since been added. It occupies at present twenty-one workmen, chiefly Christians. In 1845 a book binder's shop was

combined with it. This branch is now carried on at Mangalore, by one of our converts on his own account, while some of our former apprentices have set up similar shops at other stations.

In 1850 two lay-brethren arrived to teach our Converts some new trades. Watch and clock making was commenced. A carpenter's and smith's shop was set up. In 1852, however, the latter was abandoned, its superintendent leaving our Mission. In 1854, watch and clock making also was given up, being found not suited to the capacities and requirements of our people.

Much more satisfactory results were attained by a workshop for weavers. In 1847 a first trial was made with a European loom. In 1851 a lay brother arrived to introduce European improvements, when table-cloths, napkins, handkerchiefs, turbans, Native dresses, &c. were manufactured, and began to command a brisk sale. Our European weaver being obliged frequently to travel about in order to introduce the same improvements at other stations, an assistant was sent to him last year. Thirty European looms are now at work at Mangalore, and forty-eight Christians have thus the means provided of maintaining themselves by the labour of their hands. They are paid not by the time, but by the work. One disadvantage, however, was the necessary result of our success in this branch. Weaving, when carried on in the old Native fashion, proving from year to year less remunerative, many weavers determined to become Christians. They were indiscriminately received at the time above alluded to, when Church discipline had grown lax at Mangalore, and have since given us much trouble by their inconsistent life. Still even among these a considerable change for the better has become visible of late.

In 1854 another lay-brother arrived, thoroughly acquainted with mercantile affairs, to take general charge of our industrial undertakings and of the Mission treasury. A shop was set up and flourishes under his care. A successful trial of growing silk has been lately made by him, and promises fair to open a new resource to our Boarding Schools and women. This brother has also relieved us of the management of several Endowment Funds. By the munificent present of a friend, a Church Fund for Mangalore was formed, and similar funds were subsequently collected for other stations. Out of the Sunday collections and occasional presents poor-funds arose. A liberal Prince of Germany, who used to pay half the expense of the Mangalore Catechist School, presented us with an Endowment fund for this institution, and a similar provision is being made for our orphanage at Mulkei. A widow and orphan fund for our Catechists has of late been set up, every Catechist being bound to contribute to it 2½ per cent. of his annual income. These funds are generally laid out in cocoanut gardens and paddy fields, and as long as we have Christians practised in farming, they have the preference. Many of our farmers, however, are heathens or Mohammedans. Boys of our Boarding School are under training for this kind of work.

In all these concerns our lay brethren prove of intrinsic value, as they relieve us more and more of all secular affairs in connection with our congregations. Our experience fully coincides with what we read in Acts vi. We find that it is not advisable to combine the ministry of the Word with serving tables. If any where, here, division of labour is necessary. But we had to learn first that our object cannot be obtained so long as ordained Missionaries, as such, are placed above the lay brethren; for if so, the latter will not only fail to command the necessary respect on the part of the Natives, but the former also will be continually forced by appeals of the converts to take notice of their secular affairs. Only when ordained and unordained brethren are placed on the same footing, and a Christian spirit of co-operation exists among

them, every one attending to that work to which he has been specially called, and thinking it a grace to serve the Lord in his part, can the full benefit of such a division of labour be secured. Such at least has been the experience in our Mission.

At the present moment sixteen brethren, four of whom are married, belong to the Canara Mission. One of them is set apart for itinerancy, another for the Mangalore Church and the Girls' Boarding School, a third for Mulkei and the orphanage of boys, a fourth for Udapi. Three are in charge of the Catechist-class, and of the English and Vernacular schools at Mangalore. One lay brother manages all the money affairs, another the press, and two are superintending the weaving establishment. Two brethren, but recently arrived, study the language. One is obliged to go home for the sake of his health, and two recruit their strength on the Neilgherries. One brother has laboured in India for nearly eighteen years without having visited Europe. Two others whose health failed of late arrived in 1846. Of the remaining 13 brethren, three landed at Mangalore in 1851, one in 1854, one in 1855, one in 1856, three in 1857, and four in 1858. They are assisted by twelve Catechists and Christian Schoolmasters, two Schoolmistresses, and five heathen Schoolmasters. They have 769 baptized Christians under their care, of whom 369 are communicants. There are moreover 55 catechumens under regular instruction. The schools are attended by 485 pupils, viz. 11 Catechist Preparandi, 50 male and 68 female boarders, 101 Christian day Scholars, 150 English Scholars, together with 75 heathen boys and 30 heathen girls in their four Vernacular schools. The Lord grant that the names of many among these souls may hereafter be found written in the book of life!

MALABAR.—As none of our Malayálim brethren have been able to attend the Conference I have been requested by them to prepare a short report of the work entrusted to their hands. I am sorry that my acquaintance with their stations is too limited to do full justice to them.

Our Mission in the Malabar province is in the main conducted on the same principles as that in Canara. The chief difference consists in a larger number of old and tried Missionaries and Catechists at present engaged in this work, and in a greater blessing and success, with which their labours have been attended.

The area of Malabar is 6,258 square miles, and accordingly one-fourth smaller than that of Canara, while its population is one half-more, it being inhabited by nearly 1,600,000 souls. It offers some great advantages over the Tulu country with regard to Missions. Malayálim is the language of all classes nearly throughout the province, and the lower classes are by far more intelligent and active than the Tulu people. But the landholders live scattered on their farms as in Canara, while the bazaars are in a great measure in the hands of Moplahs.

Tellicherry is the first station which was occupied by our Mission in this province. A house on its outskirts with an extensive compound having been offered to our Society on condition of setting up a Mission, one of our Missionaries removed, in April 1839, from Mangalore to take possession of these premises. He began to preach the Gospel wherever an opportunity offered, and established Vernacular Schools, as well as Boarding Schools for boys and girls. In 1840 he was joined by two fellow-labourers and the first fruits of their Mission were gathered in. In connexion with this station another interesting field was thrown open to our brethren. The proprietor of a plantation in the vicinity had procured, many years previously, a Tinnevelly Catechist for the purpose of instructing the workmen on his estate and educating their children. No sooner did he hear of the establishment of a Mission at Tellicherry than he requested the superintendence of the Mission-

aries. Thus the Gospel spread in various directions from this station and gained ground in the vicinity. Subsequently a lithographic press was set up, to furnish our Missionaries with Malayálim tracts and books. In February 1842, they had 97 Native Christians in their church, and 40 boarders and nearly 200 day-scholars in their schools. At the end of 1847, the baptized members of this station amounted to 166 souls, while the schools were attended by 511 children.

In 1841, Cannanore, fifteen miles north of Tellicherry, was occupied. Long before this the attention of our brethren at Mangalore had been directed to the destitute state of a considerable number of Native Christians living at that place in connexion with the regiment stationed there. Some pious gentlemen supported a Catechist to take care of them. Still the want of a pastor was severely felt. A brother from Mangalore was invited to visit the place and establish discipline among the Native Christians, and in January 1841 he was permanently stationed there. The Gospel was preached both in the Vernaculars and in English, and a school was established. In February 1842 there was 108 Native Christians in connexion with the station and 85 boys attended the school. At the end of 1847, the Cannanore Native Church numbered 195 souls, and in the Mission schools 250 pupils received instruction. There was moreover an English congregation of 150 members in connexion with the Mission.

A third Malayálim station was established in 1842, at Calicut, the wealthy and populous capital of the province, forty-five miles south of Tellicherry. A number of Native Christians were living here without the benefit of Christian fellowship, and our brethren at Tellicherry were requested to look after them. A proposal, moreover, was made to them of conferring on the most degraded beggar caste of the Nayadis in the southern part of Malabar the blessings of Christianity. At the beginning of 1842 a Catechist was stationed at Calicut, and was soon followed by a Missionary who permanently settled there. In March 1843, there were 15 native Christians and 120 school boys under his care. In the same year the late Mr. Conolly succeeded in settling a few Nayadi families on a piece of ground at Kodakal, about thirty miles farther south. At his request our Mission took charge of this settlement, and established there an outstation. In 1845 a Boarding School for girls was opened at Calicut. At the end of 1847, the congregation numbered 43 baptized Natives; the Boarding School contained 32 girls, and the various Day Schools were attended by 260 boys and 18 girls.

Towards the end of 1847 our three Malayálim stations, which then numbered altogether 404 Native Christians, were visited in an unusual manner by the spirit of repentance and prayer. At first the English and Native congregations at Cannanore were stirred up by the Spirit of God. Many found grace to confess their sins, and to turn to the Lord with their whole heart. The spirit of prayer and supplication took possession of them, and songs of praise and thanksgiving arose to the throne of God. The awakening communicated itself to Tellicherry and its out-stations. Here also many souls were shaken out of slumber and death by the Spirit of God, and found grace and life. Calicut shared likewise in this season of refreshing from the presence of the Lord. Many were touched in their hearts to confess their sins, and found grace and strength to exhibit in their daily walk the fruits of a lively faith in Christ Jesus. His name be praised for this time of special grace, to which much of the spiritual life in our Malayálim stations is attributable.

In March 1849 a fourth station was occupied by our Malayálim brethren. As yearly as 1844 a school had been established at Chombala, seven miles

south of Tellicherry. Gradually a small congregation was collected at this place, which in 1849 amounted to twenty-four adults and fifteen children. As this little flock claimed the constant attention of the brother who had been the principal means of collecting it, he settled, that year, in the midst of them.

In the same year the church of workmen, collected on a neighbouring plantation and up to the time attended to by the brethren of Tellicherry, was connected with Cannanore upon the transfer of its principal pastor to that station. These poor Pulayas, when for the first time partaking of the Lord's Supper at Cannanore together with the European and Native Christians of that Church, were moved to tears by this new evidence of their having become full partakers with the commonwealth of Israel, and felt greatly strengthened in faith.

In 1850 the brethren at Calicut were much grieved by the defection of the Nayadi colonists at Kodakal. Mussulman priests carried them away with their enticements, and they were circumcised. Fireworks and processions, in which the Nayadi children were carried about in palanquins, announced the triumph of Mohammedanism. The colony has since been peopled by other converted families; and a Christian village, though not inhabited by Nayadi converts as originally intended, has sprung up at the place.

In 1851, Taliparambu, the stronghold of Brahmanism in North Malabar, and the centre of idolatry in these parts, as well as Pálghaut in the southernmost district of the province, were occupied as outstations of Cannanore, and thus the extremes of Malabar brought within the compass of our Mission.

In 1856 a native brother who for years had approved himself as a most efficient Catechists was set apart for the ministry and ordained at Cannanore; but before many months elapsed the Lord saw fit to take him unto himself.

In 1857 our connexion with the plantation in the vicinity of Cannanore and Tellicherry came to a close. Most of the converted workmen left the place in consequence, and cast themselves upon the care of the Missionaries at Cannanore. They have since been settled at Chúva in the immediate neighbourhood of that station.

Our Malayálim congregations have continued steadily to grow from year to year in number, and we trust also in life and grace, notwithstanding many shortcomings and backslidings. In 1852, when they were visited by our principal, Mr. Josenhans, they numbered altogether 660 Native Christians, of whom 377 belonged to Cannanore, 95 to Tellicherry, 61 to Chombala, and 127 to Calicut. Since then they have increased to 1018, of whom 491 are communicants. Cannanore numbers at present 391, Tellicherry 167, Chombala 124, and 336 Native Christians.

In order to provide our converts with the means of supporting themselves by the work of their hands, weaving establishments have been set up at Cannanore, Tellicherry and Calicut. Tellicherry possesses, moreover, a lithographic press which has done good service to the Mission since its establishment by furnishing our converts and schools, as well as the Malayálim people in general, with a considerable number of useful books and tracts. A new translation of the New Testament and of part of the Old, a Liturgy, Bible Stories, a Harmony of the four Gospels, a collection of 245 Hymns, a Church History, a General History, a Grammar, a Collection of Bible tracts for schools and many other works have been published in Malayálim. A bookbinder's shop has been connected with the printing office. Chombala has a fishery, and at Calicut there is a carpenter's shop under the management of a lay brother sent out for that special purpose.

There are four out-stations connected with Cannanore one of which, Pálghaut, will now become a regular station. Tellicherry has one, Chombala two, and Calicut three out-stations. With several of them considerable farms are connected, by which many of our Converts find suitable employments. Some of them, however, especially in the south, have succeeded, to our great joy, in establishing themselves altogether independently of the Mission, as far as their secular affairs are concerned.

For the education of our Christian children an orphanage for boys at Tellicherry with 43 pupils, and two Boarding Schools for girls at Chombala and Calicut, with 54 and 50 inmates respectively, are maintained. Besides them, Parochical schools have been established in connexion with most Malayálim stations and out-stations. The number of our Christian children, both boys and girls, under regular school instruction amounts at present to upwards of three hundred. There is moreover since last year, a prospering class of eight youths at Tellicherry, preparing themselves for the office of Malayálim Catechists and Schoolmasters. For some years an English school existed at Calicut, but was closed again, from want of labourers. During the last two years English schools have been opened at Tellicherry and Cannanore, attended at present by 269 scholars and an English school will be opened at Pálghaut ere long. Fourteen Vernacular schools are maintained in connexion with our different Malayálim stations attended by 651 boys and 29 girls.

Thirteen Missionaries are at present engaged in the work of this Mission. Four are stationed at Cannanore, three at Tellicherry, two at Chombala, and four at Calicut. Four of them are married and two are lay brethren. One of our Missionaries in Malabar has laboured in our Mission without interruption for upwards of 20 years, *i. e.* since 1834. Another arrived in 1840, a third in 1841, a fourth in 1842, none of whom have as yet visited Europe again to recruit their health. Of the remaining nine brethren, one joined the Mission in 1851, another in 1854, and a fourth in 1856, while five arrived in the course of last year. They are assisted by 37 Catechists and Christian Schoolmasters, five Schoolmistresses and fifteen heathen Schoolmasters.

On the whole, the Malabar district has been the most fruitful of our Mission fields. Several Christian colonies have sprung up, and our stations and out-stations compass the whole length of the province. Still that which has been accomplished is but a small beginning, and if Malabar shall ever be full of the knowledge of the Lord as the waters cover the sea, and it certainly will be in due time, the beginning appears almost nothing in comparison to that which remains to be done. Therefore we cry with regard to this province also, "Come Lord Jesus!"

Coorg.—Brother Moegling, the founder of the Coorg Mission, has been unfortunately prevented from attending our Conference by his determination to visit Europe in order to arrange with our Home Committee all those difficulties, by which their adoption of this Mission field has been prevented hitherto. I therefore add a few words in order to give a short sketch of the origin and history of his work among the inhabitants of the Coorg mountains, who form a most interesting section of the Canarese population in Southern India.

In October 1852, a Native of Coorg applied to Brother Moegling, then at Mangalore, for further instruction with the desire of becoming a Christian. Gradually the mists of Hindú philosophy in which his mind had been enwrapped for years, gave way to the sober Word of God, and a change having become discernible in him he was baptized on the 6th of

January 1853. Brother Moegling's health having been much impaired for years, he resolved on returning to Europe about that time, but first desired to see Stephanas, his new convert, settled on his family property and among his own people. Stephanas, was gladly received by his wife and children, who were baptized on the fourth of March of the same year. Brother Moegling feeling his health improve in the bracing climate of the Coorg mountains, and finding a door opened before him for the preaching of the Gospel, was induced to prefer labouring among these mountaineers to the prospect of visiting his Native country. Knowing, however, that our Home Committee was already pledged to begin several other stations, and the funds at their disposal being at the time much depressed, he felt it his duty to commence this Mission on his own responsibility. At Almanda, Mission premises with a Church were erected; and, in June 1854, the first sermon was preached in the latter to the infant congregation, which had in the meanwhile been increased by some new converts.

In 1855, an English school was commenced at Mercára, and the Supreme Government granted a liberal sum for its maintenance. In December 1856, a considerable number of Holaga families, about 130 souls in 20 families, resolved on forsaking the worship of their dreaded demons, and seeking admission into the Christian Church. They were settled at Murkati where a coffee plantation was commenced. Some forsook the Mission again. Most of them, however, are still under probation and continue to enjoy Christian instruction and discipline. According to the last census the Coorg Mission numbers 34 baptized Christians and about 102 Catechumens. Twenty-nine children attend the Parochial School established for the education of the children of the converts, and the English school at Mercára numbers 90 pupils. The expenses of this Mission have been defrayed hitherto from contributions specially collected in this country for this object. Of late, however, they have fallen off very considerably, and the Mission is involved in difficulties. We trust, however, that Brother Moegling's present visit to Europe will prove successful in bringing about a satisfactory arrangement of the affairs of his Mission, and our prayer is, that the first gleam of light we have seen appear over these mountains, may speedily be succeeded by the bright morning of Coorg's day of grace!

W. HOCH.

MISSION OF THE BASEL SOCIETY,

IN THE SOUTHERN MAHRATTA COUNTRY.

By the Rev. G. Kies.

The Mission from which I have come as a delegate is in the southern Mahratta country, which is a province in the Bombay Presidency, and which is thus designated by the British Government on account of its being the most southern part of the country formerly ruled by Mahratta Princes, or of Maharashta proper. Having regard, however, to the language, it belongs to the northern part of the Canarese country, Canarese being the language spoken by all the people, except a few Mahrattas who have come in and settled in the north-western corner of the province.

Our Mission consists of *five* stations as follow: 1. *Dharwar.* 2. *Húbli,* twelve miles south east from *Dharwar.* 3. *Malsamudra,* and 4. *Betligherri,*

thirty-two and thirty-six miles east from Hoobly. 5. *Gúledagúdda*, fifty miles north from those two places.

Besides *Belgaum*, occupied by our brethren of the London Society, there is no other Missionary station in the province.

1. *Dharwar* was commenced by our Society in 1837, in consequence of a former Collector, whose Christian zeal had already collected a small congregation of Tamil camp-followers there, having, I suppose, bequeathed an earnest request for Missionaries to his widow, from whom it ultimately reached our Society at Basel.

From the beginning, the Missionaries at Dharwar have carried on preaching in the bazaar, and frequent tours in the surrounding country. They have also kept a number of Vernacular schools in the town and some neighbouring villages. For some years, they also had an English school, besides an orphan institution for girls. But notwithstanding all these efforts, the Canarese congregation there, at the present time, after the lapse of fully twenty years, is very small and weak. For, in addition to the natural hardness and sterility of the ground hitherto in the southern Mahratta country generally, Dharwar, the civil and military station of the Collectorate, has to suffer very much from the bad examples and influence of ungodly Europeans; besides which, there is a small congregation of Tamil camp-followers who give so much trouble and grief to their pastor, that they may be regarded, perhaps, more as a hindrance to Canarese inquirers than otherwise. Whilst on our own side, too frequent changes of labourers, occasioned by sickness and other causes, have been a great drawback, and a serious obstacle to better success.

2. *Húbli*, the flourishing principal trading town of the province, with about 50,000 inhabitants, was taken up by our Society in 1839. Scarcely a year had elapsed before the Missionaries there were privileged to baptize *three* Canarese converts, the first-fruits of our Mission in the southern Mahratta country. After that, however, no additions were made for several years, partly in consequence of the repeated changes of labourers, from which also this station had to suffer at first. But some time afterwards a number of young men became Christians, and they have recently been joined by several others, so that now there is an interesting congregation there, which gives us hopes for a better future.

It was in the year 1840, that a number of men from several villages and towns to the east of Húbli came to the Missionaries there, declaring that they were the deputies of several thousands of the members of a sect, who called themselves "*Kalagnánis*," because they adhered to the prophecies of some old Shastra, according to which Gúrús would come from the west, teaching the people heavenly truth and introducing new laws and new usages into the country. These prophecies they now believed to be fulfilling by the arrival of the teachers of the Christian religion.

To the new Missionaries such an invitation was, of course, only too welcome. From want of experience they could not share the serious doubts and misgivings of their elder and more cautious brethren at Belgaum, to whom these people had previously applied. When our Missionaries first visited their villages and towns, hundreds and thousands declared themselves ready to become Christians, if they could only dwell together in places of their own. They therefore asked the Missionaries to take from Government, for this purpose, some towns and villages, as Zemindars. Of course, the Missionaries

neither would nor could go so far as this; but, in order to give an opportunity to the sincere and to facilitate their coming forward, they determined upon the establishment of a settlement at *Malasamudra* for the cultivators, and of another at *Bettigherri* for the weavers. This was the origin of these two stations in 1841. But alas! no sooner had the Missionaries settled at these two places than they had the great mortification of finding out that the whole of the Kalagnána movement was nothing more than deep-laid fraudulent plan of a few cunning Hindú rogues, who, in this way, tried to take advantage of the inexperience of the Missionaries. For as soon as they found out, that they could not obtain their real objects, they, together with all their followers, at once broke off all connexion with the Missionaries, and left the latter alone in their newly built houses.

After this heart-rending disappointment our brethren tried to make themselves useful amongst the heathen by preaching and establishing schools in the usual way. In addition to these regular efforts the Missionary at *Bettigherri* thought it desirable to trouble himself very much with the family aud social affairs of the people, in the way of a justice of the peace, with the view of thus making them more inclined to receive the Gospel. But instead of seeing the fond hopes of his well meaning heart realized, all he accomplished by ten years' toil was, that, when leaving his station on account of failing health, he reaped a rich harvest of praise from all the inhabitants, but not one Christian had been made by all these efforts. Since then the station has been recruited by fresh strength, and during the past few years a little congregation has been gathered, principally from the weavers with which an orphan school for girls is connected.

At *Malasamudra*, after its first destination, as a Mission colony for the cultivators from the Kalagnánis, had been frustrated by the sad default of these people, the Missionaries carried on a little farm together with a sugar manufactory on a small scale. But they saw little visible fruits of their labours until about three years ago, when, in consequence of the drought and scarcity of food to the east of us, several crowds of poor people took refuge in the Mission colony for a time, of whom afterwards a number was baptized. These, together with two families, who came over from Honore, with the consent of their pastors, our brethren at Bellary, and settled at Malasamudra, form now a small Christian congregation. To this an orphan school for boys is attached, so that now, after the long trial of our patience, we may entertain better hopes for the future regarding this station also.

Our youngest station in the southern Mahratta country is *Gúledagúdda*, which was commenced in 1851. Most of the members of the Christian congregation there formerly belonged to a sect who call themselves disciples of the "Gúrú Núdi" or "Word of the Teacher." The founder of it lived about three hundred years ago at Kodekall, near Shorapore, on the banks of the Krishna. Having been born as a Lingaite at Humpi, he made himself acquainted with the Shastras of the Mohammedans and travelled through the country as a preacher of "one God," and of the way of the "caste-less." The Shastras which are ascribed to him contain a curious mixture of Védantic pantheism and some Mohammedan ideas and prophecies, combined with the traditions and Kalagnánas of the Lingaites, the chief point of which is the expected re-appearance of Chanabasava, one of the chief founders of Lingaitism. This popular prophecy the author of the Gúrú Núdi has dressed up in a way which, to a superficial eye, exhibits some very striking resemblances to our Scriptural prophecies regarding the second advent of Christ. For instance, he says that, 1260 years after the time when the Mohammedans received power from God, the expected Gúrú will come

from heaven on a white elephant in order to punish and annihilate his enemies, and to gather his faithful ones into a paradise on earth. For this purpose he will raise the dead, and transform the carnal bodies of the living into spiritual bodies by the power of his Gúrú Muntra. To their surprise the Núdi disciples found the same prophecies in some Christian tracts which they had obtained, prophecies of the expected advent of a heavenly Gúrú, attended by the resurrection of the dead and the transformation of the living. This made some of them anxious to get acquainted with us Missionaries. In 1847 one of their number, with this intention, came to *Bettigherri*, my former station. Finding with us what he had long sought for, he got baptized, and then made me acquainted with that curious Shastra. Afterwards, on the occasions of my frequent long preaching tours, he introduced me to many of its disciples. At many places I found willing hearers, but only at Gúledagúdda was a number of them found sincere and bold enough, by God's grace, to come forward and exchange their vain expectation of the reappearance of Chanabasava for a true faith and living hope in Jesus Christ our Lord and Saviour.

These are the chief features of the origin and outward history of our Mission in the southern Mahratta country. At present it consists of Stations 5, Missionaries 9, Native Catechists 6, Church Members 167, Vernacular Boys' Schools 10, Scholars 546, Orphan School for Boys 1, Inmates 24, Day Schools for Girls 2, Scholars 22, Orphan School for Girls 1, Inmates 21.

With regard to the inner management of our congregations, I may say that we take great pains to secure amongst our converts a nucleus of solid Christian characters, well founded in Christian knowledge and Christian experience, and walking according to the Word of God, so that they may exercise a beneficial influence not only over the weaker Church members, but especially over new inquirers. I am happy to say that, to some degree, we have succeeded. One great thing worthy to be mentioned here is, that there is not the least remnant of caste, or of caste-feeling amongst our Native Christians. With us, and so far as I know, in the whole of the Bombay Presidency, to become a Christian, and to give up all caste pretensions, are identical terms. Heathens and inquirers know this, and the consequence is, that we have never had the slightest trouble about a question which is so sorely vexing our brethren in the Southern Missions.

In two other places European weaving looms with machinery have been introduced for the purpose of protecting our Christian weavers, not so much against the combinations of their heathen competitors, as against the ruinous effect of the increasing influence of English manufacture. At Gúledagúdda, especially, this experiment has succeeded remarkably well.

Thus a small and promising commencement of a Christian Church has been made in the southern Mahratta country, and we have to be very thankful for what the Lord has allowed and enabled us to do, and the present results which he has granted us. We must confess, however, at the same time, that, in comparison with the work yet before us, what has been already done is but a weak beginning. The population around us is yet very far from being impressed with the idea and conviction, that ere long Christianity will carry the day and get the victory over their heathenism. In seeking for the causes of this we must commence with ourselves, as the safest way. Not only are we too few, but we must also plead guilty to many other short-comings. According to the statement above we are at present *nine* in number; but of these *four* brethren have only lately been sent out by our Society. Before their arrival, each of our stations had, for several years, only one Missionary, who, being chiefly occupied in feeding and watching over the newly gathered

congregations, and in superintending all the other work of the station, could very seldom go out on long tours into the surrounding country, as we had frequently done before. But now, with the help of our brethren, we hope to be able to take up again, according to our heart's desire, this most important work of itinerant preaching.

Besides these short-comings on our side, our field of labour seems to be a particularly hard one. The dead but weighty ballast, which, in some of the southern Missions, appears to have been materially assisting in driving many a soul and community into the Mission harbour, does either not exist in our province, or is on the wrong side of the vessel. For, under the ryotwary system of cultivation, especially now, since the introduction of the revenue survey by which the rate of Government rent has been considerably reduced and most justly equalized, and with the improved roads for exports to the western coast, the cultivators of our extensive plains of fertile black cotton ground are comparatively well off, and consequently cannot see of what possible use the Missionary might be to them. Very different from this, however, are the prospects of the weavers who dwell in numerous towns and villages scattered over the country, and whose manufactures become cheaper and cheaper in consequence of the rapidly increasing influx of English cloths, whilst cotton and country yarn are rising in price every year through the increased facility for the export of raw materials.

As another hindrance to our work we may mention the political state of the country. Recent events have clearly shown that the Southern Mahratta country has hitherto been one of the most insecure provinces in the Deccan. The numerous Mahratta Brahmans, well aware of the plottings of their Chiefs, studiously kept up amongst the whole population the disbelief of the stability of the British Government. May they now, by the help of Almighty God, be put thoroughly to the lie, so that those, hitherto kept under their fear, may come forward to the liberty in Christ.

One of our greatest hindrances I behold in the crowded state of our villages and towns, together with their social and political constitution. There no person can move without exposing himself to all sorts of spies, so that he no sooner enters into more confident communication with the visiting Missionary, than he has the whole population upon him. Partly in consequence of this social state, the depravity of the people both in private and public life is very great in the southern Mahratta country; all their family affairs and social relations are poisoned and foul to the very core.

On the other hand the religious aspect of the population presents its peculiar features, some of which, however, our province has in common with, at least, the whole northern part of the Canarese country.

In 1851 the official Census of the population of the two collectorates of Dharwar and Belgaum was as follows:

Total Belgaum, ...	1,026,000
Do. Dharwar, ...	754,000
Together, ...	1,780,000

		Per cent.
Of these the Brahmans were, ...	62,300	3½
Lingaites, ...	445,400	25
Other Hindús, low castes and wandering tribes, ...	1,072,000	60
Jains, ...	45,600	2½
Mohammedans, ...	154,600	8½
Parsees, ...	42	} 0⅕
Christians, ...	3,432	

In this census the Jhagirdar lands, with about 250,000 inhabitants, are not included. Of the Hindús, no doubt the Lingaites are the most important community in a Missionary point of view: not only because they form *one-fourth part* of the entire population, as the census shows, or, as I have reason to believe, considerably above that; but more so, because they are all united by the exclusive worship of the Linga, and by the same numerous priesthood of Jangams, who have a regular system of hierarchy amongst themselves, and exercise a very powerful influence and close supervision over all their followers by means of frequent visits to their houses and families. As wandering mendicants, also, they constantly keep up the connexion and intercourse between the Lingaites of the various parts of the country. To this well adapted institution of a Súdra priesthood, to be supplied from every class of the people, in which I perceive an imitation of the Jain Clerus, no doubt the rapid and extensive spread of Lingaitism, even to the present day, and its great tenacity, are to be ascribed.

Another peculiarity of the Canarese people in our part of the country, is the many Védantists to be found even amongst the lower classes;—and especially the numerous secret sects all over the country, who, in distinction from the common heathens, call themselves "*Sadhus*," the pious, and their congregations and meetings, "*Sadhu Mandle*,"—literally, Collegia pietatis. But oh! these heathenish conventicles! As we have already seen,—in another part of this account, when speaking of the Kalagnánis, and Gúrú Núdy disciples,—prophecies regarding the expected re-appearance of Chanabasava, and other mysterious revelations, are generally the bait by which some cunning fellow brings them together, whilst, in only too many cases, excesses of the grossest nature are their aim and end. Nevertheless these open and secret associations and meetings of the Védantists and Sadhus attract many of those who are not satisfied with the common idolatry of the ignorant multitude, providing them with something that is flattering to the vanity and pride of the human heart, without censuring and opposing its carnal desires and wicked doings, but very often positively favouring them. To people of this kind, as may be supposed, the Gospel, which calls to repentance, Christian self-denial, and sanctification,—and to the open profession of the name of Jesus, together with the total renunciation of caste,—a conditio sine quâ non,—generally has very little attraction. On the other hand it may not only be possible, but most of my converts at Gúledagúdda prove it to be a fact, that as an erring wanderer in a dark night is sometimes attracted and misled by the ignis fatuus, so here and there a soul longing and seeking for truth in the deep darkness of surrounding heathenism, may be misled into such secret sects. Anyhow we may be sure that our Lord has his people also in the southern Mahratta country. But those whom he does foreknow he also will call, and enable them to come to his marvellous light. And as we have the privilege to be his fellow-labourers in this holy work of grace, let us be cheerful and work on according to the strength given, so that in due season we may have a time of rich and perpetual harvest.—Amen.

G. KIES.

MISSION OF THE BASEL SOCIETY ON THE NEILGHERRIES.

By the Rev. C. Moerike.

The Hills called the Neilgherries, or Blue Mountains, are mentioned in ancient Hindú Shasters as one of those spots which a Hindú Pilgrim must visit or cross on his tour undertaken for the purpose of attaining to the highest degree of Hindú sanctity. About forty years ago they became known to Europeans; but during the first twenty-five or thirty years only a few scattered attempts were made to bring the Natives into contact with the blessed Gospel.

The Neilgherries have the form of a trapezoid, or a square of unequal sides, their whole length being about fifty miles, and their breadth varying from fifteen to twenty miles. On this surface, not including the feverish slopes occupied by Irulers and Kurumbers, whom, however, we do not consider to be without our pale—on this plateau, I say, we find three distinct tribes with three different languages, the *Todas*, *Kotas* and *Badagas*. The *Todas* certainly are the aborigines of these hills, perhaps in all not more than one thousand souls, and, we are afraid, gradually diminishing. The Gospel alone can save them from extinction. The *Kotas* seem to have come to the hills at a later period, are scattered in seven villages, and muster about fifteen hundred strong. The *Bodagas* are by far the most numerous, their number being estimated at about sixteen thousand souls, scattered in about two hundred and fifty villages and hamlets. These northern ones, as their name, Badagas, signifies, are Canarese peasants of different castes, who have, at different times, come from the north, very likely as fugitives, and have found these hills a place of refuge from the oppression they had experienced in the plains.

Without excluding the other tribes to whom the kingdom of God is preached also, we look upon the Badaga villages as the principal field of our operations. Amongst the Tamil people, and others *lately* immigrated, only, have we relinquished our labours in favour of others who have undertaken the work.

An outline of the History of the Mission is shortly this. In March 1845 our brother Weigle was obliged, on account of his own and Mrs. Weigle's health, to leave his former station, Mangalore, and to proceed to the Neilgherries, where he was most kindly received by several esteemed Christian friends. When, towards the end of the year, he felt his strength returning, his attention was naturally drawn towards the inhabitants of the Hills. In October of the same year a distinguished and generous friend of the Missionary cause, the never to be forgotten Mr. Casamajor, who had long been desirous of doing something for the evangelization of the Hill tribes, proffered his aid for the establishment of a Missionary station in so liberal a manner, that our Committee at once resolved on stationing Brother Weigle on the Hills, and on sending out Brother Bühler who had been for many years a tutor in the Basel Missionary College. At the same time it was resolved to make the new station a Sanitarium for the brethren in the low country, who from failure of health might be obliged to leave their labours for a season.

The first place of residence of the Missionaries was Kateri, four miles to the north of Kaiti, the present station, with a small bungalow originally erected by Mr. Groves. A Branch Mission was afterwards established at Kotagherri, but finally abandoned in consequence of Kaiti having become the centre of the Mission. In 1847, Brother Moerike, and in 1848, Brother

Metz joined the station, both in consequence of their health having failed in the low country.

As pure Canarese is unintelligible to the majority of the Badagas, we had to master their peculiar dialect, a matter of considerable difficulty as they have no written language of their own. When first going among the people with our message of peace, we were received with great indifference. Schools were established, but a prejudice of the Badagas, which caused them to consider a foreign language, namely, Tamil, as the only one worth learning, was a very serious obstacle to their efficiency. Mr. Casamajor, whose great desire was to get a reading population, established a large school on his own premises. Above one hundred boys were collected, and even paid, ostensibly for their working in the garden in the afternoon, but in reality for their coming to school. Whatever may be said about this scheme, Mr. Casamajor cannot be judged as an Agent of a Society would be judged, for he acted as an independent Christian gentleman and gained his object; and to this day we feel it to be a great blessing, that a goodly number of boys, now young men, learned to read and to write at his school. By degrees God gave us an entrance among the people. The direct preaching of the glorious Gospel was always the principal means of making them acquainted with the truth as it is in Jesus. They gradually got an impression of the majesty of the Gospel, and spoke of us as men who had seen Shiva. Some received Jesus into their Pantheon, and called upon His as well as upon other names when they wanted a blessing upon their different undertakings. Only these first dawnings of the coming day of grace was our dear friend, Mr. Casamajor, permitted to see.

I may be allowed to say a few words about him, as he was, certainly, not a Missionary in name only, but a Missionary indeed. At the age of fifty-five he began learning Canarese and Badaga. When others go to rest he rose to earnest exertion, as if the evening of his life was the morning of a fresh day to be spent in the Lord's service. During the last year of his life he translated a great portion of the Gospel of Luke into the Badaga dialect, a work which was afterwards finished and carried through the press by the brethren. He was, in an eminent sense of the word, a man of prayer. As a real priest he took up his post between earth and heaven, labouring in his soul, and interceding for the salvation of all the tribes of India, but of the Badaga especially, for four blessed years. We rejoice to acknowledge that the prayers of this holy man were heard and answered in God's own time. He fell asleep on the 29th of May 1849. His last will, if any other proof had been wanted, bore testimony to his unreserved devotion to the cause of the Gospel on the Neilgherries. With the exception of a few legacies he bequeathed all that he had to the Neilgherry Mission. Besides the rent of two houses at Coonoor twenty-six thousand Rupees have been realized and invested in Government paper, and the interest goes to the exclusive support of the Neilgherry Branch of our Mission. Among the whole population he was held in the highest veneration. The Badagas do not hesitate to declare that he was like an Angel of God among them;—and, therefore, his name is remembered on these Hills as no other European name. His school was continued on a small scale for the purpose of educating Schoolmasters. Five of the pupils are now employed as such in different villages.

In the year 1850, Brother Weigle and his wife left the Hills for Dharwar. Brother Bühler, after an absence of nearly a year, returned married from Mangalore. The character of our work remained unchanged for a number of years. There were several hopeful cases, but no real conversion or baptism took place. A great obstacle to conversion arose from the fact of the people

being more closely connected with each other than almost any other tribe. The whole Badaga tribe, with all its different castes and distinctions, is after all a band of fugitives, which by their common lot, by intermarriages and other innumerable ties has been moulded into one large family. Some of the more hopeful used therefore sometimes to say. "Heathenism must be abolished, and Christianity established by a decree of the people at large." However they were mistaken, as events afterwards proved. The proclamation of the Gospel, which was repeated again and again in every village with scarcely any exception, met with an increasing opposition, till at last it became a great trial of faith and patience to go on preaching to the same well known and apparently hopeless generation. From the proverbially timid Badaga we even heard expressions like these;—"You have ruined our country, why do you come to us?—stay at home!" There were other trials too. In the year 1854 we had to mourn the loss of our dear Brother Bühler who, by his mature Christian experience, his familiar knowledge of the Word of God and his high attainments as a linguist, had been a most valuable labourer. Towards the end of the year 1856, we were strengthened by the arrival of Brother Kettle.

After ten years' labour without any apparent fruit the night had become very dark, when at once to the infinite joy of our hearts the signs of the coming day became unmistakable. In June last year one man, of whom we had had great hope for a number of years, came forward and expressed a wish for baptism. However the storm that arose, in consequence of his having made known his intention, was so fearful, that he was frightened back again and things looked worse than before. But after eight long months, at the beginning of this year (1858), the long-prayed for and anxiously expected day for grace came. The same man, of good caste and father of seven children, came again accompanied by a young man formerly a school boy of ours, and both asked for baptism. Their own expression was; "By the power of God we have torn ourselves away from our families and caste people." The young man was kept for two months more on trial. The elder one was baptized on the 31st of January last, and we believe his name is written in the book of Life. The sensation created by this baptism among the Hill-tribes was like an earthquake that shook the mountains from one end to the other. To this day Abraham is excluded from house and family. His wife abuses him; and whenever he pays a visit to the village, and, standing in front of his house, calls upon his children to come out to him, they are not allowed to go out and see their father. The Convert remains in his old position in life, as Maistry at the Húlikall coffee plantation, where he is weekly visited by one of the brethren. His Sundays he spends with us at Kaiti. On Easter-day the above mentioned young man was baptized into the death of Christ. So there is a beginning—two souls have been given to us, and others we believe will follow. To our covenant God, who has done this, be all honor and glory!—Amen.

Statistics.—3 Brethren and one Sister; 1 Christian Schoolmaster with ten Christian Children, boys and girls, under his charge, 8 Vernacular Schools with one baptized and seven unbaptized Schoolmasters, and about sixty boys; 7 Low country Christians, communicants, and 2 Badaga Converts.

C. MOERIKE.

BANGALORE MISSION
OF THE
LONDON MISSIONARY SOCIETY.

By the Rev. J. Sewell.

The London Missionary Society commenced its operations at Bangalore in 1820. The first Missionaries were the Rev. Stephen Laidler, and the Rev. Andrew Forbes. Mr. Forbes only remained in India about three years, during which period, however, he had acquired a good knowledge of the Canarese, and before he left had been some time engaged in preaching in that language. Mr. Laidler was not so successful in acquiring the language, being much diverted from it by his efforts on behalf of the Europeans at the station. After Mr. Forbes left he turned his attention to the Tamil, hoping through the medium of that language to gather a native congregation in the Cantonment. The Canarese people, in consequence of the position assumed towards the Missionaries by the Native Government, were, in Bangalore itself at least, not fully accessible to the preachers of the Gospel.

Mr. Laidler's labours for the benefit of the Europeans were so acceptable that in 1821 a Chapel was erected and opened for Divine Service. The entire cost was defrayed by public subscription, and the new Chapel was immediately crowded with attentive hearers, many of whom were turned from sin to righteousness.

A Native Christian whom Mr. Laidler had brought with him from Madras was employed as a Catechist and an Interpreter, and through him the Missionaries first began to preach the Gospel to the heathen. During the first year of the Mission, however, an individual was received by the Missionaries whose subsequent career proved him to have been specially prepared by God for great usefulness as a Native preacher of the Gospel. This was the devoted and excellent Samuel Flavel. He was first employed as a Schoolmaster, and then as an Evangelist; and at length, in 1822, he was ordained Pastor over the Native Church and congregation which was entirely the fruit of his faithful labours.

The history of this good man and eminent Native preacher is deeply interesting, and will amply repay perusal. The circumstances leading to his conversion were remarkable; and his sincerity and the native energy of his character were strikingly evinced by his immediately beginning, almost without aid or countenance, to preach to his countrymen the new faith he had embraced.

He was led to commence his labours at Mysore, and the success of these first efforts was such as to attract the attention of the Bangalore Missionaries, and to mark Flavel out as an instrument whom God had eminently qualified for great usefulness. He was invited by Mr. Laidler to Bangalore, and was soon appointed to a sphere of labour in the Mission. Being richly endowed with natural gifts, and singularly devoted to the spread of the Gospel he had embraced, his labours were remarkably blessed. There are several instances recorded in the life of this eminent Native preacher, in which heathen men were converted by the very first sermon they heard from his lips, the same being preached in the open air, and being also the first time they had heard the Gospel preached. The writer of this paper once had the pleasure of seeing him, and was much struck with the combined dignity and gentleness of his spirit and the attractiveness of his ordinary conversation in English. He could not only converse freely and

correctly in that language, but would frequently be listened to by a whole party of English gentlemen and ladies in preference to any other person in the company. His conversation was marked by sincerity and humility, and abounded in anecdote.

In 1824, about three years after he joined the Bangalore Mission, and only two years after his ordination, he had baptized, besides children, 78 adults, 40 of whom were heathens, and 38 Romanists, and had then 30 members in the Church under his pastoral care.

After Mr. Laidler returned to England in 1827, Mr. Flavel was appointed to the pastoral charge of the Tamil Church and congregation at our older station of Bellary, where he continued his faithful, talented and successful labours to the day of his death, which took place in 1847, when he was suddenly removed by cholera. Several of his converts became Native Catechists and preachers, and some continue faithfully labouring to this day.

From their entrance upon their work at Bangalore the Missionaries were keenly alive to the importance of education, and to the training of young converts for usefulness in the Mission either as Schoolmasters and Catechists, or ultimately as ordained Ministers. Such cases as that of Flavel doubtless proved a powerful stimulus to every effort having for its object the raising up of an efficient Native ministry.

In 1824, the Rev. J. W. Massie of Madras visited Bangalore for the benefit of his health, and in conjunction with Mr. Laidler laboured for a time in the Mission. Already Mr. Laidler had collected a class of Tamil youths, whom, with the assistance of Samuel Flavel, he was endeavouring to train for usefulness in the Mission. But now he and Mr. Massie projected the establishment of an English College for Natives, on a large and imposing scale, at Bangalore. Professors in almost every department of science and literature, and theology were to be obtained from Europe, and the most learned Pundits to be found in India were to be associated with them. Students, it was anticipated, would be attracted from all parts of India; and as all its teaching in English was to be conducted by earnest Christian men, and every subject was to be made subservient to the inculcation of Christian truth, numerous converts were looked for from amongst the students. These converts were then to receive a special training for the work of the ministry of the Gospel.

The project was warmly espoused by many Europeans and by a good number of wealthy Natives, and the sum of five thousand Rupees towards the erection of the necessary buildings was speedily collected. Mr. Massie visited Bombay to advocate the plan, and intended to make the tour of all India for that purpose. The rest of the Society's Missionaries in the country, however, disapproved of the plan, and the Directors at Home refused their sanction. Mr. Massie and Mr. Laidler consequently embarked for England in 1827, hoping soon to return to India with full authority to carry out their scheme. In this they were disappointed, and they both remained at Home.

In 1824, the Rev. William Campbell had joined the Mission. From the first he declined taking any part in the project of Messrs. Laidler and Massie. He was opposed to the employment of English as a medium of instructing the Natives of India, and especially as an instrument for the training of Native Teachers. He confined his labours almost exclusively to the Canarese people, and after a few years gathered a Church and congregation around him, (whom he formed into a Christian village,) a Boarding-school, and a Vernacular Seminary for the training of Native Teachers. Subsequently, however, to his departure for England in 1835, it was discovered that nearly

all the converts and teachers had continued to retain their caste, and that many of them were very unworthy characters.

In 1827 the Rev. William Reeve, who had previously laboured long and usefully at Bellary, returned to India after a visit to his Native land. He was now stationed at Bangalore, where he completed his great work, the Canarese and English Dictionary, which will ever be a monument of his extensive knowledge of the language, and of his persevering industry. Whatever improvements may be made in future works of this kind, their authors will always be deeply indebted to this skilful and laborious pioneer. In 1834, Mr. Reeve took his final departure from India with greatly impaired health.

In that year also, Mr. William Campbell succeeded in erecting, at an expense of about eight thousand Rupees, a substantial and handsome Chapel in the Cantonment, the entire cost being defrayed by public subscription. For a time, all the public services in Tamil, Canarese and English, were conducted in the new Chapel, but it was not long before the Canarese services were removed to the Pettah Chapel in the midst of the Canarese population. The spot of ground on which the Pettah Chapel was erected was obtained by Mr. William Campbell in the same year, 1834. It was at first only used as a school-room, and a place for addressing the heathen.

Mr. Campbell had also stationed several of his Native teachers in the surrounding towns and villages, where, had they proved trust-worthy and faithful, much good might have been done. But as it was, their conduct proved rather a hindrance than a help to the spread of the Gospel among the people.

In 1835, the Rev. Colin Campbell, B. A. joined the Mission; and, at the end of the same year, Mr. W. Campbell left for England. Previous to his departure there had been indications that the Canarese Church and congregation was not in a perfectly satisfactory condition, and that some of the Native teachers were not worthy of the trust reposed in them; but it was not until some time afterwards that the full extent of the evil was revealed.

In January 1837, the Rev. Benjamin Rice, and the Rev. Gilbert Turnbull joined the Bangalore Mission. The latter, however, was not permitted to labour long. In 1838, he was recommended to visit Australia for the benefit of his health, where, shortly after his arrival, he died in peace. In the latter part of the year 1837, the Missionaries, Messrs. Colin Campbell and B. Rice, with the full approval of the District Committee, dissolved the Canarese Church and removed all the Teachers from their office. Subsequent inquiry resulted in a full confirmation of their proceedings. Adherence to caste rules and customs, and, in many instances, gross immorality, on the part of the teachers and Church-members, proved them to be, for the most part, merely wood, hay and stubble. A few only were subsequently restored to Church privileges.

In 1838, the Rev. John Hands, a venerable Missionary, who had previously long laboured at Bellary, returned to India, and was stationed for about two years at Bangalore, when he finally quitted India. The writer of this paper accompanied Mr. Hands to India, and, though originally designed for Belgaum, was retained at Bangalore, and the Rev. Colin Campbell was appointed, early in 1839, to commence a new Mission in the city of Mysore.

Up to this period the Vernacular Schools in the Mission were in a very inefficient state, chiefly from the want of suitable school-books. This want was now in a measure supplied by the labours of Mr. Rice, and the schools soon assumed a more promising appearance.

In 1840, Mrs. Sewell succeeded in establishing a Girls' Day School in the

Pettah, consisting of those classes, namely, Brahmin and Súdra girls, who had hitherto been most opposed to female education. In 1841, another school of the same kind was commenced. They were the first schools of the sort in this part of India, and at the time, attracted a good deal of attention. Both these schools are still continued, and have been attended with important results in removing prejudices and preparing the way for future labourers in this interesting department. One of the first girls who attended the school subsequently came more entirely under Mrs. Sewell's training in her own house, and was brought to the faith of Christ. Soon after her baptism she was married to a Native teacher, and though she has now been many years a widow, she continues a most valuable labourer in one of the female schools in our Travancore Mission.

From 1837, a regular service in Canarese was conducted on the Lord's day morning in the Pettah preaching room, and in 1839 the building was enlarged to accommodate the increasing congregation.

Towards the end of 1840, the Rev. Edmund Crisp arrived at Bangalore, having formerly laboured at Combaconum, and having been to England for the restoration of his health. Mr. Crisp had been appointed, in conjunction with the Rev. John Reid of Bellary, to commence a new Seminary for the training of Native teachers. Some of those who were already employed as Catechists, and others ready to enter on that work, were to be sent from the Tamil, Telugu, and Canarese Missions to be trained for their duties at Bangalore. Early in 1841, however, Mr. Reid died at Bellary, and Mr. Crisp had to commence the Seminary alone, and in the Tamil language only.

The leading feature of the plan was, that all the instruction was to be imparted to the students in the Vernaculars, though they were also to be taught to read and understand the English language, in which, however, very few of them made much progress. As there was no restriction as to age or previous literary acquirements, the number of students increased in less than four years to seventeen. But the want of books in the Vernaculars, the advanced age of several of the students, and the little progress made by them in English, proved insuperable obstacles to a satisfactory result. As Mr. Crisp was only acquainted with the Tamil language, the Seminary necessarily became exclusively Tamil, and, consequently, mainly dependent on the Tamil Missions for its supply of students. But the Tamil Missionaries, for the most part, wished to have their Seminary in Madras. From this as well as from other causes the number of students, after the first four years, steadily declined.

In 1841 and 1842, two new dwelling houses were erected for Mr. Sewell and Mr. Rice, in the immediate vicinity of the Canarese people who occupy the Pettah. Previously the Missionaries had usually resided in the Cantonment at a distance of a mile and a half from the principal scene of their labours. In 1842, Canarese Boarding Schools, both for boys and girls, were again established, after having been discontinued for a time. New buildings for this purpose were secured on the new Mission premises. These schools are still continued, and have been attended with a very gratifying measure of success. In fact, a very considerable proportion of those who have remained long in these schools, both male and female, have, sooner or later, become the true disciples of Christ, and not a few of them valuable helpers in Mission work.

In 1842, Mrs. Sewell was compelled to visit her native land for the benefit of her health. Mr. Sewell remained in India.

In 1844, Mr. Rice and Mr. Sewell began to assist Mr. Crisp in the in-

structions of the Seminary, there being several students who understood the Canarese language.

In 1845, as Mrs. Sewell was unable to return to India, Mr. Sewell embarked for England, and in the following year Mr. Coles, who had been stationed at Mysore about two years and a half, joined the Bangalore Mission.

An English Day School was now commenced in the Pettah Chapel which was still further enlarged and improved. The Vernacular Schools were gradually improved also, and the educational department of the Mission became altogether more interesting and satisfactory, as well as more successful.

Public preaching in the streets of Bangalore, and itinerant labours in the towns and villages around, have always formed a prominent feature in the operations of the Mission. The direct result of these labours in the conversion of the heathen has been very small, but they are believed to have accomplished a great work of preparation for the larger success anticipated in future.

In 1845, the Rev. John Sugden, B. A., was appointed by the Directors to Bangalore. He joined Mr. Crisp in the labours of the Seminary and in the general work of the Tamil department of the Mission. Early in 1848, Mr. Crisp returned to England, leaving Mr. Sugden in sole charge of the Seminary, which had now considerably declined in the number of its students.

In January 1848, after a three years' absence in England, Mr. Sewell returned to India, and in the month of January 1849, reached Bangalore. A few months afterwards Mr. Coles joined the Mission at Bellary.

In June 1849, at a meeting of the District Committee held at Bangalore, it was determined to discontinue the Tamil Seminary at Bangalore, with a view to its re-establishment at Madras on different principles. An Anglo-Canarese Seminary was now commenced, and the writer of this paper was appointed to conduct it, while Mr. Sugden turned his attention to general Missionary labour among the Tamil people at the station.

The plan of the new Seminary was to require the students entering it to be *young* men of acknowledged piety who had previously acquired sufficient knowledge of the English language to enable them to receive instruction in that tongue, while their own language should be diligently cultivated also. One important part of the plan is, that, after a short course of lectures on some part of systematic Theology, or on one of the Books of Scripture, in English, the students are furnished with a series of questions upon the course, and are required to furnish answers to these fully written out in Canarese. These answers are all read to the tutor in the class-room, and are criticised by him there. The young men thus learn to express the ideas they have acquired in English in their own tongue, and thus prove that they have really acquired the knowledge which has been imparted to them. All their sermons, too, are prepared in Canarese, and read and criticised in the class-room. A competent Múnshi instructs them in Canarese, Telugu and Sanscrit; and they read with him some of the most popular Hindú books.

By this method, it is thought, the principal advantages of both the English and the Vernacular systems of training are secured, while the disadvantages arising from an exclusive attention to either of them are avoided. Nine years' experience has, we think, proved our plan to be a good one. In consequence of the Seminary being connected with only four stations, the number of students at one time has never exceeded seven, and is now five. The usual period of study is from four to five years.

In 1850, the Rev. Colin Campbell, who had laboured more than ten years at Mysore, was directed to relinquish that station, and to return to Bangalore, where the department of Vernacular preaching to the heathen was chiefly committed to him.

In 1851, a neat and substantial Chapel was erected in the Pettah, on the site which had long been occupied by a temporary Chapel and School-room, and which, standing in the principal thoroughfare of Bangalore, has proved a great advantage to the Mission. It is much larger than the former temporary building, though our hope is, that it will soon prove too small for the congregation assembling within its walls. The cost was about 3,500 Rupees, which was defrayed from the proceeds of the sale of the Mission House at Mysore.

In December 1851, Mr. Sargent arrived from England, having been appointed by the Directors to succeed Mr. Sugden who was now obliged to return Home, in consequence of the inability of Mrs. Sugden to bear the climate of India.

In the beginning of 1853, Mr. Rice, after sixteen years of constant labour, was compelled to visit England, for the restoration of his health, and his duties were divided between the brethren left at the station. After being absent from India about three years and a half he was permitted to resume his post of duty in the Mission. In 1857, Mr. Sargent removed to Madras to occupy the place suddenly vacated by Mr. Kübler, whose failing health compelled him to embark for England.

Since Mr. Rice's return to the station some very important changes have been made in the educational department, which is thereby greatly improved as well as extended. It is now in a very encouraging state.

During the whole period of the Mission, many of the Missionaries have devoted much of their time to the translation and revision of the Holy Scriptures, to the preparation of tracts and books and especially School-books, in Canarese. These labours have proved very useful, and their usefulness will, we hope, continue to be seen many years hence. English services too have been constantly kept up in the Cantonment Chapel, and have proved a great blessing to many Europeans and others. Much time and attention have also been given to the Bible, Tract, School Book, and other Societies in operation at the station.

Since January 1839, the duties of Secretary to the District Committee have been discharged by one of the Missionaries, and as our business is chiefly carried on by means of correspondence, these duties have often consumed much time.

From the commencement of the Mission in 1820, down to the end of 1857, there have been 523 Natives baptized. Of these 272 have been adults, and 251 children. The proportions in Tamil and Canarese, are 374 of the former and 149 of the latter. More than 40 Native teachers have been trained for their work at the station, and about 20 of them are still faithfully labouring in different parts of the Mission field. Several thousands of the young have been more or less instructed in useful knowledge, and in the truths of the Bible. There are now in the Schools and Seminary more than six hundred pupils receiving instruction; the two Native congregations number 217 persons, and the two Native Churches 58 members. The entire population of Bangalore we believe to be not less than 120 or 130 thousand.

J. SEWELL.

BELLARY MISSION

OF THE

LONDON MISSIONARY SOCIETY.

By Rev. J. B. Coles.

The Bellary Mission of the London Missionary Society was commenced in the year 1810 by the Rev. John Hands. He had previously endeavoured to establish a Canarese Mission at Seringapatam. Failing in this object, he succeeded with great difficulty, aided by the exertions of a Chaplain at Madras, in obtaining permission from Government to settle at Bellary.

He immediately applied himself to the acquisition of the Canarese language, and at the same time ministered to the spiritual necessities of his own countrymen for whom no other provision had then been made. At that time there was neither Dictionary nor Grammar of the Canarese language, and the Native aid available was far from efficient. Notwithstanding these difficulties Mr. Hands soon made considerable proficiency in the language.. In the year 1812 a Grammar and Vocabulary were commenced, and a version of the Gospels of Matthew, Mark and Luke was completed. The same year a Church was formed of persons to whom Mr. Hands' labours had been blessed. They were twenty-seven in number, European and East Indian residents at the station. In this year also a Native School was established into which Christian instruction was cautiously introduced. Besides this, a charity school was founded for the education, and, when necessary, the support of European and East Indian children. This school has proved the means of great good to many.

Mr. Joseph Taylor now became the associate of Mr. Hands, and continued to labour at Bellary till his removal to Belgaum. About the time under review Mr. Hands met with a severe disappointment. A fellow-labourer, the Rev. J. Thompson, had arrived at Madras, but was immediately ordered by Government to quit the country. While preparing to do so, he was seized with the liver complaint, and in a few days died.

Great prejudice was now excited among the people by the attempts of Mr. Hands to introduce more of direct Christian instruction into the school, and most of the children were withdrawn. The opposition however gradually subsided, and in 1813 it was found necessary to enlarge the school-room, and to establish a second school. An English school was also commenced, which however was discontinued after four or five years, because it demanded more time than it was thought could properly be devoted to it.

In 1815, the annual festival at Humpi on the site of the ancient Bijanuggur was first visited. The attendance was then estimated at 200,000. It has been the usual practice of the Missionaries, with their Native helpers, to visit this festival ever since; and it is believed that some knowledge of Christianity has, by this means, been widely diffused. During this year and the previous one several long journeys were undertaken for the purpose of preaching the Gospel and distributing tracts. Several village schools also were established. Up to this time all the books and tracts in use were multiplied by copyists. The necessity of having a Printing Press began to be felt; but Government would not permit it. A Tract Society was formed at this time.

In September 1816, the Mission was strengthened by the arrival of the

Rev. W. Reeve. Among the soldiers many were awakened this year, and at one Church Meeting twenty-five members were added to the Church.

In 1817, Mr. Hands travelled through a great part of the Mysore country preaching the Gospel, and distributing tracts and books. This year the Bellary Branch Bible Society was formed.

In 1818, several Tracts and the Gospels and Acts were prepared for the press. The schools increased to eleven containing 470 children, and several members were added to the English church.

In 1819, nine years after the commencement of the Mission, the first Native member was received into the church. He was a Brahman, a Native of Vizagapatam. It is feared however that his subsequent career was inconsistent with his profession. Mr. Hands went to Madras this year to superintend the printing of the Canarese Scriptures. The schools and church continued to increase. Mr. Howell joined the Mission at this time, and remained here till 1822, when he was appointed to commence the Telugu Mission at Cuddapah.

In November 1820, an elderly man, Gúrappa, and his daughter Nagamma, were baptized, the first converts from among the heathen inhabitants of the town. They were Rajpúts, and had long been in the service of Hyder Ali and Tippoo Saib.

In the following years the Mission was further reinforced by the accession of the Rev. Mr. Chambers. Ill health however compelled him to remove to Bangalore. He afterwards embarked for England, but died on the voyage.

In 1822, Mr. Walter was received into the Mission, but after ten years was removed to Salem.

In 1824, a new and commodious Chapel was opened for divine service. The cost of the erection, more than Rupees 7000, was chiefly met by contributions in Bellary and other stations in the Presidency. In the following year Mr. Reeve returned to England, and the Rev. W. Beynon joined the Mission, but, after three years, removed to Belgaum.

In 1826, Mr. Paine was sent from England to take charge of the Press recently set up. The establishment of the Press was an important event in the history not only of the Bellary Mission, but of Missions generally among the Canarese and Telugu populations. For many years it continued to be a valuable means of usefulness. It has issued many thousand copies of Scriptures and Tracts, which have been widely circulated over the country.

The year 1827 deserves notice as being the year when the Mission was joined by that devoted and zealous Native preacher Samuel Flavel. His history strikingly exemplifies the power of divine grace, and during the 20 years that he laboured in Bellary, he served in the Gospel faithfully and successfully.

In the end of 1828, Mr. Hands left Bellary for England, after eighteen years of arduous labour. During this time after acquiring the Canarese language without the helps now possessed, he had translated nearly the whole of the Bible into the same language, besides tracts and other books. He had preached the Gospel extensively, founded a Christian church, instructed many hundreds of the young, and set on foot several useful agencies. He had been the means of the conversion of many, and of fostering love and zeal in many more. Three other labourers also had been introduced by him into spheres of usefulness.

In the year 1830, the Rev. John Reid, A. M. arrived at Bellary. His im-

pressions as to the moral state of the people of all classes at that time were very unfavourable. Soon after Mr. Reid's arrival he deeply felt the importance of making an effort to secure well trained Native Assistants. Having obtained the sanction of the Directors, he established, with this object in view, the Orphan and Boarding School for Boys and Girls. These have been maintained ever since; and although the hopes of the Missionaries have been in some instances disappointed, and few helpers in the Mission have been supplied by them, yet the general results have been gratifying.

At this time the labours of Mr. Reid and his colleagues were abundant. In addition to the ordinary work of a Missionary in preaching and superintending schools, he was much occupied in Canarese and Telugu Scripture translation. Besides this, he had the full work of an English Chaplain to perform. This he undertook only because there was no Chaplain as yet appointed by Government.

In 1832, Mr. Hands returned from England, and at the end of the year a Chaplain having been appointed to the station, the Missionaries were relieved of that part of their duties, though they subsequently undertook them again as long as it was necessary.

In 1835, failing health again obliged Mr. Hands to return to England. About the same time Mr. Shrieves entered the Mission. In 1837 the Rev. W. Thompson arrived at the station, and soon afterwards Mr. Paine left for England. A plan was, about this time, formed for occupying Gúti, Hospett, and other large towns as out-stations. With this view it was arranged that Mr. Shrieves should go to Gúti, and three young men were entertained as students and candidates for Missionary work. Mr. Shrieves however being needed at Cuddapah, and the hopes that had been cherished regarding the candidates referred to, having been disappointed, the plan was laid aside.

Mr. Reid, whose health had been long declining under his accumulated and unintermitted labours, was taken to his eternal rest in January 1841, much beloved and regretted.

In March 1842, the Mission lost the services of Mr. Paine who died of cholera, and in October of the same year it was reinforced by the arrival of the Rev. J. S. Wardlaw, A. M. This year the duty of a Christian Church to support, as far as they are able, their own Pastor, was set before the Native congregation. A contribution of Rs. 116 was accordingly raised this year for that object.

Omitting details of the next three years it may be noted that in 1846 a new English and Vernacular School was commenced with an attendance of ninety boys. The Brahmans dreading its adverse influence were much opposed to it at the time of formation.

In April of the following year 1847, the Mission lost the services of Samuel Flavel, who died of cholera. He was much loved and esteemed by all classes of people. This year a site was obtained for the erection of a Christian village. The Missionaries, in their Report, contrast the readiness of the people in the country to hear the Gospel with the sad indifference shewn by the people of Bellary itself.

The next three or four years were marked by much affliction and many changes in the Mission families. Two of the Missionaries' wives died; one of the Missionaries returned to England, and two left the station much enfeebled in health, one of whom, the Rev. J. B. Coles, had joined the Mission in 1849.

In the latter part of 1851 two men from a village about 80 miles west of Bellary came to the Missionaries seeking religious instruction. One of them soon went away, though he also subsequently became a disciple. The other remained for some time, received baptism, and returned to his village, Honnúr, where he was kindly received by his relatives and friends. This was the beginning of a work which has since proved interesting in that part of the country.

In the year 1852, several more persons from the country were baptized, and several tours in the villages were undertaken. Early next year the Rev. L. Valett joined the Mission, and twenty-one more persons from the country were baptized, ten of the number being children.

In the year 1854, a few more Converts from the country were baptized, and systematic efforts were made to sell Scriptures and Tracts, instead of giving them gratuitously. In November Mr. Wardlaw, who had returned to the station early in the year, left Bellary for Vizagapatam. About the same time the Mission Press was given up, as being no longer so urgently needed as formerly.

Some very interesting tours were made in the year 1855, as in many former years, and while two or three of the converts in the country caused anxiety and sorrow, others were a source of much joy and comfort. In the month of October the Rev. J. Shrieves was attacked with paralysis, and laid aside from active service.

During the year 1856, the accessions to the Christian community were few. The contributions raised by the people were Rupees 85-12-2. The Wardlaw Institution, which had declined in the previous year, chiefly owing to the establishment of the Government Provincial School, now rose again in numbers. In an effort that was made this year to aid in liquidating the debt of the Society, the Native Christians both in Bellary and in the country cheerfully bore their part.

In the year 1857, there were many changes among the labourers. Mr. Valett was removed to Chicacole on the eastern coast, Mr. Shrieves ceased from suffering, and entered into rest, having served in the Gospel for twenty years. In July the Rev. J. Macartney arrived from England. The number of persons admitted to full church membership was seven. A few journeys in the country were undertaken, and an entrance found for the Gospel in a new town to the south of Bellary, a respectable widow receiving the badge of discipleship, and a few others professing some desire for it. The workshop, which had been established for the benefit of the boys of the Boarding School, was suspended for want of the means of efficiently superintending it.

At the close of the year 1857 there were connected with the Mission two Missionaries and their wives, four Native teachers, 267 baptized persons, 97 communicants, ten schoolmasters, three schoolmistresses, two Boarding Schools, one for Boys containing 14, and one for Girls with 18 scholars, five Vernacular day schools for boys with 139 scholars, and one for Girls with 26, and one Anglo-Vernacular school with 72 scholars. The contributions of the Native congregation towards the support of the Gospel were Rupees 71-1-4.

With reference to the labourers who have wrought in this Mission, this sketch of its history would be very imperfect, were it not recorded that much valuable service has been rendered by the wives of the Missionaries in superintending the Boarding schools, teaching the girls, and instructing Bible classes composed of the female members of the congregation.

In estimating the results, so far as they are apparent, of forty-seven years of labour in this field a few considerations deserve attention.

Those who first entered on this Mission had to encounter many difficulties which are now removed. They prepared the way, and gained a large amount of experience for those who have followed them. Again, for many years the Missionaries were the only Ministers of the Gospel at the station, and performed all the duties of Military Chaplains. This, though unavoidable under the circumstances, greatly interfered with their work of preaching to the heathen. Moreover, but few of the Missionaries have been enabled to continue for many years at their post. Some have died at the station. Others have entirely lost their health, and have either returned to England or removed to other stations after a short period of labour.

Of late the number of labourers has been altogether inadequate to the efficient carrying on of the different departments of the work. At the same time "an open door" is set before us in many parts of the surrounding district. It is a burden and a grief to us that we are not able fully to avail ourselves of these openings. The fallow ground is broken up: we need the sower to go forth and sow. Not only of the narrow sphere of our individual experience, but also of the wider field of God's vineyard in which He has bidden us to work, does the inspired saying hold true, "He that *soweth bountifully* shall reap also bountifully."

J. B. COLES.

THE BELGAUM MISSION

OF THE

LONDON MISSIONARY SOCIETY.

By the Rev. W. Beynon.

The circumstances which led to the occupation of Belgaum as a field for Missionary labour were these. In the year 1820, Major General Pritzler, the Officer Commanding the station, applied to the Rev. Messrs. Hands and Reeve of Bellary for the benefit of a Missionary to labour among the troops under his command, holding out as an inducement the eligibility of the station as a suitable sphere for Missionary exertions among the heathen, and, in the event of one coming, promising to afford his countenance and support. The brethren at Bellary were, at that juncture, contemplating the removal of Mr. Joseph Taylor to Compli a town in their neighbourhood, and had already commenced arrangements for his occupation of that place. Previous to his actual settlement there, however, the Missionaries requested Mr. Taylor to visit Belgaum, and ascertain whether the prospects of usefulness and other local circumstances would not justify a change of destination. Mr. Taylor left Bellary for Belgaum about the middle of the year 1820. On his arrival at Belgaum he was kindly received by the Major General and other residents at the station. Finding an extensive and encouraging sphere for immediate usefulness among the Europeans, and a wide field for Missionary labours among the Native population, he deemed it the path of duty to commence a Mission there in preference to Compli. After remaining a few weeks at Belgaum he returned to Bellary, and, af-

ter making the necessary arrangements for the removal of his family, he returned to Belgaum, where he arrived in September 1820, which may be considered as the commencement of the Mission.

The expectations of usefulness among the European population were in an encouraging measure realized. A suitable place of worship was built, and, by the preaching of the Gospel and by other Christian appliances, a number of persons of all ranks were converted and induced to give themselves to the Lord. Missionary operations were also commenced, by the preaching of the Gospel and the establishment of schools, in the towns of Shapore and Belgaum, as well as among the Tamil people, who were chiefly camp-followers. Among the latter a Christian Church was soon gathered and organized.

In consequence of the failure of my health at Bellary, I was advised to try the climate of Belgaum. I arrived there in November 1828. I was, however, obliged to return to Bellary for a time, as there was no permanent resident Missionary there, Mr. Hands having been compelled to go to England on account of the failure of his health. For a season the Bellary station was supplied alternately by Mr. Reeve and Mr. W. Campbell from Bangalore, and Mr. Taylor from Belgaum. After the arrival of Mr. Reid at Bellary, I finally left it in May 1830. The Lord has ever since enabled me to labour at Belgaum without any material interruption and with some measure of success. Until July 1854, I was associated with my dear brother, the Rev. Joseph Taylor, who was then, on account of greatly impaired health and advanced age, compelled to relinquish his Missionary work, after having faithfully and devotedly laboured in the Lord's vineyard for the protracted period of forty-four years.

From the commencement of the Mission, according to our number and strength, much time has been devoted to the preaching of the Word of God in the streets and bazaars, and also at our stated places of worship. Our labours in the Mission, at various times and places, have not been in vain. We have baptized altogether upwards of 400, more than half of whom were adults.

They were chiefly Tamil people with a few Mohammedans, connected with the Army either as Officers' servants or camp-followers. As is too often the case with such, many of them proved a sad trial to us, and a great stumblingblock to the advancement of the Redeemer's cause by their inconsistent and immoral conduct. Many others, I am happy to say, amidst many temptations and much opposition, were enabled to adorn the doctrine of God their Saviour, were useful in their lives, and died, leaving behind them the blessed testimony that they died in the Lord. Of the many that have left us for other stations, some to our knowledge continue to walk worthy of their profession, and are Assistants in the Lord's work at other stations. One has been, for many years, the Tamil Assistant of the Rev. James Mitchell of the Free Church of Scotland at Poona.

Of the above number of baptized, the proportion of Canarese, I believe to be from 30 to 35. They, on the whole, have been a source of comfort and joy to us, and have given no more trouble, and have been no greater source of anxiety, than we may expect from persons in their circumstances. The first-fruits of the Mission in this respect were Dhondapa and Devappa, Shenivi Brahmans, and Dúrga Sing, a Rajpút. They were baptized in Bombay in 1824. We had for some time a Missionary Conference in our Presidency held every two years. Mr. Taylor, supposing that it would prove a source of gratification and joy to the brethren, to witness their confession and dedication of themselves openly to the Lord Jesus, took these converts with him. They were examined by the brethren in Conference, and, after receiv-

ing an address from that zealous and faithful American Missionary, the Rev. Gordon Hall, were baptized by Mr. Taylor. In Bombay they met with considerable opposition from divers Natives who were present to witness the baptisms, and were obliged to retire privately. After their arrival in Belgaum they were exposed to a fiery persecution ; their lives were in danger, and they were compelled to leave the place for a season for their own safety. The Lord enabled the two Brahmans to make a good confession and to continue steadfast in the midst of the raging tempest. The Rajpút continued firm for a time. But, allured by temptations, and perhaps not having the root of the matter in him, he renounced his profession, and, I am afraid, returned to heathenism. He could not be restored to caste, but he met with toleration and a good situation. I have seen him in Belgaum, and also at his own village. He bears a good character, and says that he is still a disciple of the Saviour in his heart. Devappa and Dhondapa are still in the Mission, now upwards of 70 years of age. Dhondapa though a simple Christian is a happy man. Many Christian friends, one after another, have supported him, and have had him to live with them. He had considerable property which he forfeited by becoming a Christian. When spoken too respecting his loss, his reply generally is "Tell me not of my loss, but of my great gain." He is a man of prayer. He prays during the night, about three o'clock in the morning, and is often heard, as he prays aloud. He has been asked his reason for praying so early. His answer is, that his soul is hungry and that he cannot go longer without food. These anecdotes and others concerning him have been related by some of his pious friends, and I can vouch for their truth. Such were the first-fruits of the Canarese Mission.

About 1830, at the request of a pious and devoted Christian friend, Mr. Nisbet, who resided at Dharwar, but was Collector and Political Agent for the whole of the southern Mahratta country, we commenced a Branch Mission at that station. He was desirous that our Society should commence a Mission there, and that one of us should remove thither from Belgaum. As an inducement to this, besides supporting the school and Native teachers, he proposed to subscribe monthly as long he continued in India the sum of 150 Rupees. The proposal was referred for the consideration of our Committee, who, for various reasons, declined the generous offer. Our German brethren have since occupied the station and four others beside. Mr. Nisbet died a few years after. As long as he lived, we had three schools in Dharwar, one in the Native town, one in the Jail, and one in Mr. Nisbet's compound for the Children of those who were about him, such as servants, peons and others. In the Jail school, there were between 70 and 80 adults receiving a Christian education. Many of them, at an advanced period of life, learned to read in their own language the wonderful works of God. One, I recollect, more than 70 years of age, who could read printed books with fluency and ease. By the reading of the Word of God and Christian tracts they acquired a considerable knowledge of the truths of the Gospel. Several seemed to feel its power and promised well. As far as I can recollect, I think we only baptized three, a Brahman and two Sudras. Several Tamil people were baptized. In Dharwar itself we met with considerable opposition from the people.

For some years after the Mission was commenced we met with the most liberal support from Christian friends, many of them the fruits of our own labours. We were not only able to support the Institutions in connexion with our own station, but, in a short time, remitted as much as 3500 Rupees to the general funds of our Society. With my present experience I am sorry we did not lay out the money for the permanent advantage of the Mission. With the amount we might have purchased property which would have realiz-

ed certainly from forty to fifty Rupees a month, which might have been most conveniently and advantageously applied to the foundation of scholarships, the want of which we so feel in connexion with our schools, both Vernacular and English. Our three chapels and all our school-rooms, as well as the poor house, were all built through the liberality of Christian friends. The books also prepared by Mr. Taylor and myself, whether original or translated, were also printed in the first instance in this manner. At the request of a dear friend, Mr. Cathcart, a Madras Civilian, I translated the Pilgrim's Progress, which he requested me to divide among the Canarese Missions then existing. The printing and binding of the work cost Mr. Cathcart about 900 Rupees. The Tracts, "In whom shall we trust?" "On the Atonement," and some others, were by us; and the first editions were printed at the charge of some Christian friend. I am sorry to say that, as far as I know, Christian liberality is not with us, in this respect, what it was. How much good might our friends do in this way, which would extend to generations yet unborn!

As early as 1831 or 1832, we attempted to establish an Industrial Institution, and commenced with weaving cloths and cumblies, and by the establishment of a Lithographic Press. The Press was given us and was worth about 500 Rupees. In those days the people were but little accustomed to printed books and found it difficult to read them. The character of the type was not so good and pure as the one in present use, and we thought that tracts written in a fair and neat hand would be more acceptable to the people and more easily read. In this we were disappointed. Most of the tracts were dingy and what the Printers call slurred. I question sometimes, whether the character is well adapted for lithography: at least the specimens I have seen both from the Government and private Presses are not easily deciphered, except by those who are good readers or accustomed to them. For this cause, and the want of proper superintendence, we were under the necessity of relinquishing the press, and also the weaving.

We have, as time and circumstances admitted, attended to itinerant labours. Before our German brethren arrived, we extended our tours to the Dharwar Collectorate, and there is hardly a town in the district which we have not visited. Since their arrival we have confined ourselves to the Belgaum Collectorate. I do not know that I can refer to any real conversion as the result of our extensive tours. By the distribution of tracts, and the Word of God either in whole or in portions, and by the preaching of the Gospel, I feel assured that the truth is working its way among the people around us. Its indirect results are especially visible in various ways. I have been in the habit of visiting many of the heathen festivals throughout the district. There is a visible decline in the numbers that attend them, and I feel that many of them would come to nought if Government support were withdrawn. In some places I have seen temples deserted, where, for the want of the proper sunnuds, the land has been attached by the Inam commission, and the idols left to themselves. For many years, year after year, I attended the great festival of Yellamma where, among other rites practised, was that of visiting the shrine in a state of entire nudity. I am thankful to say, that, after many years memorializing, Government at last prohibited not only this obnoxious rite, but also that of hook-swinging. All this was done with perfect safety, and I have no doubt that such cruel and obnoxious practices, wherever they exist, may be prohibited with the same safety.

Vernacular and English Schools were established in the Mission from the commencement. We have had several conversions in both. Three of our Native Assistants are the fruit of our labours in this department, and those of them who are acquainted with English, and have had a regular training in the Bangalore Seminary, are my most efficient helpers. A great number that

were educated in our English schools are employed under Government, some in lucrative and responsible situations, and are all favourable to Christianity, taking part in those changes that are going on, and which have for their object the general good of the country. Altogether six students have been sent to the Bangalore Theological Seminary; three have returned and are labouring at Belgaum.

W. BEYNON.

MYSORE MISSION OF THE WESLEYAN MISSIONARY SOCIETY.

By the Rev. J. Hutcheon.

The first Wesleyan Missionaries that visited the Mysore for the purpose of commencing Mission operations, were the Rev. Messrs. Hoole and Mowat, who established the Tamil Mission in the cantonment of Bangalore in 1821. In 1833, the Rev. Thomas Hodson came from Calcutta to Bangalore, and was directed by the Committee in England to commence a Mission among the Canarese people.

Mr. Hodson now turned his attention to the acquisition of the Canarese language. In the end of 1834 he began an English School in the cantonment; and in March 1835 a deputation of four Canarese Native gentlemen waited upon him, requesting him to establish one in the Canarese Pettah. The conditions proposed to them were, that the Bible should be read in it, and that there should be no recognition of caste. Their prejudices gave way, and a school on these principles was begun in the Pettah, which was afterwards transferred to the Fort. In July of the same year, ground for Mission premises, situated about five hundred yards from the Canarese Pettah, was secured.

In 1836, Mr. Hodson was directed by the Committee to make a tour through the Mysore and Coorg countries, in order to select some of the more important towns to be occupied as central stations. The first station selected was Gúbbí, where Mission operations were begun in the beginning of 1837. This may be said to be the real commencement of the Wesleyan Canarese Mission. Soon after this, the city of Mysore, Kúnghul, Bangalore and Túmkúr were also occupied as central stations.

This Mission, like many others in India, has suffered much for want of a sufficient number of labourers, and from the failure of health and other causes on the part of many, who have been employed in it. Since its commencement up to the present time, sixteen European, and five East Indian Missionaries have joined it. Of the former, one died in little more than a year after his arrival in India, five others were compelled by ill health and other causes to leave the country within two years after their arrival, three others laboured only some eight or ten years, and three more have but recently entered it. Of the East Indians, three left the Mission, and joined other sections of the Church. Hence the total amount of labour spent upon this Mission is about a hundred years of one European Missionary, and between thirty and forty years of one East Indian.* At the present

* But, if we deduct about a year and a half occupied by each Missionary in learning the language, the whole will only amount to about one hundred years' labour of one man.

time there are six European and two East Indian Missionaries carrying on its operations. In addition to these, there has generally been one Missionary at the Cantonment of Bangalore, whose time has been spent among the Tamil people and the English congregation.

Wesleyan Missions are strictly itinerant in their character; and consequently the preaching of the Gospel to the adult population in the Native languages, has always occupied the largest share of the labours of its Missionaries. Still, so far from despising other agencies, it has constantly and systematically employed every means best calculated to reach all the different classes of Society. Hence from the very commencement of the Mission, the educational department has received a considerable amount of attention; and some of its Missionaries have been specially devoted to this work. These include the Anglo-Vernacular Institution, Vernacular village schools, and Girls' Day and Boarding Schools. The Native Agents employed are, the Catechist, the local preacher, the exhorter, together with Day and Sunday School teachers.

The operations of the Mission will, however, be best seen by briefly pointing out the manner in which its labours are carried on at the different stations. Gúbbí, which lies about sixty miles north-west of Bangalore, and seventy north-east of Seringapatam, consists of a Fort and Pettah, containing about four or five thousand inhabitants. The surrounding country is fertile, and is studded with agricultural villages. In order, therefore, to carry the blessings of the Gospel to each of these villages, as well as to Gúbbí itself, this method was adopted. A regular plan is made out, generally for three months at a time. Upon this plan there are perhaps four or five places in the Fort and Pettah marked, and some thirty villages in the surrounding country, at a distance of some eight or ten miles from the Mission house. The Missionaries go out two and two early every morning, and preach in every one of these places in regular succession so many times every quarter. As one means of gaining the confidence of the people, and securing better congregations, a school is established in almost every village; and these not only prove centres of attraction, but also preaching places. Every time the villages are visited, the various schools are examined.

There is also a monthly examination of these schools held at the Mission house, to which many of the scholars come from the distant villages. Thus the great truths of the Gospel are constantly brought to bear upon the minds of the same people.*

In 1843, a small Chapel was built in the Gúbbí Pettah; and on 3rd of August of the same year, the Rev. M. T. Mall baptized a caste man and his four sons. These were the first fruits of our Canarese Mission. These, together with others who have come out from among the heathen from time to time, have amid much persecution borne a noble testimony to the power of the Gospel. We have at this station a small Native Church consisting of fourteen members, with two on trial. Here too, we have lately rented a large piece of land from Government, for the purpose of providing a home for Christians, who may find it difficult to provide a livelihood otherwise.

The next station is Túmkúr, which is situated about twelve miles to the east of Gúbbí. This town, is rapidly growing into importance from its being the head of the division. It contains a population of about ten thousand.

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* The thorough working out of this plan, however, has often been interrupted for want of men, and the station had to be given up altogether for some time. Doubtless this has greatly hindered the work of the Lord.

Some years ago a number of Natives and others subscribed more than Rupees 1000 for the erection of a large English School, which has been in operation for several years. Until about a year ago, however, there was no resident Missionary at this station. Since then the work of the Lord has become very interesting here. We have recently baptized twenty persons from heathenism. These, together with several members from our other stations, and some from the Rev. Mr. Addis' congregation in Coimbatore, who have found employment in the Public Works Department, constitute a congregation of about ninety souls.

Kúnghul is situated about twenty-five miles south-west of Túmkúr, and contains a population of eight or ten thousand. In the neighbourhood of this town is the largest tank in the Mysore; and the surrounding country is fertile, highly cultivated, and contains a great number of villages. This station, however, has for want of men never been fully worked. We have a Chapel and a Mission house here, and at present a Vernacular School: but no resident Missionary. The direct fruit in the way of actual conversion has been very small; but we believe the minds of the people are to a great extent prepared for the reception of the Gospel.

On the three stations just mentioned, in addition to the systematic itinerancy among the neighbouring villages, frequent tours have been made. These have been of various lengths sometimes only for a few days, sometimes for several weeks, and sometimes even for months, as circumstances would permit; and on all these occasions Tracts and Scriptures were distributed among the people.

The city of Mysore is also one of our central stations. It is situated about nine miles south of Seringapatam, and two hundred and ninety-four west of Madras. It ceased to be the capital of the Mysore during the usurpation of Hyder Ali and his son Tippoo, as Seringapatam was substituted in its stead: but it is now the seat of the present Rajah; and has a population of about 70,000, of whom 12,000 are Brahmins, and 6 or 8,000 are Mussulmans. It is, moreover, the great stronghold of idolatry in the Mysore country.

It was first visited by Mr. Hoole in August 1821, and again in 1822, when he baptized several adult Natives who made a profession of Christianity. It was not, however, until after Mr. Hodson visited it in 1836, and urged upon the Committee in England, the necessity of doing something for it, that it was taken up as a regular station. Hence on 9th February 1839, Mr. Hodson, and Mr. Sullivan an Assistant Missionary, arrived at the city of Mysore, and immediately commenced operations.

At this station the public preaching of the Gospel has principally been confined to the Pettah and Fort, where in different places in regular succession almost every morning the Missionaries lift up a testimony for Christ and truth. Here, too, as in most other large towns in India, there is a strong desire on the part of many to learn the English language. Hence in the year 1853, a petition was drawn up and signed by about 3000 Natives praying the promoters of education in England to establish an English school at Mysore to be under the direction of the Mission. The Rev. E. J. Hardey was then returning to England for a short time; but on his arrival in Mysore again in 1854, a large meeting of Natives was held, at which more than Rupees 2000 were subscribed for the erection of a schoolroom. Since then one Missionary has devoted the greater portion of his time to this school, which has included among its pupils a large number of boys from all classes of society; and we believe it has been exerting a great influence for good in preparing the minds of the youth for the reception of the Gospel.

A caste Girls' School was also established in the Pettah sometime ago, which contains between thirty and forty girls. But I am sorry to add, that the Missionary's wife, Mrs. E. J. Hardey, who began, carried on and took so deep an interest in this school, was a few months ago removed from us by death, and left us to mourn her loss. Connected with this station also there have been two large school-rooms lately built, which are also used as preaching places. They are situated in two Pariah villages, and have two good Vernacular Schools. Connected with these there are a number of interesting young men, who are regularly met two are three times a week for Christian instruction. Some of them manifest considerable anxiety respecting the things which make "for their peace;" and we trust the Lord will soon grant them grace and strength to take up their cross and follow Him.

In this city of wickedness, where idolatry bears all the marks of youth and vigour, where new temples and new pagodas are being multiplied every year, and where tens of thousands of Rupees are annually spent in celebrating the Hindú festivals in their most extravagant character, even here, God has not left Himself without witnesses, nor His servants to labour altogether in vain. For at this station there are now 32 adults and 40 children baptized. Of these, 26 are full members of the Church.

The station at Bangalore, however, is in point of population the most important. Since it became the seat of the British Government of the Mysore, it has been growing in population as well as importance: and now, including both Tamil and Canarese people, it numbers at least 150,000 inhabitants. In the early part of the Mission here, the Missionaries directed their chief attention to the public preaching of the Gospel in the Pettah and neighbouring villages. Soon, however, an English School was begun, which continued gradually to increase. For a number of years past there has been a large Anglo-Vernacular Institution in operation, which in its several branches has annually numbered on an average between four and five hundred pupils. Most of these belong to the highest castes, especially Brahmins; and, although no cases of actual conversion, as far as we know, have taken place among them, yet when we think of the numbers who have received an intellectual knowledge of the way of salvation through the mediation of Christ, and an acquaintance with European civilization, literature and science, to a certain extent, we cannot but believe that it has been exerting a great influence for good on all classes of society. In addition to the three branches of this Institution there have generally been several Vernacular Day Schools, containing a small portion of the children of the poorer classes; but these have never been thoroughly worked for want of good Christian Native Schoolmasters. Still, though a number of Agencies have been at work, and a good deal of labour spent upon this station for a number of years, the amount of success in the way of actual conversions has been small. There are at present in the Canarese department 14 full and accredited members of the church. In the Tamil department the work of conversion has been more extensive. For in addition to a large number of persons who have tasted the renewing grace of God, made a good confession, died a triumphant death, and are now enjoying the bliss of a better world, the Tamil Church here contains 65 full members, and more than 80 of a congregation.

The large English congregation also at this station has been greatly blest. Many precious souls have here been gathered into the fold of Christ; and an interesting Sabbath school has also been the happy means of leading many "to mind religion young."

In 1840, a printing press was established at Bangalore, which has been constantly growing in extent and efficiency. The use and influence of such an auxiliary means for spreading the truth will be at once recognised, when

we remember, that the Canarese language is spoken from Colar on the east of the Mysore, away to the Neilgherry Hills in the south, down to Calicut in the west, along the western coast as far as Goa, then through Bíjapúr by Sholapore into Hyderabad as far as Beder in the north, and then away south through the Collectorate of Bellary, containing a population of at least 8,000,000. This press has therefore helped to a certain extent to supply the want felt by such a population; and has thus excited a great influence in preparing the minds of the people for that blessed period, when "the Word of the Lord shall have free course and be glorified;" and when knowledge shall be greatly increased. To give some idea of the extent of this influence, without going into a statistical history of the press, we may mention what has been done during the year 1857 alone. There were printed at this press during the year 16,000 portions of Canarese Scriptures; 44,000 Canarese Tracts; 16,000 Canarese School Books; 4,000 English and Canarese Books, and 12,250 English School Books; making altogether 8,821,664 pages. A 8vo. edition of the New Testament is just finished, a large 12mo. edition of the New Testament is now begun; and a Tentative edition of the Old Testament is at present in the press. A new Canarese Dictionary and Grammar are also in the press.

In taking a restrospective view of our Mission in the Mysore we feel encouraged. True, we have not witnessed that success which we long to see. Still we feel persuaded that God has been with us. For when we remember that, in addition to those who have died in the faith, we have at present nearly 200 hundred souls gathered into the fold of Christ through our instrumentality, we feel that we have not laboured in vain nor spent our strength for nought. When we think, too, of the books, tracts and Scriptures prepared, the large number of youths taught in our schools, the amount of knowledge circulated, and of the great proportion of preparatory work done, we look forward to a speedy and rich harvest of souls. Giving ourselves afresh to the Lord and to His work in this heathen land, we shall ever feel it our highest honour to be permitted to pray and labour and look for that day, when the little one shall become a thousand, the small one a strong nation, and a nation shall be born in a day; when the Gentiles shall come to the brightness of His rising; when Christ shall see of the travail of His soul and be satisfied; and when His Glory shall be revealed and all flesh see it together.

The present Statistics of the Mission are as follows:—European Missionaries 6, East Indian Missionaries 2, Catechists 5, Local Preachers 5, Number of Day Schools 22, Day School Teachers 29, Full and accredited Natives Church Members 171; Boys in the Day Schools 804, Girls do. 110, total 914, Sunday Scholars 50, Number of Chapels 8, School-rooms, also used as Preaching places, 6, Regular Attendants on public worship 460.

JOHN HUTCHEON.

TELUGU MISSIONS.

THE CUDDAPAH MISSION

OF THE

LONDON MISSIONARY SOCIETY.

By the Rev. E. Porter.

The Cuddapah Mission was established by the Christian zeal of the Rev. J. Hands of Bellary, in the month of December 1822. He sent thither the Rev. W. Howell, who had previously been ordained to the Missionary work at Bellary. The latter had been induced to leave the Government service, and to give himself up to the Missionary work amongst the Telugu people. Mr. Howell, I believe, was a member of the Mission Church at Bellary, and through Mr. Hands' influence and instructions was led first to give himself up to Missionary work. The Cuddapah province up to this time had been entirely neglected by the various branches of the Protestant Church, and its numerous population was sitting in darkness and the region of the shadow of death.

A short time after Mr. Hands arrived at Cuddapah, he commenced his Missionary career by preaching the Gospel, establishing Vernacular Schools and composing some religious tracts in the Telugu language. He was materially assisted in his work by the influence and purse of G. Waters, Esq., who was at that time Zillah Judge at Cuddapah, but has since retired from the Company's service. Through his aid and that of other Christian friends, Mr. Hands was enabled to erect a small Mission House, and in 1825 a neat Mission Chapel for the accommodation of a few Native Christians, who had been led, from doubtful motives, to present themselves for Christian Baptism.

These were chiefly gathered from the poorer classes and were engaged in weaving and other employments. Some of them were taken into the Government service as peons. A few houses were erected for them near their Mission Chapel, and a Vernacular School established for the benefit of the children.

I find that in the year 1828, the number of professed Christians in communion was sixteen, and the number of baptized persons including adults and children was twenty-five. The number of children in the Vernacular Schools, including boys and girls, was 164.

By referring to the District Report for 1830, I find that the usual means for promoting the spread of the Gospel had been carried on with some tokens of the Divine blessing. At the close of the year the number in communion was seventeen. Twelve of the Church members had left for other stations, and two had died, so that including these the number was 31.

The number of baptized persons is not mentioned; but the number of professing Christians and inquirers residing in the village was 114. A book of Hymns in Telugu, and a translation of the Pilgrim's Progress were completed and carried through the press by the liberality of G. Waters, Esq. Two Native Readers, Jonah and Agapah, were also employed in reading portions of the Scripture in Telugu, and distributing Tracts and Gospels to the heathen residing in the different villages which surround Cuddapah.

At the close of this year the number of Vernacular Schools in connection with the Mission was seven. The number of children under instruction, including boys and girls, was 193.

In the Report for the year 1831 it appears that a Brahmin convert of the name of Virapah had been baptized by Mr. Howell, and was employed as a Reader in connection with the Mission.

A Jail School was also commenced this year, but after a trial of a few months it was given up. At the end of 1833, the number of baptized persons was 114. The number in Church communion was 18. The number of children under Christian instruction in the Vernacular Schools was 213. At the end of the year 1835, I find the number in Church communion was 21. The number of Candidates for baptism had increased to 56. Amongst these was a respectable farmer of the Súdra caste of the name of Vencatapah. He appears to have been brought to a knowledge of Christ by the reading of a Tract which enlightened his mind in reference to the errors of Hindúism, and led him to make further inquiry concerning the Christian faith. He had many conversations with the Missionary, which ultimately, by God's blessing, led him to come forward and avow his faith in Christ Jesus. He experienced much opposition from his friends and relatives, but I am thankful to state that he has remained steadfast to this day. After a course of Christian instruction, he was employed as a Reader, and has continued in that capacity up to this time. Through his instrumentality nine other adults of the Súdra class were led to renounce heathenism and to cast in their lot with the disciples of Christ. Two of these have been called to their heavenly rest, after having given good evidence of their union to Christ. The Reddy of the village where the Reader is employed has also been baptized, and admitted to the communion of the Church. His wife also is now a candidate for baptism, and is a regular attendant on the services which are held in the village Chapel every Lord's day.

The two Readers, Jalaputti and Tobi, were employed during the year in visiting the neighbouring villages, and reading the Word of God to the people who were willing to hear. The former of these was converted through the reading of Tracts and the preaching of the Gospel. Mr. Hands frequently employed some weeks of the cold season in visiting Cumbum, Buddail, Vaimpulli and other large villages in the Cuddapah Zillah. He was in general well received by the people, and his message listened to with attention. In the year 1841, the following were the statistics of the Mission: Church members 31, Day Schools 6, number of children under instruction 149, Native Helpers 6, Baptized Christians 110.

In the year 1842, Mr. Howell left the Mission and joined the S. P. G. After his departure the Mission was left in the charge of one of our Native Catechists, and suffered much from the lack of European superintendence. Two Missionaries from the L. M. S. were sent at different times to superintend the Native Church and carry on the schools in connection with the Mission. Their health failing owing to the heat of the climate, they were obliged to leave Cuddapah, and the undersigned took charge of the Mission with the sanction of the Directors of the L. M. S., and on the understanding that during the hot season he should be permitted to reside at some cooler station.

During the year 1845 two Súdra women, inhabitants of Cherlapilli, renounced idolatry and publicly professed their faith in Christ by baptism. All public idolatrous festivals have ceased at this station, although only a small number of the inhabitants have confessed publicly their faith in Christ. Itinerant labours were carried on to a wide extent in the southern part of the Cuddapah province. The large town of Mudrumpilli, with the adjacent villages, was frequently visited, and tracts and portions of Scripture were distributed to a wide extent. Many large towns and villages in the north-east part of the Mysore province were also visited, and large congregations assembled to hear the Word of Life. Owing to the baptism of some Native youths of high caste in Madras and other places, the Brahmins and their

friends industriously circulated the most vile reports concerning Missionaries and their doings.

One was, "that they carried about with them some magic powder wherever they went and sprinkled it upon the heads of the people. This caused them at once to lose their caste and to relinquish their religion." So firmly was this false report believed, that the moment the Missionary made his appearance in some village with a few tracts in his hand, the Natives, old and young, scampered off into the fields, like a flock of sheep flying from the presence of a wolf.

In July this year, a converted Mohammedan baptized by our lamented Missionary Mr. H. Crisp, by the name of Paul Leighton, was taken into connection with the Mission, and proved an useful teacher to his fellow-countrymen. The Mohammedans of the town of Cuddapah frequently reviled him, and showed their malice by pelting him with stones when engaged in his self-denying duties. I am thankful to say that he remained firm to the end and has lately entered into his heavenly rest, after giving his dying testimony to the power of the Gospel and its ability to comfort the soul in prospect of eternity. Through his labours two Mohammedans have avowed their faith in Christ by receiving Christian baptism, and others have been led to serious inquiry.

The Mission sustained a severe loss this year in the death of a pious young man named Isaac, who bid fair to be an useful labourer in the vineyard of the Lord, and was one of the best scholars in our Native English School.

In the year 1850, the following are the statistics of the Mission. Six adults were baptized during the year, one of whom was a Hindú Gúrú and the object of worship to a numerous class of followers, chiefly of the Pariah class. His mind was first awakened by reading the Tract on Caste, and was subsequently led to the knowledge of Christ by the instructions of the Missionary and one of the Catechists employed in the Mission.

The number of professed Christians at the end of the year was 150, Church Members 32, Native Teachers 6, Vernacular Day Schools 6, English Native School 1, Native Orphan Schools 2, Number of Children under Christian instruction 242.

In the year 1851, a delightful movement took place amongst the Malas who inhabit several villages to the north and north-west of the town of Cuddapah. Many of these expressed themselves willing to renounce all idol worship and caste, and to place themselves and their children under Christian instruction. Their idols, chiefly rude stone images, were delivered up to the Missionary, and at their earnest request Christian Schoolmasters were sent to instruct their children in the doctrines and precepts of the Christian religion.

The first village in which this movement took place was Paidalah, a village about 40 miles north-west of Cuddapah, where about 20 families relinquished idolatry, and placed themselves and their children under Christian instruction. At this place there is now a large School-room erected, which answers the twofold purpose of a School-room on the week day, and a place of worship on the Sabbath. After 18 months of Christian education and trial, 40 of these inquirers were at their earnest solicitation baptized in the name of the Lord Jesus. I am happy to state that through the instructions of our Native Christian Schoolmasters, and the frequent conversations of our Native Christians ; with the heathen farmers of the village, some of the latter have been led to renounce all idol worship, and to attend regularly on our religious services held at the School-room twice every Lord's day.

Owing to the fear of breaking their caste, they have not yet resolved on

taking up the cross fully, and confessing Jesus before men. About 20 families of weavers came also from a neighbouring hamlet of Kúmarupilli, and placed themselves under Christian instruction. These were also subsequently baptized, after suitable evidence of their sincerity was given. The little leaven which worked upon the minds of these converts extended its influence as far as Ubdhulupúr, a large village about 30 miles to the west of Peidalah and 70 from Cuddapah.

A few months after the above movements took place in Paidalah, the Mala inhabitants of the latter place, to the number of 40, came to the tent of the Missionary in one of his tours, and requested Christian instruction for themselves and their children.

As a proof of their sincerity, they consented at once to surrender their idol to the Missionary, and place themselves under the instruction of Christian teachers. The idol was accordingly thrown down and the small temple was abandoned. At this station a new chapel, capable of containing 200 persons has been built, and on the Lord's day about 120 persons, including adults and children, attend for divine worship. Upwards of 70 persons have been baptized, after giving suitable evidence of the sincerity of their faith in Christ as their only Redeemer.

A Vernacular Day School has been established for the benefit of the children of our converts, at which upwards of 30 children attend. The good seed sown at this and the surrounding villages has also extended its influence amongst the heathen farmers of the neighbourhood. Some of them have abandoned idol worship, and attend regularly on the Lord's day at our Christian temple to hear the good Word of Life. One serious inquirer in the neighbourhood, the mother of a large family, frequently sends for one of the Christian boys in our school to come and read to her a portion of the Holy Scriptures. She has built a small house at the top of the roof where she retires for prayer to the living God. Her daughters also appear well disposed towards the truth.

In the year 1852, the spirit of inquiry went on amongst the Malas of other villages, and at Chinna Ventúrlah and Peirú Somala, several families came forward and put themselves under Christian instruction. Some of these it was found afterwards had taken this step from unworthy motives, but I am thankful to say that I know not any of them who have returned to idol worship. A Schoolmaster was sent for the purpose of instructing their children, and afterwards a Catechist to give farther instruction to the adults, and to conduct divine worship on Lord's day.

The work at Ubdhulupúr went on and at the end of the year 1852, the Missionary visited the station and baptized 58 adults and children, in the presence of a good number of Natives.

In the year 1853, the movement amongst the Malas went forward and extended as far as the Kurnool Zillah. A few of the above-mentioned class, residing in the villages of Polúr and Jutúr, about 80 miles north of Cuddapah and 40 miles south of Kurnool come as far as Cuddapah seeking Christian instruction. They brought with them their idol (Narku Simhum) an incarnation of Vishnoo, with an umbrella and other paraphernalia of its worship, and surrendered it into the hands of the Missionary, saying that they needed instruction in a better way. These men had previously sought for instruction from a Roman Priest (who had gathered a number of disciples in that part of the country,) but as they saw idolatry practised in their worship and could not obtain that spiritual instruction which was suited to their inquiring minds, they left him and came to Cuddapah seeking for the knowledge of a more excellent way. Two of their headmen, after being instructed in the main doctrines of the Christian faith, were at their

earnest request baptized in the presence of a large congregation at the Mission Chapel, Cuddapah, in the month of September 1853. They returned to their village, and through their influence upwards of 100 Malas in the same and neighbourhing villages came forward and placed themselves under Christian instruction. Thus the little leaven began to spread in that part of the country; it extended to Jutúr and other villages, and now the town of Nandial situated near the above places has been occupied as a station of the Society.

In September of this year, a Chetty (merchant) came from the distant town of Búrgolah, a town in the southern part of the Bellary district, and surrendered three of his household gods which he had worshipped from his childhood, and told us that he had read many Christian tracts and books and was convinced of the falsehood of idolatry and of the truth of Christianity; but that owing to his caste and the strong opposition which he met with from his people, he could not at once profess his faith in Christ by baptism. He told us that he had composed a poem in honour of our Saviour, and that other persons in the village were examining our books and were convinced that our religion was the true one.

During this year 274 persons, a few residing in Cuddapah, but the majority inhabitants of our outstations, were baptized, after having been 12 months under Christian instruction. The Native English and Orphan Schools were carried on as usual by the Missionary and his wife. The numbers increased and much good was the result of these Agencies.

It is proper here to state that these Schools have been blessed by God in training up useful Agents for the Mission, and in providing educated Christian wives for our Catechists, some of whom are not only help-meets to their husbands, but are usefully employed in instructing their fellow-country women in the way of life and peace.

In the year 1853, the Rev. R. Johnston of Chicacole was appointed by the Eastern Committee of the L. M. S., at the earnest solicitations of the undersigned, to strengthen the Cuddapah Mission. In the month of Feburary (1854) he arrived at Cuddapah and was in the month of July joined by Mrs. Johnston.

After having laboured at Cuddapah upwards of 12 months, he removed to Nundial, a large town in the Kurnool Zillah, at the request of the Directors of our Society. This is an important town situated on the high road from Cuddapah to Hyderabad, and being in the neighbourhood of the villages of Polúr and Jotúr where we have upwards of 200 baptized Christians, it was deemed a most desirable post for Missionary labour. Mr. Johnston has entered on his labours with encouraging prospects of success.

Inhabitants from different villages have frequently and earnestly petitioned him to establish schools in their villages, but owing to the great paucity of qualified Schoolmasters he is quite unable to comply with their request. Schools have been established for the spiritual benefit of the Native children of our Converts at Polúr and Jotúr, one Boarding School for the special purpose of training up Native Agents for Mission work, and one Hindustáni School in Nundial for the benefit of the Mussalman population which is here very considerable. We doubt not, that much spiritual good will result from these nurseries for the Church. I extract the following from Mr. Johnston's last Report shewing the encouraging nature of the new field thus occupied. "Our Mission compound being bounded on one side by the high road from Hyderabad to the south, we have often opportunities of conversing with groups of Natives from the Nizam's dominions, some going on pilgrimage to Tripati, and others on their way to other sacred shrines. I have

been struck with the general intelligence displayed by these Natives from the Hyderabad country with whom we have come in contact. They were in a great measure *divested of prejudice*, and seemed eager to hear what we had to say, and to receive our tracts and books.

"Almost all the villages, within eight or ten miles of Nundial, have been visited during the year, and the Gospel has been made known to other villages at a greater distance from us. It is pleasing to witness the apparent interest and attention with which our message is regarded, and on many occasions our hearers have exclaimed, 'We like what you tell us, and we too will believe in that Saviour whom you preach.' Lately I accompanied two of our Native Teachers to a village about five miles distant and for more than four hours we were engaged in making known the Word of Life to the people who appeared much interested in what they heard."

By a reference to the report, I find that the numbers in connection with the Mission are as follows:—Baptized Christians 213, Communicants 7, Catechists 3.

Thus far the branch of the Cuddapah Mission at Nundial. We now proceed to detail a few concluding particulars in reference to Cuddapah.

During the year 1855, the usual rains failed in the District, and much distress prevailed amongst the lower classes. In consequence of this some of our Converts left their villages, and for a time our out-stations suffered much. After the rains set in, many who had deserted again returned. The Native English School, was carried on as usual this year, and the attendance on an average was from 50 to 65. Many of these scholars are the children of our professing Christians. It is right to state here, that though this school has not borne to our knowledge direct fruit in the way of the conversion of the heathen, yet it has been the instrument of training, in part, four of our best Native Teachers and four Schoolmasters for the benefit of the Mission, all of whom are now usefully employed in the District in disseminating the knowledge of Divine Truth.

Two of these after giving suitable evidence of their piety were sent, at their own request, to the Bangalore Seminary where they received further instruction under the tuition of the Rev. J. Sewell. They are now valuable Agents in the Mission, and, we hope, will prove eminently useful to their degraded fellow-countrymen.

During the year 1856, about 30 families from the town of Dhúr, 30 miles north of Cuddapah joined the Mission, after having surrendered their idol to one of our Evangelists, and put themselves and their children under Christian instruction. After 12 months Christian instruction upwards of 70 persons including adults and children were baptized, and a Christian day-School for the benefit of their children has been established. A school-room and a Church have been built for the accommodation of our Christians on the Lord's day, and the congregation has at times numbered upwards of 100. I am sorry to say that latterly the number has fallen off.

During the year 1857, a few families resident at Rámésvarum surrendered their idols and joined the Mission. For the Christian instruction of their children, we established a Native day School at which about 16 children attend. A tabular statement of the present statistics of the Mission is here subjoined. It may be well to state, that all our Schoolmasters employed in the Mission are professing Christians, though we have not reason to believe that they are converted men.

In conclusion, we can only utter the prayer of the inspired Prophet, "O Lord revive thy work in the midst of this land, in the midst of the years, make known, in wrath remember mercy."

A Tabular Statement exhibiting the numbers in the Cuddapah Mission, 1857.

Names of Towns and Villages.	Number of Baptized.			Candidates for Baptism.			Communicants.			Candidates for Communion.			Children under Instruction.		
	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.
1. Cuddapah and Yeramúkapulli,	112	89	201	10	20	30	26	22	48	3	1	4	80	46	126
2. Cherlopulli,	12	9	21	5	5	10	4	2	6	...	...	...	...	...	...
3. Bethany, Petta Cuddapah, and Kunnapurti,	25	15	40	...	...	...	...	...	...	...	...	...	5	5	10
4. Dhúr and Bussaypulli,	39	38	77	5	...	5	...	...	...	2	2	4	38	22	60
5. Pudalah and Kúmarapulli,	53	36	89	4	2	6	1	1	2	5	2	7	28	14	42
6. Kundakúr,	24	13	37	...	...	...	...	...	...	...	...	...	14	8	22
7. Pedda Ventúrla,	28	24	52	2	2	4	...	...	...	3	3	6	} 31	14	45
8. Chinna Ventúrla,	24	12	36	2	1	3	...	...	...	...	1	1			
9. Pairú Somela,	19	8	27	...	...	...	...	...	...	1	1	2	11	4	15
10. Lingumdinnah,	5	1	6	...	...	...	...	...	...	...	2	2	14	1	15
11. Húbdúlapuram and Kornapulli,	45	34	79	9	2	11	...	...	...	8	4	12	22	23	45
12. Upalpawd,	11	16	27	18	16	34	...	...	...	...	...	...	24	12	36
13. Múragúdi and Yaparalla,	2	2	4	18	10	28	...	...	...	...	...	...	27	5	32
14. Chinna Dundlúr,	1	2	3	...	...	...	...	...	...	...	...	...	7	8	15
15. Búrgalah,	1	1	2	...	...	...	...	...	...	...	...	...	...	...	...
16. Vellavulli,	...	...	...	7	3	10	...	...	...	...	...	...	18	6	24
17. Súnaparallapulli,	...	...	...	20	10	30	...	...	...	...	...	...	10	4	14
18. Rámésvarum,	...	...	...	17	17	34	...	...	...	...	...	...	12	6	18
19. Kumbuldinnah,	...	..	...	5	5	10	...	...	...	...	...	...	8	3	11
Total...	401	300	701	122	93	215	31	25	56	24	15	39	349	181	530

EDWARD PORTER.

THE NELLORE MISSION

OF THE

FREE CHURCH OF SCOTLAND.

BY THE REV. J. M. MACKINTOSH.

THE Nellore Mission station is an out-post of the Madras Mission of the Free Church of Scotland, and it was occupied with the view of making the Gospel known among the Telugu people. This position in the Mission field was taken up under the following circumstances.

In the year 1837, a school was opened in Nellore by Dr. Cooper, at that time Zillah Surgeon of the District. He wrote to the Rev. J. Anderson, Madras, in 1840, desiring him to undertake the management of the school, and to carry it on in connexion with the Church of Scotland Mission.

This letter Mr. Anderson laid before a Meeting of the Financial Board of the Mission, and Dr. Cooper's offer was accepted; the Board making only two stipulations, viz., "the inculcation of the Word of God upon the mind of every scholar, and equal freedom of admission to all castes, be they what they may, to all the privileges of the school."

In September of the same year, Mr. Anderson, accompanied by Mr. Whitely who was to remain as head teacher for some time, set out for Nellore for the purpose of organizing the school. This was accomplished with Mr. Anderson's well known tact and energy, and the two conditions on which the Mission had undertaken the management of the school, were at once carried out. From the very first, the study and exposition of the Bible was carried on "in a way not a little startling to those who had been unaccustomed to such direct, and solemn, and powerful appeals to their hearts and consciences." This led to the retirement of a few of the scholars who left the school in fright, but the greater part remained and manifested great interest in the instruction communicated, and the devoted man who laboured among them. A few Brahman boys also left the school in consequence of the practice having been discontinued by which the Pariah boys had been obliged to occupy a separate bench. But their removal was not felt, and within six months the attendance was doubled.

Some difficulties arose about the management of the school and other points, and the charge of the school was resumed by Dr. Cooper. But again it was handed over to the Mission, with some valuable property connected with it, and since then the work has continued to advance.

In 1852, the Rev. S. Ettirajúlú, one of the first fruits of the Madras Mission, and at the time a Native minister, was sent to occupy the Nellore station. A new and important branch of labour in the Mission was, in consequence, enabled to add to the ordinary work of the school. The Rev. S. Ettirajúlú, a Telugu by birth, began the public preaching of the word in the language of the district. By the appointment of a Native Christian teacher to labour in the school, the truth of the Gospel was yet more fully taught. In the year 1854, one of the teachers of the school, a Mahomedan, left Nellore for the purpose of joining the Mission at Madras, and, having publicly abjured the faith of the false prophet, put on Christ by baptism.

In the beginning of the year 1855, the Rev. J. M. Mackintosh from Madras joined the labourers at Nellore. This was not contemplated as a permament arrangement, but circumstances arose which pointed to the propriety of Mr. Mackintosh's remaining at Nellore for some time at least.

During this year there were manifestations of wide spread concern among the senior pupils of the English school, and among the girls of the female school. Not a few of them, both by letter and conversation, discovered to the Missionaries the conflict which was being carried on between the truth of the Bible and their own corruption, fortified as it was by the errors and prejudices of their own false system and the frightful bulwark of caste. A young man who had long been a pupil, and for some time a teacher in the school, found his way to Madras, and was baptized. Not long afterwards, another youth abandoned his hope in Hindúism, broke his caste, and joined the Missionaries at Nellore. This brought the struggle between the Gospel and caste to a crisis. The heathen felt this, and determined to arrest the progress of the truth. The friends of the youth last referred to were instigated to force him out of the hands of the Missionaries. Having failed to carry their point by bringing their case before the Magistrate, they endeavoured to seize him by open violence when returning from the Magistrate's office in company with one of the Missionaries. The whole population at this time became deeply convulsed, and the effects on the school were soon apparent.

When these proceedings began, there seemed to be more than an ordinary operation of the truth throughout the School. We hoped that the Spirit of God was indeed making his word effectual. But at this point the fear and opposition of the heathen were greatly awakened. Every youth who was supposed to have a friendly leaning towards Christianity was removed from the school. A combination was formed against us which soon told, for within a very few days almost every pupil was withdrawn from the school.

Many difficulties arose one after another, and, for a time, almost completely frustrated all our efforts to restore the school to its former position and usefulness. At this time a young man, who appeared to have arrived at a deep acquaintance with the truth, together with his wife, succeeded in leaving their home and took refuge in the Mission house. The caste people were deeply agitated when this became known; and both they and the friends of the parties now referred to, ceased not to ply them with every argument which deceit, fear, worldly interest, or affection could suggest, till apostacy resulted. This was a heavy blow to the school and the work generally. Suspicion and misapprehension spread on every hand, and a long season of trial and discouragement followed. Many of the youths who had been removed from the school never returned. But in the course of time their places were supplied, and in 1857, the school was again in a flourishing state.

In the year 1855 an English and Vernacular School was opened at Gúdúr, a large village about twenty-three miles to the south of Nellore. This was intended to form one of a chain of schools which it was long the desire of the Mission to establish in the principal villages between Madras and Nellore. In the following year, a similar school was opened in the village of Kalligherri, about forty miles to the north-west of Nellore, amidst the thick darkness of unbroken heathenism.

In 1856, the Mission erected a Hall at Nellore, with the two-fold design of providing accommodation for female education, and of securing a position where the truth might be preached with the view of reaching the adult population more fully than had hitherto been done by the Mission. An opportunity has thus been afforded of bringing the truth before the minds of the adult population. A systematic course of public addresses is delivered weekly in Telugu in this Hall, to an audience which is attracted in passing; and

the attendance, although variable, is very encouraging. At least three addresses are delivered weekly in Telugu. Besides this, there are frequent opportunities afforded us of preaching the Gospel in the villages around. But the limited agency at our disposal has prevented our entering so largely into this field as we desire to do.

The time of the European Missionary (there is not a Native Missionary at Nellore just now) is chiefly occupied in the school, in the discharge of the duties connected with the pastorate of the little flock, and in leading forth the Native Agents in their evangelistic duties. Along with him, three young men, Native Converts, labour assiduously in the work of the schools. They likewise supply the vernacular preaching above referred to under the direction of the European Missionary.

Female education has been referred to. For many years, this department of Missionary labour has received a large amount of the time and attention of the Mission. A day school for girls has long been in operation, with an attendance varying from seventy to one hundred and twenty pupils, according to the strength of agency and the means at our disposal for female education. Reading, Writing, Arithmetic and Geography are taught, but the *Scriptures* form the principal study of the girls. Instruction is also communicated in sewing. Two Native Christian mothers, the wives of two members of the congregation, and who have themselves been brought up under the charge of Mrs. Anderson in the Female Boarding School connected with the Mission at Madras, add this labour of love to their household duties. All classes are admitted without distinction, but the girls generally come from poor but respectable families of the caste population.

So far as direct conversion is an evidence of Missionary success, it must be allowed that little claim can be laid to it, although we have not been left without encouragement in the past and see much that is hopeful for the future. We are by no means inclined, however, to measure our success by this standard only. We are confident that a great work has been done in spreading among the community more correct views of the truth. Many a prejudice which rendered the message of salvation, to a great extent, a dead letter has been assailed, and, we believe, greatly shaken. Many errors and false views which but too effectually impeded the progress of the Gospel, have been exposed, weakened, and in some cases well nigh destroyed. We are confident also, that whoever lives to reap the harvest, there will one day be a plentiful return gathered from the field that is now under cultivation and the seed that we are now sowing, when many who sit in our schools and hear the Word of God, shall have taken the places of those who for the present so stoutly resist the truth. May the Lord of the harvest, in His abundant mercy, hasten that day!

J. M. MACKINTOSH.

THE NAGPUR MISSION

OF THE

FREE CHURCH OF SCOTLAND.

By the Rev. Stephen Hislop.

The Nagpúr Mission of the Free Church of Scotland was founded on the 13th February, 1845, at the request of Brigadier W. Hill, who for this end consecrated a sum of upwards of £2,600. In the subsequent experience of the generous donor, we are furnished with an impressive comment on the words of Scripture, "There is that scattereth, and yet increaseth," and, "Them that honor me, I will honor." When he made the sacrifice of nearly all that he possessed on the altar of the Lord, he was little known and in the receipt of a limited income; but since that period he has been covered with distinction, and has obtained at the hands of Government a well merited reward.

State of the Country chosen.—At the date of the Mission's establishment, Central India was one unbroken expanse of heathen darkness. The nearest Missions were at Mirzapúr on the north-east, and Ahmednugger on the south-west. Since then the Church Missionary Society has occupied Jubbulpúr; but still on the east and north-west there remains a vast region, extending in the former direction to Cuttack, and in the latter as far as the Punjab, in which not a single Mission has been planted. The Free Church Mission is set down in a Province with an area of 76,000 square miles, and a population of about $4\frac{1}{2}$ millions. The inhabitants in the western, or more cultivated, part speak Maratthi, and in the east a corrupt dialect of Hindi; while in the south a few are found to use Telugu. In the jungly tracts various aboriginal dialects prevail, which, with the exception of that spoken by the Kurkus or Moasis, may all be classed as Gondi, and bear a close affinity to Tamil. Musalmans, who every where use their own language, constitute somewhat less than $\frac{1}{30}$ of the population, the Aborigines $\frac{1}{12}$, and the remainder are Hindús. Brahmins abound in the larger towns, more especially in the city of Nagpúr, where till recently they directed the royal conscience, and filled most of the offices of state. As might have been anticipated, caste feeling runs very high, and education is at the lowest ebb. In the capital itself the whole number of children at school, irrespective of those under the instruction of the Mission, does not exceed 900 out of a population of 120,000. In the immediate vicinity a traveller may pass through village after village, each containing from 1,000 to 2,000 souls, without a school, almost without a reader, unless it be the *patel* or headman, his clerk, or the village astrologer. Taking the metropolitan Zillah as a whole, the proportion of readers is believed to be only one in every 200 of the inhabitants. If, however, we look beyond to the other four districts, where there is a larger intermixture of Aboriginal tribes, we find the people still more rude and illiterate. It is well known that these children of the forest have no written language of their own, and perhaps not a dozen of them have learned to read any other tongue. From observations that have been made on Mission tours, it is conjectured that, taking all classes of the people together, in Chanda only one in 300 is able to read, and in Bundara and Chindwara one in 400. In the remaining Zillah of Raipúr the proportion must be still lower, as will readily be conceived, when it is stated, that a Colporteur of the Mission in 1856 travelled from Nagpúr to its sudder or chief station, not indeed by the most frequented route, but nevertheless passing through a number of considerable villages, and throughout the whole distance of 200 miles he saw only two schools with

an aggregate attendance of 40 boys, more than half of whom have since been dispersed by the discontinuance of one of the schools. Probably one in 700 or 800, is the proportion of readers in the extensive district of Raipúr.

Stations occupied.—All that can be done by the Mission in the meantime to enlighten this dark Province, is to occupy three stations. Nagpúr with a population, as above stated, of 120,000, Sitabuldi one mile to the west with 15,000, and Kampti nine miles north east with 50,000. The last two are Military Cantonments, and include a body of immigrants from Southern India, who have followed the Madras troops. Sitabuldi, which is also the principal civil station of the Province, has been selected as the residence of the Missionaries.

Agency employed.—The first Missionary was the Rev. S. Hislop, who on his arrival at Nagpúr with Mrs. Hislop associated with him two German brethren, the survivors of a Gond Mission commenced at Umurkuntuk, which, in the mysterious providence of God, had lost its other four members by disease in the course of a week. Those simple-minded pious men, however, were not long spared to labour at their new station. In August 1845, Mr. Bartels, after giving promise of much usefulness, was called to his rest, and in May 1848, he was followed by his devoted countryman Mr. Apler. A little more than a year before this latter event, the Mission had been opportunely strengthened by the arrival from Scotland of the Rev. R. Hunter, who continued his zealous and efficient labours till May 1855, when, his health having failed, he left for Europe in the hope of being speedily restored to his work among the heathen. But last year (1857) about the very time he was proposing to return, he received the afflicting intelligence, that his brother and sister-in-law with their infant child had been cruelly massacred by the mutineers at Sealkót. Much to the regret of his colleague at Nagpúr, and of the whole Church that had sent him out, Mr. Hunter, believing that, from the peculiar sensitiveness of his mind, all prospect of usefulness in the east through his instrumentality was at an end, resigned his connection with the Mission. His place was soon after supplied by the Rev. J. G. Cooper, who at the call of duty at once left Madras, where he had been engaged in the Lord's work for two years, and in February last, accompanied by Mrs. Cooper, reached Nagpúr. The only other Agents of the Mission are Mr. De Rebella, Teacher of the Sitabuldi School: Mr. Joseph, a Native Catechist in charge of that at Kampti along with the Tamil Church there: Mr. Baba Pandurung, who gives an exhortation to the Maratthi Christians from Nagpúr; Mr. Rámaswámi, who performs a similar duty to the Tamil congregation of Sitabuldi, besides taking part along with his friend just named, and with Pahar Singh, Bapuji, and Buldeva in communicating religious instruction in the city schools. To this list must be added the names of Apaya, Colporteur at Nagpúr, and Samuel at Kampti. Summary of the above: European Missionaries 2, East Indian Teacher 1, Native Agents 8, of whom 1 is a Catechist, 2 are Divinity Students, 3 Teachers, and 2 Colporteurs. Total 11.

Departments of Work. 1. *Preaching.*—The Mission has felt it right to conduct, as the leadings of Providence seemed to direct, services among the English speaking population. Lately for example, a Prayer Meeting has been begun in Kampti on Saturday evenings for the benefit of the families of European troops employed in the north. Services are also conducted for our countrymen, in Kampti on Sabbath mornings and in Sitabuldi on Sabbath evenings. No Church has been organised, but the Gospel is preached, and the Sacraments are administered to Christians of every Evangelical denomination. The Word of Life is made known every Lord's Day to the Tamil Christians of Kampti and Sitabuldi by the Catechist mentioned before and by the

Missionaries through their interpretation, while Mr. Hislop and Mr. Baba, on alternate Sabbaths, preach in Maratthi to the converts using that language.

In connection with the more strictly evangelistic part of the work it may be stated, that every Sabbath morning a Meeting for prayer and exposition of the Scripture in Maratthi is held, for lack of better accommodation, in the shade of the Mission house, where from 200 to 300 scholars regularly assemble from the city. Opportunities are embraced during the week for preaching to adults in the city, while visiting the Vernacular schools; and a month is usually spent every year in proclaiming the Gospel in the villages around.

2. *Teaching.* There is an English school at each of the stations, Kampti, Sitabuldi and Nagpúr, attended respectively by 105, 44 and 30, or 179 scholars in all. In the city there are also seven Vernacular Schools for boys, numbering 604 pupils, and two for girls with an attendance of about 30. Total of English and Vernacular pupils under the instruction of the Mission, 813. In none of the schools is a heathen work used as a text-book. In consequence of the slight desire that exists for education of any kind no fee is charged, but all the books, &c. are required to be bought. No reward is given for attendance at the Female Schools. Besides the day scholars, there are three orphans, who have been placed under the Mission's care by a pious officer; and two Native Christians are being trained for the office of the ministry.

3. *Colportage.*—This is no unimportant department of the work at Nagpúr. Carried on in and around the Mission stations throughout the whole year, it is extended during the cold season and part of the hot weather to the utmost limits of the Province, and not unfrequently into the adjacent territory of the Nizam. Thus on an average as many as 5000 copies of the Word of God and religious tracts and books, realizing about Rs. 300, are annually disposed of in Tamil and Telugu, and in Maratthi, Hindi and Urdú as well as English. The Vernacular works in number amount to $\frac{7}{8}$ of the whole, though they bring only $\frac{1}{4}$ of the price. The Colporteurs while selling take occasion also to preach. Frequently interesting incidents occur. This year one of these Agents penetrated into the Hyderabad country as far as Mahadeopúr on the Godávery. In a secluded village named Yidilawara he met a Telugu woman of the cowherd caste, who not only could read herself, but was engaged in teaching her younger brother the valued art. Such was her love of learning, that in the absence of money she took off from her arm the only silver bangle which she wore, and, having had it cut in two, gave one of the pieces for some portions of the Telugu Scriptures which she had selected. A great part of the following night she spent in conversation with the Colporteur on the meaning of various passages which she had once begun to peruse. The number of Christian publications now circulated by sale throughout Nagpúr and the neighbouring districts, is more than equal to the gratuitous distribution formerly effected on tours, while there is no comparison between the two systems in regard to the feeling of satisfaction, with which the books are put into circulation. By the present mode mendicancy, which in this land has been exalted into a religious profession, is resisted—the spirit of dependence, which animates all classes, and even enters the Christian Church is discouraged; and, for every book that is distributed, the receiver furnishes the surest pledge, of which the case admits, that it shall be preserved, read and valued. The plan, which is here cordially recommended to all, who have not yet tested it, is no local experiment, for it has been adopted throughout the Bombay Presidency. It is no novelty, the working of which remains to be seen; but it is an established practice followed by the Missionaries of Western India for the last ten years, and fully realising their most sanguine expectations. In the experience of the

Nagpúr Mission, which has to do with people speaking Tamil as well as those using Maratthi, it has been found equally applicable to both; and if only brethren in the south were to agree to give it a trial for two or three years, little doubt need be entertained that the evils resulting from the long continuance of the opposite system would be surmounted, and the change would be attended by the most beneficial consequences.

Hindrances to the Work.—To the department of labour last specified, a very obvious obstruction is the deplorable ignorance that everywhere prevails throughout Nagpúr. With respect to education and the ability to read, it is believed that this Province of British India is considerably behind the neighbouring State under the rule of the Nizam. Were there more schools, how many times would the effect of the Colportage system be increased!

But to the work of preaching also there are not wanting impediments. Blessed be God, and thanks also be to our rulers, full permission is enjoyed to go through the length and breadth of the land with the message of the Gospel; and, on the part of the present authorities in their individual capacity, there is every disposition to act on the most enlightened principles. Still it must not be concealed that the policy followed by Government at Nagpúr, as well as everywhere else in India, is such as to militate against the reception of God's Word, when it is made known among the Natives. The annual allowances made to their temples and tombs from the public Treasury, create in them the conviction that the Government approves of the objects for which these sums are given; and the argument, which they found upon it is, that there is no use for European Missionaries to call on them to forsake Hindúism and Mahommedanism, when the European authorities afford their countenance to both. This is not the place for entering on the nature of the Government connection with false religions; the reference is simply to the effect of it on the minds of the Natives. Now there can be no question, that in their opinion, if Christian rulers disapprove of erroneous creeds, consistency requires that they should withdraw from their support the funds of which they have the sole disposal. When, however, they see the British Government maintaining temples, which a heathen Rája built, and continuing presents to Brahmins and Fakírs, which a heathen Rája commenced, they are perplexed, and know not what to think. They cannot understand how length of time can hallow endowments to falsehood, still less can they conceive the claim of a temple of one or two years' standing, prior to a Hindú Prince's death, to a perpetual annual grant from his Christian successors; and failing to trace the logical process by which the British Government has arrived at its present policy, they see no alternative but to ascribe it to direct inspiration from their own gods and *péis*. This is no imaginary hypothesis, but has been embodied in express language, and that with the most telling effect, by Hindús and Musalmáns in their discussions with the Missionaries at Nagpúr.

Results.—Notwithstanding the obstacles above referred to, and many more which might be particularised, such as the inadequacy of the Church's efforts and the weakness and unworthiness of the instrumentality employed, the Lord has not allowed His Word to return unto Him void. Since the commencement of the Mission, there have been baptised of Native adults, 34. Some of these have left the province, but more from the south of India have come in their stead. And now at the three stations there is, exclusive of 35 children, a Christian community altogether of 54, of whom 26 are Communicants. When the extent of country around Nagpúr to be evangelised is taken into account, and when it is remembered that but few villages have received more than one visit from the heralds of the cross, it cannot be a matter of surprise that the impression produced as yet by the preaching of the Word is very slight.

Still, where visits have been repeated, it is found that some acquaintance with the message has been retained for years. This year, one of the Missionaries, while preaching in a village where he had addressed the people four years before, was informed by the Patel that ever since the last visit he had abandoned idolatry. At another village, where the Missionary had spoken five years previously, he was asked with some eagerness by the Patel to discourse to him and the other villagers of Jesus Christ, who had been held forth as the only Saviour on the former occasion. Anxiety to hear, however, it must be admitted, is rare. Far more frequently the truths of Christianity have to encounter a listless indifference too indicative of both conscience and intellect remaining unexercised. Not much to be preferred to this stupid apathy about religion is the opposition of the Brahmin disputant, which has also to be contended with, when, with as little regard to conscience as the illiterate peasant, and with intellect subtle but perverted, he labours to defend his ancestral faith.

The circulation of Christian publications has not been without its fruits. More than one of the converts admitted into the Church by the Mission have been indebted to that means for part of their spiritual impressions; but the case of a cultivator from a distant village, who was baptized soon after the establishment of the Mission, is deserving of special notice, he having received all his convictions of sin, and knowledge of the Saviour, and desire to come out from heathenism from the perusal of a Maratthi Primer.

Perhaps, however, the Schools, though they have not yielded very abundant fruit in regard to conversion, have exerted the most decided influence on the community at large. When a youth is brought before Kings and Magistrates for the sake of Christ, as was the case with Babu Pandarung, who was given up by an Acting Resident to the Nagpúr Rája, and allowed to be imprisoned for upwards of three months, the cause, for which he suffers, becomes known over a wide extent of country. So was it also, when in connection with the application of Ganu Lingapa for baptism, the Mission house was attacked by a lawless mob, though, in this instance, unlike that above-mentioned, the youth was cut off by death before his admission into the Church. But with all the excitement, to which such cases give rise, it has been found at Nagpúr as everywhere else, that efforts for the diffusion of the Gospel do not lead to rebellion or mutiny, or render the Missionary a particular object of suspicion and dislike. On the contrary, in June last year, when the Mahommedans of Nagpúr, in conjunction with the Irregular Cavalry, were plotting to murder the whole of the European residents at Sitabuldi, a friendly warning was conveyed from the city to the Mission family, the day before the attempt was made, to flee with all possible speed to Bombay.

STEPHEN HISLOP.

(*) VIZAGAPATAM MISSION

OF THE

LONDON MISSIONARY SOCIETY.

By the Rev. J. S. Wardlaw, M. A.

Vizagapatam, the chief town of a district of the same name, in the "Northern Sircars," lies on the sea coast, about 400 miles north of Madras. The population is about 35,000. The language spoken is the *Telugu*, the language of about fourteen millions of the people in India.*

It was occupied as a Mission station by the London Society in the year 1805. The first Missionaries were the Rev. George Cran, and the Rev. Augustus Des Granges. Their original destination was Tranquebar, where they arrived, with Mr. Ringletaube, in December 1804. Instead of co-operating with him, and "forming one Missionary station as recommended by the Directors," they judged it better to remove to Madras; where, after remaining for a short season and applying to the study of the Tamil language, they proceeded to Vizagapatam.

They commenced their work under favorable auspices, and seem to have received considerable encouragement from the European residents. They were invited to conduct English Services in the Fort; in acknowledgement of which they received ten pagodas a month from the Governor in Council—an application having been made, "unknown to them," by a gentleman at the place "high in official station." They also held meetings during the week for the benefit of Europeans and East Indians, to whose welfare they devoted a considerable amount of time and attention, not apparently without success. They soon opened a School for Native children, and their first three pupils were the sons of a Brahman .

In November 1806, the erection of a Mission-house was completed, at an outlay of about 3000 Rupees, including the ground purchased for a site, which cost nearly half of the amount.† They then received under their care about thirty or forty young persons, some of them as boarders, the children seemingly of Europeans and East Indians. For the more extensive benefit of such, they commenced a "*Charity School.*" For the erection of a suitable building, they received 1,300 Rupees from the residents, with monthly subscriptions to a considerable amount, for the support of the children.‡

To the study of the *language* they applied with zeal. Though their disadvantages were great, they seem to have made rapid progress; and had abundant opportunity of "conversing with the Natives on the subjects of Divine revelations." Novelty drew many to them; and they were "daily visited by Natives of different castes." They early made an effort to translate the Scriptures; and prepared one or two portions, and some tracts. In these labors, they had, almost from the first, the aid of a converted Brahman

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* Caldwell's "Comparative Grammar" Introduction, p. 9.

† Soc. Rep. 1806, p. 16 and 1807, p. 21.

‡ This would seem to have been the commencement of the Charity School now under the Chaplain.

named *Anandérayer*,* whose accurate acquaintance with Tamil, enabled him in translating to make use of the versions of the Scriptures already existing in that language. He appears, indeed, to have made a translation from that language himself; while the Missionaries carried on another, "having recourse to Ananderayer's, whenever any difficulty occurred, as well as consulting him on all occasions."

Neither of these devoted brethren, however, was long permitted to pursue his labors. Death interposed; and Mr. Cran was removed to his rest on the 6th of January, 1809. He died at Chicacole, whither he had gone in the hope of gaining strength after an attack of bilious fever. Mr. Des Granges survived him little more than a year. He closed his career July 12th, 1810, in the 30th year of his age. He died much regretted. "Many of the Natives stood around his bed and wept. All were constrained to say, He was a good man."

Before his death he received from a Society called "the Christian Institution in the East," a donation of between 500 and 600 Rupees, for printing the portions of Scripture and the tracts prepared in Telugu, with promise of further supplies from the same quarter. Up to that time there were only MSS. copies, which could be but very sparingly circulated. Mr. Des Granges appears also to have done a good deal towards the preparation of a Telugu Grammar and Dictionary. He had abundant materials collected for the purpose, but was not permitted to accomplish his design.

Shortly before Mr. Des Granges' death, the Mission was strengthened by the arrival of the Rev. John Gordon and the Rev. William Lee, who left England about three years before, but were detained for a considerable time in New York, owing to the differences between Britain and America; and afterwards, for a season, in Bengal. They carried forward the work together for about two years, when Mr. Lee proceeded to Ganjam, and established a Mission there; which was carried on for several years. From the effects of severe epidemic fever and sickness, Mr. and Mrs. Lee returned home in 1817, when the Mission was given up.

The Vizagapatam station had a valuable accession to its strength, in the Rev. Edward Pritchett. After having been for a time in Burmah, on the death of his colleague Mr. Brain, he found it necessary to leave that country, and joined his brethren in India, apparently in the year 1812. About this time the first three Gospels, prepared by Des Granges and Anandarayer, were printed at Serampore; and, brought thence by the latter, they began to be pretty widely circulated. Mr. Gordon proceeded with the remainder of the New Testament, and Mr. Lee began the Old, and seems to have labored at some portions, after going to Ganjam. His measure of success is unknown.

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* Anandarayer was a Mahrattah or Bandia Brahman, about 30 years of age, an Accountant formerly in a Regiment of Tippoo's, and after the death of Tippoo, in the employ of an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder Brahman to repeat a certain prayer 400,000 times. This task he undertook and performed. He got no comfort. Afterwards he read, in Telugu, one or two Christian books, given him by a Roman Catholic, which arrested his attention. He determined to be a Christian, despite of all opposition; and the opposition was most bitter. A Priest baptized him, who afterwards left for Goa, when Anandarayer went to Pondicherry, where he was joined by his wife. Disliking "the images in the Churches," and hearing of other Missionaries who had "*no images* and *many books*," he went to Tranquebar, where he was, after a time admitted to the Lord's table. He joined the Mission at Vizagapatam, May 28th, 1808.

The English services were now much better attended than at first, and several persons were brought under the power of the truth. The Schools for boys considerably improved both in the number of pupils, and in general efficiency. A Free School established for the benefit of girls, Native and Country-born, prospered under the superintendence of Mrs. Gordon, and Mrs. Des Granges, who with her family rejoined the Mission in the close of the year 1811.

As Messrs. Gordon and Pritchett gained acquaintance with the language, they began to visit the surrounding villages "by rotation, thrice a week, conversing with less use of an interpreter, and distributing portions of Scripture to those who could read and would accept them." They entered also into the labors of their predecessors in the translation of the Word of God, along with Ananderayer, who seems to have been in himself a host.

The Mission circle had fresh trials. Within the first few years, Mr. Gordon's health began to fail. He was frequently attacked by liver complaint, and was, within a brief period, "obliged to take two voyages in hope of recovery." One of their number was removed by death. In the close of November 1814, Mrs. Gordon, "a truly pious, amiable, and useful person," slept in Jesus after an illness of thirteen days. She departed "enjoying the peace of the righteous, the support of the Gospel, and the anticipations of glory."

In the year 1815, the Rev. James Dawson, one of the Missionary students at Gosport, joined the station. These three brethren seem to have continued their labors together till the year 1824, when Mr. Pritchett, who had given himself with zealous effort to his great work, was called to his heavenly home. During the period of their joint labors, the Schools went on with increased efficiency; the message of mercy was made known more widely in the surrounding country, and the translation of the Scriptures continued. In 1818, as far as the writer can discover, Mr. Pritchett carried the first edition of the New Testament through the press at Madras. A second edition was printed in 1829; which was also the last. It was never put to press again; and for nearly twenty years it has been hardly possible to procure a copy.

The year following Mr. Pritchett's death, terminated the career of another member of the Mission, Mrs. Dawson; who died February 28th, 1825, and whose loss was much felt, as she "took a great interest in the girls' schools and did her best to forward their welfare."

Mr. Gordon was permitted to pursue his labors till the beginning of the year 1828, when the Master whom he had faithfully served, was pleased to call him from earth to heaven. He died in the house of the Rev. E. Crisp, at Madras, whither he had gone in the hope of recruiting his health, which had been long much impaired. He died "happily, rejoicing in the Lord" amid Christian friends by whom he was much esteemed. Before his death a translation of the larger part of the Old Testament had been prepared, but it was not his privilege to see any portion of it printed.*

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* This translation of Gordon and Pritchett lay for some years in the hands of the Madras Bible Society. When the Rev. J. Reid of Bellary took up the work of Telugu translations in 1835, copies of portions of it were made for the members of the Committee with which he was associated. But the style adopted by himself and his co-adjutors, was so entirely different, that it would seem to have been set aside at that time. About 15 years afterwards, a small edition of the whole was printed for the Bible Society; but as it passed through the press, extensive alterations were made by some of the brethren at Vizagapatam, where it was printed. A second and large edition with Mr. Reid's

Mr. Dawson was now alone in the Mission, "devoting his energies principally to the interests of Native Education." He was permitted to continue his labors with some vigour till the beginning of 1832, when health entirely failed; and on the 14th of August, he was called, after "much bodily anguish," to join the fellowship of the redeemed above. With him the first generation of Missionaries at this station, may be regarded as having passed away.

It is a melancholy fact that up to this time, during a period of nearly 30 years, not a single Convert appears to have been gained from among the Natives.

For three years after Mr. Dawson's death, the station was without a Missionary. His eldest son, Mr. William Dawson, did what he could to carry on the schools and other work, and was greatly encouraged by the countenance and hearty support of one whose name is deservedly revered by many in India—the late Major W. T. Brett.

Mr. J. H. Gordon, who had assisted his father in the Schools, became desirous of giving himself entirely to Mission work. With this object in view, he placed himself for a time under the instructions of the Rev. J. Smith at Madras, and afterwards went to England to complete his course of study under the Rev. Dr. Payne of Exeter. He joined the station as an ordained Missionary with Mr. Gordon in April, 1835, and both are still laborers in the field. Mr. Gordon was aided in his work by *Púrúshottam*,* who had recently joined the Mission, and was employed as a Catechist, in which capacity he still continues to labor.

The first *regular public services* in the Native language were commenced by Mr. Gordon on the Lord's day,—one "conducted in a school-room, the other in his own house." His perfect acquaintance with the colloquial language enabled him at once to undertake this work. The Native work had previously been confined to short addresses to the people, in different parts of the town, and in conversations with them. He had the pleasure shortly after of baptizing two or three Native women. He also commenced "meetings with the schoolmasters for Christian instruction and prayer."

In November of the same year in which Mr. Gordon joined the Mission, it was strengthened by the arrival of the Rev. E. Porter and Mrs. Porter, who pursued their labors at the station till the close of 1843, when they removed to Cuddapah.

In 1835, a *Boarding School* for Native girls was commenced by Mrs. Gordon. In December of the same year, another school was begun by Mrs. Porter, of a similar description, but on a larger scale. The occurrence of a severe famine at this period afforded facilities for securing children, and for a length of time there were from 80 to 100 girls under instruction. There is now only one school of the kind, containing about 25 children.

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version of the Psalms freed from *Sandhi*, has recently been published for the Bible Society at the American Mission Press, Madras.

* Instead of his own name which signifies *excellent man*, no unsuitable name for a Christian surely, he was designated in the report *Enoch Knill!* He was a Brahman of inferior grade in Hindú esteem, living in a village near Chicacole. A Tract, which came incidentally in his way, first impressed his mind with the falsity of Hindúism, and the truth of Christianity. He was baptized at Cuttack; then came here and labored for a time. He afterwards joined the Cuttack Mission where he was ordained. He subsequently went astray, but was again restored, and has for a number of years been a most consistent, humble, earnest, and useful laborer in the Mission.

These schools cannot be said to have yielded much fruit; still there is sufficient to testify to the advantage of such institutions, if carefully and judiciously conducted. It is the impression of the writer, that had a Boys' Boarding School also been carried on, the advantages might have been more apparent. Such a school was commenced, but the boys were after a short season removed to Chicacole—then an out-station, this having been judged expedient.

In September 1836, "the first *Protestant Chapel* at Vizagapatam was opened for the accommodation of all classes—a neat commodius building, fifty feet by forty, and capable of containing about 300 persons."*

In the year 1837, "a Native Church was formed in connexion with the Mission by Mr. Gordon; when four persons were admitted to communion." Members continued to be added from time to time, chiefly from the poorer classes, and in 1841, there were fourteen in Christian fellowship. Several Europeans, and a good many East Indians, were also led to profess themselves on the Lord's side. The congregation attending the English services, at this time conducted by Mr. Porter, were large. There was also a gradual increase in the attendance on the Native services. In connection with the English congregation, a Sunday school was formed in 1836, and contained 150 children.

In the same year, an effort was made by Mr. Porter, to commence a "*Native English School*, on the same principle as that of St. Andrew's School at Madras," now better known as the "Free Church Institution." Considerable funds were soon raised. The Rája of Vizianagaram gave a donation of 350 Rupees, with a monthly contribution of 35 Rupees; and a large school-room was opened in the following year.

In the close of 1839, the Rev. J. Hay, M. A., joined the Mission when this Institution (along with the English Church) was placed under his care; and has, with a brief interval,† been carried on by him with untiring energy to the present time. It has not been without fruit, though some, alas! never reached maturity. Two or three youths, after "witnessing a good confession" in open court, were given back to their heathen relatives by the Magistrate as *minors*, though one was certainly 18 years of age, and hope thus blasted. Over one convert, however, there has been every cause to rejoice—*Jagannádhan*, a young Brahman who was recently ordained to the work of the ministry, after having been for a number of years actively and usefully engaged in Missionary labor. He was a young man of good family, and his conversion caused a violent commotion in the place. The Natives were so excited that the house of the Missionary had to be placed, for days under a guard of Sepoys to prevent violence.

The beneficial effects, however, of such Institutions are not to be reckoned by the mere number of Converts. Christian truth is, in greater or less degree, impressed on many youthful minds, and gradually works its way amongst those who might never, otherwise, know any thing of it. The general influence for good in the present case has, without doubt, been great. The average attendance on the School has been from 150 to 200. It con-

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* There is a smaller Chapel in another part of the town erected a few years after expressly for the Native congregation, in which services are regularly conducted in Telugu.

† After being three years in the country, Mr. Hay visited England for a season, and returned in 1843 with Mrs. Hay; whose loss he was shortly after called to mourn. Such was the will of Him who "doeth all things well." Her end was *peace*. Her heart was fully bent on Mission work and her dying testimony was, "There is nothing worth living for but to *glorify God*."

tains youths from all classes of the community. An annual fee of two Rupees from each boy is charged, which keeps the number lower than it would otherwise be. On the establishment of this school, the ordinary Vernacular Schools were reduced to six; and sometime after, they were entirely abolished, and "one central school formed in connexion with the English Institution." At an early stage a Sunday School was also commenced in connexion with it, prior to any thing of the kind in Madras; and still about 100 youths assemble every Lord's Day, of their own free will, solely for Christian instruction.

In the year 1840, a PRINTING PRESS was established by the aid of Christian friends in England. It was placed under the charge of Mr. R. D. Johnston who had just been received as an Assistant Missionary, and was ordained here about two years afterwards. It continued chiefly under his supervision till he left the Mission with Mrs. Johnston in 1853. It has proved a very valuable means of diffusing Christian knowledge among the people. In addition to Scriptures, it has issued upwards of 20,000 tracts annually. It has been useful also in the publication of *Christian School Books*, and translations of such works as the "Pilgrim's Progress," the "Peep of Day," &c. prepared by the Missionaries at this, and other stations. The press now issues in the year upwards of 2,000,000 of pages of works, all having a more or less direct bearing on the moral and spiritual benefit of the people.

In August 1853, a *Day School* for Native *caste* girls was begun by Mrs. Hay, "under circumstances of much encouragement." There have been at times as many as a hundred children under instruction. The average number may be reckoned at 60. They are well grounded in the elements of general knowledge, and in the great elementary truths of the Gospel, while instructed in those branches of female industry which may be useful to them in after life.

In the beginning of 1855, the Rev. J. S. Wardlaw, M. A. and Mrs. Wardlaw joined the Mission. Mr. Hay and Mr. Wardlaw had been for a length of time engaged in the preparation of a fresh translation of the Scriptures in Telugu, the former here, the latter at Bellary. They felt it desirable, in order to more effective co-operation, that they should be located together, and Mr. Wardlaw was accordingly authorised by the Directors to leave Bellary for this place. The New Testament has been for some time completed. A first edition, in 1000 copies, was printed two years since, and the second edition, also in 1000 copies, is now passing through the press. About 50,000 portions also will have passed through the press by the close of this year. For this work upwards of 10,000 Rupees, and annual subscriptions to the amount of Rupees 1,200, have been obtained independently of any public Society. The Bible Society have resolved on publishing the translation, with such modifications as their Rules demand, those Rules making rigid adherence to the "Received Text" imperative; a principle to which the Translators did not feel at liberty to assent.

As another form of Missionary effort, and one not without its importance, it may be mentioned, that Mrs. Wardlaw has directed a good deal of attention to the ladies connected with one or two wealthy families in the place. Having secured access to them, she has visited them constantly, instructed them, and sought to bring the truth in various ways before their minds, not without hope of good. Opportunity is at the same time afforded of making known Christ to a good many females in the service of their families, or who may be present at occasional visits.

In conclusion, while progress has from the first been slow, progress there

still has been, a considerable number, especially, during the last 16 or 20 years, the fruit doubtless, in part of the labors of those who had gone before, have been gathered into the Church of Christ; and by means of the varied appliances in operation, the Schools, the regular preaching of the word in Vizagapatam itself, the publication of the Gospel in the surrounding district, which has all along been kept up, and the circulation of Scriptures and Tracts, a large amount of precious truth has been diffused, to produce, one day, blessed results. It is the seed-time still. When the harvest is to be gathered, the Lord knoweth. But gathered it will be; and then sower and reaper shall "rejoice together."

There are at present connected with the Mission,

European Missionaries 3; ordained Natives 1; Catechists 1; Colporteurs 1; baptized persons 125, 55 males and 70 females; Communicants 17; Girls' School 2, Scholars 73; Boys' Schools 1, Scholars 37; English and Vernacular Institution 1, Scholars 140; English congregation 60; Communicants 31; European and East Indian Sunday Schools 1, Scholars 50; Printing Establishment 1, with four Presses.

HISTORICAL SKETCH OF CHICACOLE AND VIZIANAGARAM.

These were both for a length of time out-stations of the Vizagapatam Mission; and were very often visited by the brethren Gordon and Porter, whose preaching was not unblessed. They are now distinct stations.

Chicacole was taken up as a distinct station in the year 1844, under the superintendence of the Rev. W. Dawson* and the Rev. J. W. Gordon, who continued his labors there for a year and then returned to Vizagapatam. Mr. Dawson had been ordained at Vizagapatam a short time before, after having labored at Chicacole as an Assistant Missionary for about two years. Through his instrumentality, and that of the brethren who visited the station during that time, several had been brought to the faith of Christ, and a foundation laid for future operations. The Mission was carried on by Mr. Dawson till the year 1852, when he removed to Vizianagaram. During this period the number of Native communicants increased to twenty-four, and the number of baptized adults to about forty. There were also some East Indians connected with the Church.

Two Boarding Schools were established, one for boys, the other for girls, each containing about 15 children. An English and Vernacular Day School, of an elementary kind, was also begun, which numbered at the highest 45 boys. There was also a Telugu Day School, in which the number of scholars reached 100; and a Hindustáni Day School containing 27 boys.

With the aid of a Catechist, and one or two Readers, Mr. Dawson* also carried the Gospel to many of the surrounding towns and villages, and commenced one or two out-stations. Two temporary buildings seem at first to have been erected for public worship, and at the close of 1846 a large, substantial chapel was opened in the town.

On Mr. Dawson's removal to Vizianagaram, Chicacole was placed under the charge of Mr. Thompson, who had for a time received training at Vizagapatam for the work of an Assistant Missionary. Chicacole then became a kind of out-station to Vizianagaram, and gradually declined. Some of the Christians removed to Vizagapatam, and others, the larger number, fol-

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* Mentioned in the preceding sketch as the son of the Rev. J. Dawson, one of the early Missionaries at Vizagapatam.

lowed Mr. Dawson, so that there were very few left, and the schools greatly fell off.

The station has been taken up again under the Rev. L. Valett, who commenced his labors there in the beginning of 1857. He has a Catechist to assist him, a young man connected with the place, who bids fair to be useful. In addition to the regular preaching of the Gospel, schools have been commenced afresh, with considerable promise of success. There are still a few Native Christians, forming a nucleus around which it is hoped many will be gathered.

Vizianagaram was taken up as a distinct station chiefly from the facilities which its position affords for the extensive diffusion of the Gospel, the number of towns and villages in the surrounding country being very great. Mr. Dawson was appointed to the station and was peculiarly qualified for this kind of labor, having been born and educated in the country, and possessing a full command of the colloquial language, as well as a knowledge of Native character, cast of thought, and experience. That this might be done more effectively, Mr. Thompson was removed from Chicacole to aid Mr. Dawson in his new sphere of labor. This design has been in some measure fulfilled. The Gospel has also been preached at various places in Vizianagaram itself, and regular services conducted in a place erected partly for that purpose, and partly as a school-room.

There are two Native Boarding Schools, one for boys, the other for girls; the former containing 48, the latter 28 children. There is also an Elementary English and Vernacular School for boys, and a school purely Vernacular with 50 scholars. A Church has been formed; there are 15 communicants. The number attending the Native services is about 200. There is a "Christian village" adjoining the Mission, comprehending a good many families. They are weavers. All have not been baptized, but they have renounced heathenism and placed themselves under Christian instruction. There are 2 Catechists. The Total number of baptized persons is 102, males 37, females 65.

J. S. WARDLAW.

THE SOUTH INDIAN MISSIONS

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

By the Rev. G. U. Pope.

Though I am not here as the accredited representative of the Society for the Propagation of the Gospel, or of any body of its Missionaries, I do not hesitate, at the request of this Conference, to lay before it a few brief statements regarding the Missions of that Society. In the absence of books of reference and of official documents, this sketch must necessarily be exceedingly imperfect.

It is worthy of notice that the first money expended by England for the Missionary work in India was £ 20 granted by this Society to Ziegenbalg. From that time to the present the Society for the Propagation of the Gospel

* One of these, Cornelius, formerly a Sepoy, is now a useful Catechist at Vizianagaram.

has been, more or less, engaged in the work of spreading the Gospel in South India. I may remark in passing that several of the Missions now under the Society for the Propagation of the Gospel were for many years under the care of the Society for Promoting Christian Knowledge.

The History of the Missions of the Society for the Propagation of the Gospel then may be divided into three periods.

1. From the time that the Society began to supply the funds for the Danish and German Missionaries in their work, and to take the oversight of that work, to the time of the arrival of the first Bishop of the English Church in India, Bishop Middleton.

2. From the time of Bishop Middleton to that of Bishop Spencer, when the Missions of the Society were divided into districts, in imitation of the English parochial system.

3. From the time of Bishop Spencer to the present.

For the first of these periods I must refer those who wish for information to Niccamp's excellent History, and to the "Century of Protestant Missions" by the Rev. W. Taylor, a book abounding in valuable information.

In regard to the 2nd of these periods I will only briefly state that the Society had at that time extensive Missions in Madras, Cuddalore, Negapatam, Tanjore, Trichinopoly, Madura, Ramnad, Dindigul and Tinnevelly. At the beginning of this century, the number of baptized persons in the congregations under the Missionaries of the Society, was about 15,000.

The names of Fabricius, Swartz, Jaenicke, Gericke and Kohlhoff, are familiar to all who take an interest in Missionary work.

The Tanjore Missionaries at that period, in addition to their other labours, visited Tinnevelly. Swartz was there three times; Jaenicke resided there for sometime; Gericke and Kohlhoff both visited it once. Native priests were then appointed and congregations organised. One of these, Mudhalúr *(first town)*, is even yet regarded as the Metropolis of Christianity in Tinnevelly. There were at that time, I believe, about 3,000 men, women and children, nominally Christian, attached to our Tinnevelly congregations. These were for a time superintended by Ringeltaube, of whom we have heard from Mr. Baylis.

Mr. Hough, (of whom we have also heard from Mr. Sargent) visited these congregations, and applied repeatedly to the Society for the Propagation of the Gospel and Society for the Promotion of Christian Knowledge for Missionaries to superintend them. It was not till all hope of immediate aid from these Societies was lost, that he applied to the Church Missionary Society.

Rhenius also superintended these Missions, as well as his own, from 1820 to 1835, from which time European Missionaries of the Society have laboured in the field, side by side with those of the Church Missionary Society, and generally carrying out much the same system, and with equal success.

It is from the time of Bishop Spencer, (from 1839 to the present) that the Missions of the Society have begun to assume the character which they at present bear. By his advice and under his direction the Missions of the Society were divided into small districts, in each of which a resident Missionary was appointed to carry out, as far as possible, the parochial system, much as it exists in the Missions of the Church Missionary Society.

The Missions of the Society are now divided into three circles.

Of these, the *first* includes Madras and the scattered Missions in the north and west, Secunderabad, Bangalore and Cuddapah.

The second embraces Cuddalore, Negapatam, Nángúr, Kanandagúdy, Anikádu, Tanjore, Combaconum, Védiapuram, Erungalore, Trichinopoly, Dindigul and a few others, forming a connected chain of Missions.

The third includes the Tinnevelly Missions of the Society.

In all these Missions there are 38 Missionaries, (of whom six are Natives) 16,876 baptized Native converts, of whom 3,781 are Communicants; and 5,824 Catechumens, making a total of 22,700 adults.

It will not be possible for me (nor would it be proper) to enter into the history of each of these Missions. A few remarks may be permitted me.

I. In Madras the large congregation which had been under the care, among others, of Fabricius and Rottler, was much weakened by a secession a few years ago on account of caste. Mr. Kremmer (of the Leipsig Society) received the seceders, yielding every point for which our Missionaries contended. In a recent Tamil publication under Mr. Kremmer's sanction, I find the strange statement that by his labours the true doctrine of the Holy Eucharist was first made known in Madras, and upon this they profess to place the grounds of their secession.

In St. Thomé the conversion of a young Brahmin, Andrew Strínavása and subsequently of his wife, Lakshmi Ammál will be remembered by many.

The congregation of St. John's at Madras, is an offshoot of our Vepery congregation. That Church is endowed, and not now under the Society for the Propagation of the Gospel. Its Minister is the Rev. C. Arúllappen.*

II. In Cuddapah the Rev. John Clay and his Assistants have been privileged to see the beginning of a work, resembling much, as far as I can gather, the beginning of the Tinnevelly Missions. Why should we not anticipate, if God will, an extension of the Missions there such as has taken place in the south? The encouragements and the drawbacks there are precisely those of the southern Missions. 465 adults are at present connected with this infant Mission.

III. In the lower range of the Pulney Hills, a successful Mission has been planted. Mr. Coyle who has laboured there for some years has been permitted to found Christian congregations in many villages.

IV. In all the Missions forming the Tanjore circle, vigorous efforts are made to purify the existing congregations and to extend the work.

V. In the seven districts into which the Tinnevelly Missions of the Society for the Propagation of the Gospel are divided there is much of life. Continual accessions gladden the hearts of those engaged in the work, and the foundations of the Native Church are being deeply laid, as far as we can judge.

VI. *Itinerating Missionaries.*—Mr. Brotherton, one of the Missionaries of the S. P. G. says in one of his reports, "The experience of twenty years in Mission work has convinced me that no Mission, if it sit down content with what it has, can possibly prosper. It will not keep what it has, but will decline, while the Mission that incessantly strives to lengthen its cords, and strengthen its stakes, will have a most abundant blessing poured out upon it."

This is undoubtedly true. And accordingly in many of our Missions greater efforts to extend the work by itineration among the heathen, have been recently made than at any former period. The frontier Missionaries in Tinnevelly have always this work more especially to do, and in the Ramnad, Dindigul, Nángúr, Pudhiamputtúr, Cuddapah and other Missions much has been done in this direction of late; and on the arrival in a few months of the expected reinforcements

* Since deceased.—Edrs.

of the numbers of the Missionaries of the Society, it is proposed, I believe, to engage in this department of the work in a much more systematic manner.

VII. *Literary Work.*—The Missionaries of the Society for the Propagation of the Gospel have not been backward to engage in those literary labours in the Vernacular which are of such great importance in other common work. Fabricius' translations of the Holy Scriptures in Tamil and his Hymn book; Rottler's Tamil Dictionary, &c. have been of incalculable value to the Native church and to Missionaries of all Societies. In Tinnevelly, besides many works of greater or less value, prepared for and printed at the Church Missionary Society's Press, by Missionaries of the Society for the Propagation of the Gospel, a large number of very valuable Vernacular Christian books have been prepared, chiefly by late students at the Sawyerpuram Missionary Institution, and edited by Mr. Cæmmerer.

Mr. Bower's contributions to the same great work have been neither few nor unimportant. The writer of this paper has done what he could. The Society for the Propagation of the Gospel have recently agreed to pay half of Mr. Bower's salary while engaged in preparing a revision of the Tamil Scriptures, with the view of obtaining one uniform version for the whole Tamil community. A Christian Tract and Book Society has existed in Tanjore for some years, and has issued many publications, both for the use of our Christian congregations and for distribution among the heathen.

VIII. *Caste.*—The Missionaries of the Society for the Propagation of the Gospel have been called upon chiefly in the Madras and Tanjore Missions, to act decidedly in regard to caste—that terrible evil which the elder Missionaries of the Societies, with the best intentions, but undoubtedly acting on an erroneous principle, permitted to remain in the congregations they gathered together. I am not sure that the Tinnevelly Missionaries of either Society have seen it their duty, fully to cöoperate with those in Tanjore in this matter; but there we have acted upon the principle that no Assistant shall be retained in our Missions, in any capacity, who is not willing to partake of food with all his brethren, prepared by a cook of any caste, or of no caste at all. We have seen the benefit of acting upon this principle.

IX. *Missionary Training Institution.*—The Society for the Propagation of the Gospel has been permitted by the great head of the Church to assist largely in the work of training up Christian Natives, both for Mission employ and for secular situations. It is believed that there are few Missions in which young men from our congregations are not found: Bangalore, Secunderabad, Ootacamund and some other places, have been supplied with Native Clergymen from our Seminaries.

At present there are three such Institutions, connected with the Society for the Propagation of the Gospel Missions. These are the Madras Seminary, the Vediarpuram Seminary in our Tanjore Mission, and the Sawyerpuram Seminary in Tinnevelly. These are to a great extent endowed, and are largely assisted by grants in aid.

The number of students in these at present is, Madras 12, Sawyerpuram 56, Vediarpuram 41.

X. *Endowments,* and Native efforts to support Christian Institutions.

The subject of providing for the permanency of our Missionary Institutions, as far as regards temporal matters, by the provision of an endowment, to be raised, as much as possible from the Native congregations themselves, has occupied much of the attention of the S. P. G. of late years.

The Endowment Fund in Nazareth, Tinnevelly, amounts to upwards of 5,000 Rupees; and that connected with the St. Thomé Mission, I believe, to 8,000.

The contributions of the members of our Tinnevelly Christian congregations are gathered systematically upon the plan mentioned by Mr. Sargent, as obtaining in the Mission of the other Church Society. In the Tanjore congregation the amount raised from the Natives alone for all Christian purposes, by fees and offerings, averages 20 Rupees a month.

School fees there are about 50 Rupees a month; and something under 100 Rupees of books are sold on an average almost entirely to Natives, each month.

XI. I may add in regard to the whole subject of the Missions of the S. P. G. that the income of the Society is rapidly increasing, notwithstanding the withdrawal of the Queen's letter. It has risen from £40,000 per annum to £123, 456-15 within a few years. The Society proposes at once to double its whole Agency in India; to labour especially "*to promote by every available means the education, training and ordination of the more advanced Native converts for the work of the Christian ministry among their own countrymen;*" and to "*found new and strengthen existing Missions in the Presidential and other principal cities of India*, wherever there may appear to be the least opening, with a view to bring the truths of Christianity before the minds of the upper, as well as of the lower classes in those great centres of population."

And I cannot better conclude this paper than by quoting the words of a late paper issued by the Society, expressing, as it does, the feeling of every Missionary Society.

"Humbled by our past omissions, encouraged by the outward leadings of Providence, full of the conviction that this work is the work of God, and trusting that He will crown it with success in His own good time, we cast our burden upon the conscience of an awakened people. We seek from Christian England sympathy, alms, and prayers. The duty of all times is specially the duty of this time. God has indeed chastened us; but in judgment He has remembered mercy. He has given victory to our arms, and doubtless for His own gracious purposes has left India under British rule. To Queen and Parliament belongs the task of repairing our losses, and amending what is faulty in our Government. It is for the Church of Christ to improve the opportunity, and turn to the best account a great national crisis. May He, from whom cometh every good and perfect gift, help us to do this faithfully and with a glad heart; and may He guide our counsels, and accept and bless our efforts, to the lasting benefit of our fellow-subjects in India, and to the glory of His own great name."

G. U. POPE.

PROCEEDINGS OF THE CONFERENCE.

TUESDAY, 20TH APRIL, 1858.

The Rev. JOSEPH PEET in the chair.

After the reading of the first three of the foregoing Historical Accounts,* the Chairman called on the Rev. D. Fenn M. A., to read the following Paper on Vernacular Preaching, prepared by the Rev. T. G. Ragland, B. D. of the Church Missionary Society's Itinerating Mission in North Tinnevelly, who was prevented from being present by the delicate state of his health.

I.—ON VERNACULAR PREACHING.

I. The task of preparing papers on the subject of Vernacular Preaching has been committed to myself, and to, I believe, another Missionary brother, accompanied by three questions, the first of them being, 'How may the acknowledged duty of preaching the Gospel to the people of India in their own tongues be best fulfilled?' and the second, 'How should itinerant labours be carried on?' The second question seems to me to take it for granted that the reply given to the first will be, that *Vernacular preaching* must be mainly though not exclusively, conducted on the *itinerating* system. And this is a view with which I am disposed myself most heartily to coincide.

It is not, I conceive, sufficient that labour should be bestowed upon building up in the faith those who have already been gathered in, and bringing up the young in the nurture and admonition of the Lord, and in training the choice of our converts to be teachers of others. All these are departments of Mission labour most important, in fact, *imperative.* But to consider that our duty to the heathen in general is fulfilled, when a few converts have been made, or to hope that by almost exclusive attention to these few within the fold, the many without will by a kind of natural diffusion of the Gospel, and without a special effort, be brought in, is to expect what reason and experience equally forbid. In Tinnevelly, where the Gospel has been preached for so many years, and with such a large measure of blessing, and even in the Southern part of it, where the congregations are the most frequent and numerous, there has been for the last few years scarcely, if any, increase to the gross number of our converts. The number of Baptized and the number of Communicants are both larger; that of persons under instruction for baptism has been stationary, if it has not diminished; the reason, I conceive, being, that there are no Missionaries and very few Catechists, whose hands are not so full of other duties, all unquestionably important, that it is impossible to attend with any suitable degree of vigour to the duty of still endeavouring to bring in the outlying heathen. Accessions from the heathen, (though these are more than counter-balanced statistically by the larger numbers being continually added to the list of Baptized from that of the Unbaptized,) are indeed constantly taking place: the leaven in the barrel of meal *does* work;

* See pages 5—21.

but even where there is no obstruction on the score of Caste, this gradual diffusion of the Gospel is so slow, that without special efforts, such as those implied in an Itinerant Mission, there is but little reason to expect within any but a lengthened period, any considerable accession from those castes, which have not already been in good measure evangelized.

And if in Tinnevelly, and even in South Tinnevelly, where, if anywhere, the special effort of Itinerating might be considered unnecessary, circumstances seem to shew that other appliances are not in themselves sufficient, how much more are such special efforts required in other parts of India? It was under this impression that the Itinerating Mission in the North of Tinnevelly was commenced. It seemed absolutely essential for its evangelization that the Gospel should be brought and presented and pressed so frequently, and so variedly, upon the inhabitants of each village, that persons of every caste might again and again have an opportunity of hearing it, and of gaining a correct view of its nature, and their own imperative duty to embrace it. And I imagine the same must be true of all but a very few districts of India, and those extremely limited in extent.

II. In attempting a reply to the second question, 'How should Itinerant Labours be carried on?' it seems better, as my experience has been limited to one tract of country, and for a short period only, that I should confine myself to a statement of the plans, which my coadjutors and myself have pursued, with the measure of success resulting. For I do not feel that I am competent to give an opinion as to the manner in which Itinerant Labours ought to be conducted in districts of a different character. And with regard to even our own, I feel it is quite possible that the plan on which we have proceeded, may admit of many improvements.

The *district* where we have worked is the Northern part of Tinnevelly, in area between a fourth and fifth of the whole province, or 1,200 square miles. Its boundaries on the West are the Mountains, and on the East a line nearly coinciding with the boundary of the Tinnevelly and Madura Collectorates. Its North and South boundaries are two lines of latitude, one five miles north of Virdupatti, the other a little south of Ettiápuram. South of this line, villages, where Christian congregations are to be found, begin to occur more frequently than in the parts in which we itinerate. The population is supposed to consist of about 270,000. They are dispersed in about 1,200 towns and hamlets.

The largest of these towns are Strívilliputthúr, with a population according to last census of about 23,000; Virdupatti, 10,000; Sivagási, 10,000; Rájapáliam, 10,000; and Sungaranayanar Koil, 50,000.

The *castes* which predominate are, (1) Náikkars, of which there are several subdivisions, most, or indeed nearly all, of whom speak Telugu also, and who are generally agriculturists. They number perhaps, 50,000, or 60,000. (2) Maravars, numbering perhaps 45,000. These and the Náikkars generally cultivate land on their own account. (3) Pallars, perhaps 40,000, or 45,000: these are mostly farm-labourers. (4) Shánárs, perhaps 30,000: these are agriculturists and tradesmen. (5) Other castes, 100,000, of whom the Brahmins number about 5000 in Strívilliputthúr alone, and perhaps as many more in the other Brahmin villages in the district.

The work was commenced about four years since; the *number of labourers* engaging in it, (*i. e*, permanent, or in intention permanent labourers,) varying from two to four European Missionaries, one to three Native Catechists, who speak English, and have received in other respects also, a superior education; and one or two Native Catechists, inferior in respect of education, but possessed of a considerable measure of natural ability, and of most decided piety and zeal. But in

addition to these labourers, we have had a large number of Catechists, and Mission Agents with other designations, from the South of Tinnevelly. These have generally laboured for a month at a time in connection with us, their salaries and travelling expenses being furnished by a Native Fund instituted soon after the commencement of the Itinerating Mission, and with the object of aiding it.

In the latter part of 1854, there were 4 of these Monthly Catechists; during 1855, 12; in 1856, 27; in 1857, 40.

Our usual *plan of prosecuting our work* is the following. Each of the European Missionaries has his tent, which he pitches in some convenient tope, generally for about a week at a time. A longer stay would oblige us, except our numbers were greatly increased, to leave many parts of our district unvisited for a considerable length of time. A more frequent change, as we very early discovered, would soon wear out our servants, if not ourselves; and as we are engaged in itinerating for nearly eleven months in the year, our plans require to be such as admit of being permanently acted upon. During the week each is able, with the assistance of the Catechist who may be with him, to visit every village within a radius of three or four miles, and when, as is very often the case, there are two Catechists, the principal and nearer villages receive two or three visits at each encampment. The superior Native Catechists, or at least two of them, (the third has only recently joined us,) has also each his tent; and sometimes, though not as often as we wish and intend, each has the assistance of one of the Catechists sent from the South. The time occupied by the European Missionary in actual preaching in a morning or evening visit varies from about half an hour to an hour. Our Native brethren, who have no fear of the sun, stay out longer in the morning, and sometimes start a little earlier in the afternoon. Sometimes the European Missionary visits a village in company with one of the Native brethren, and if there be two of them, they sometimes go out together; but our visits are for the most part paid singly. As we and our object are well known, and as we are with our Catechists during the day, there is not much advantage in two preaching at once in the same place. The occasions on which we do so are, (1) when one of the party is for some reason or other less equal to the exertion of preaching than usual; or (2) when the Catechist is young and has just joined us; or (3) when there is reason for expecting peculiar opposition on the part of the heathen.

At our tents there is seldom a day when we have not visitors, often many, and, on some occasions, crowds. To them we speak, and read, and distribute Scripture portions and Tracts, as in the villages. On the day of moving our tents, if there be no body of inquirers whom we find it convenient to visit, or if there be no other tent sufficiently near, the day is generally spent in a Sávadi (or small native rest-house,) sometimes in a Chattram. Here we have excellent opportunities of speaking to the heathen.

We make a point of visiting every village throughout our district, at least once in each half-year. The whole is well mapped out, and we have, besides, a register of villages, in which our visits are noted down, so that it is scarcely possible for one to escape. Many however are visited two or three or four times in the half-year, and even more frequently still. We should be very glad if our numbers allowed of our making much more frequent visits. We must acknowledge, however, that although we did make a point of preaching for about 14 months in one part of our district, in every one of 80 contiguous villages once a month, it was without any result, at least any apparent one.

With regard to our *manner of presenting the truth* to the heathen, we have nothing very particular to remark. Each of us follows the plan which he finds most suited to his abilities and mode of thought, and which on former occasions has proved most successful in gaining attention and creating an impression. It is our endeavour in all our intercourse with the heathen, to do what we can to excite in their minds a feeling of responsibility, to correct their ideas of what God requires, and to convince them that they are sinners, and that nothing they are doing, or can do, is of avail to remove their guilt. But that which is our main object, and which, accompanied or not with a reproof of their idolatry and other sins, we trust we never omit, is, to point out and press upon them the one way of Salvation by the Lord Jesus Christ. I do not know whether we have found any one way of commencing or carrying on our addresses more effectual than another. Each seizes passing occurrences, or makes use of the accident of the moment according to his aptitude for doing so, and tries to enliven and interest by interspersing illustration or anecdote as he best can. We have sometimes tried the plan of previously arranging what we intend to say; but I do not think that this has been of much service to us. The persons we meet with are so varied in character and circumstances and capability of understanding, and the measure of attention we meet with is so utterly uncertain, that we can seldom reckon upon being able to preach as we intended. Add to this, we are almost invariably met with objections, which it is difficult to avoid answering at once, and thus having our course diverted. It is well, however, to have a few arrangements of suitable subjects; to be resorted to when no special subject for preaching presents itself, and it is indispensable to have a stock, smaller or larger, of illustrations, and prepared replies to the most current objections.

For the first two years we gave away many more *Scripture portions*, and perhaps more tracts, than we have the latter two years. Most of those who can read, and who are at all likely to make a proper use of Scripture portions, must, we think, have received them already. The whole number distributed by us as shewn in the accompanying list, which is at the rate of about 1 in 20 for the whole male population, and must be fully one for every person who can read, is 6,286.

List of Scriptures distributed in North Tinnevelly from 1854-57: *Tamil*, Old Testament, 1st part, 4; 2d part, 2; 3d part, 1; New Testament, 1st and 2d, 8; New Testaments, 26, (5 were sold;) Genesis to Exodus xxi., 122; Psalms, 223; Proverbs, 373; Matthew, 807; Mark, 1385; Luke, 1346; John, 1287; Acts, 505; Epistles, 1; Total, 6092. *Telugu*, Psalms, 8; Matthew, 2; Mark, 7; Luke 46; John, 46; Total, 109. *Hindustáni*, Matthew, 22; Luke, 20; Total, 42. *Diglot*, 43. Total distributed, 6,286.

The apparent *fruits* of our preaching have been as yet very small. Many have at various times during the four years come to us, singly, and in smaller or larger parties, professing a desire to learn Christianity, and requesting regular instruction. We can count up about 500 persons in 30 villages: but with very few exceptions, all sooner or later drew back. The exceptions are (1.) A small body of Pariahs in a village called 'Kalbódhu, whom, after having baptized 22 of them, we resigned to the Missionary who had charge of the few congregations within the limits of our Itinerating District. He baptized in the course of four months five more. These on the whole have given us comfort, though one or two individuals have disappointed us. (2.) A small body of Nádákkal, the higher sub-division of the Shánárs in a village 12 miles from the above, named Mádhámkoilpatti. Of these two only have been baptized: others are wishful to be baptized, but we are dissatisfied in several respects with their conduct. (3.) A small body of Pallars at Kan-

jampatti, a place, 20 miles distant from each of these just mentioned, of whom we have not yet baptized one. (4.) Seven individuals (men) in as many different villages, of whom we have baptized three. These are confessedly very few to shew as the result of four years' preaching. We look forward however with humble confidence to the fulfilment of the promise that "the Word of the Lord shall not return unto Him void." And judging from the comparatively correct view of the will of God, and the way of salvation, which the heathen among whom we labour have acquired, and the acknowledgment which they are continually making that the religion we preach is the truth, we trust that the day is not far distant, when our converts will be multiplied manifold.

III. The third question regarding Vernacular preaching, viz., 'Is diffusiveness or concentration to be aimed at?' has been already partially answered, as far at least as our experience enables us to answer it, by the acknowledgment that though we did for a long time concentrate a portion of our strength on one small part of our district, it was without any visible effect having been produced. We are utterly at a loss to say whether we ought to concentrate our efforts more or less. In general we are disposed to think that the Missionary's duty is, rather, to watch prayerfully and to follow humbly the indications of Divine Providence, than to lay down any previous plan, except the circumstances of the district where he labours are peculiar.

As our experience will perhaps not be without value, to those who are meditating the commencement of itinerating Vernacular preaching, I will conclude by stating it in reference to four or five points of more or less importance.

1. To engage in, or at least to commence, a system of itinerating preaching, it seems to us essential that the Missionary should be *entirely released from work of every other description.* The charge of Catechists, Schoolmasters and Congregations is quite incompatible with that freedom and vigour of mind which the duty in question requires. Eight months since, the charge of the scattered Congregations and Mission Agents within the limits of our sphere devolved, as a temporary measure, in consequence of the death of our brother Mr. Every, upon our itinerating party, and upon myself in particular. The consequence has been that, though the routine of moving about in tents from place to place has been continued, and though the Native Catechists who have been with me have preached to the heathen as formerly, I myself have been, from engagements incidental to the congregations, able to do so much less for the heathen, and that too with so much less vigour, that it seems to me it would be scarcely possible under such circumstances to have *commenced* the work.

2. Up to a certain point we have found it possible to *instruct* those who have professed and continue to profess a desire to be Christians, *without the aid of a Catechist* living among them. The difficulty of finding suitable persons, and the danger, except the Catechist be thoroughly alive to his duties, of his proving little more than an aider of the inquirers in their disputes with their heathen neighbours, have been our reasons for attempting to carry on their instruction as long as possible ourselves. It has cost much labour, but we think the labour has been repaid by the earlier improvement of our Catechumens. In dealing with our first permanent inquirers, we paid them a visit twice a week. At the end of about five months we placed a pious and energetic Schoolmaster among them, after which our visits were reduced to once a week. With our second body of inquirers, who came over about two years and a half since, our visits have varied from once to twice a week. We are only just now placing a Catechist among them. This has been in some measure in consequence of the irregularity of several individuals, and of the worldly spirit they have shewn as a body.

3. There is nothing at all we think to be apprehended from a tent life on the score of *health.*

We had indeed a severe visitation of cholera at the end of March, when the tents of two of our party were pitched together; on which occasion four or five were in great danger, and our beloved brother Mr. Barenbruck was removed from us. But there was nothing in the circumstances to lead us to think that we should have been less exposed had we been in bungalows instead of tents. With this exception our experience of an itinerant preaching life, led as we lead it, is that it is quite as healthy as any other. This may be partly owing to the regular exercise our preaching requires, and partly to the degree of anxiety which our work gives us being generally less than that incidental to the charge of Congregations and Mission Agents: and though this last has of late devolved in a measure upon ourselves, it has been much lessened, we believe, by its not being borne alone, but in common with three or four. We are all of us very careful to keep out of the sun, and our work does not require exposure to it. We encamp usually, and in fact nearly always, apart from one another, and sometimes our tents are 40 or 50 miles distant, though we try as far as possible to prevent this. We cannot of course *then* meet very frequently: we have been a month sometimes without seeing an European face. Generally, however, we contrive to meet once a fortnight. Once, too, in the year, *i. e.* for five or six weeks in October and November, during the rains, we retire to a bungalow, and twice in the year we pay short visits to the South. By these means, and by visits we sometimes receive from our brethren in the South of Tinnevelly, we have been kept from any feeling of loneliness.

4. It is well we think for the Itinerator to keep the number of his *servants* as low as possible, and worth very much labour to have them, or at least the principal ones, Christians. Each of us has a lascar, a cook and water boy, a horse-keeper and grass-cutter; no more are required. Coolies are always to be found, though sometimes with difficulty. Bandies, too, of which each tent with its furniture requires two, can always, though generally with still more difficulty, and still more delay, than coolies, be procured. Besides the expense of retaining the needful coolies and bandies and bandy-men, the increase of responsibility, and the care of servants and of cattle, would be so much greater, that except for the first month, when we were quite inexperienced, we have preferred the trouble of having to engage them just as wanted. Our servants, with the exception of our grass-cutters, are now all Christians, and some of them more than in name. We are disappointed from time to time in individuals; but on the whole we have much reason to be thankful for their conduct, and many a good address have we heard delivered by our cooks, by our lascars, and even by our horsekeepers and water-boys; though we feel we ought to be on our guard not to foster either hypocrisy, or a spirit of conceit in them.*

We have not much difficulty about *supplies.* Tea, sugar, and one or two other articles, we get from time to time from Palamcottah, whence also our bread is brought once a week, 40, or 50, or sometimes 60 miles. Every thing else can be procured either in the villages or in the larger towns. We

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* It is hardly necessary to say that we make a point of having prayers daily, and, on the Sunday, longer services, in Tamil with our servants. On these occasions, as our tents are always very much open, the heathen standing about have abundant opportunities of seeing and hearing us, and can thus learn in what manner Christians worship God. With reference to the Sabbath, we feel it very important that, speaking as we constantly do to the heathen upon the ten Commandments, they should see that we and our servants endeavour to keep it holy and we are thankful to be able so to arrange even our weekly coolies to distant places, that it very rarely happens that any one of them is travelling on the Sunday.

are sometimes troubled about water, which the people refuse to allow us to take out of certain wells. Generally, however, we find them willing to listen to gentle remonstrances.

5. There is one more remark which I ought to make, though I confess it is with diffidence. Much has been said in connection with the subject of Vernacular preaching about the great importance of a *command of the language,* of a knowledge of the habits of thought of the Native mind, of an acquaintance with their religious systems, and so forth; and all that has been said, has been said with great justice. Still the importance of these may be over-rated. I make the remark with the full recollection that I may be thought to undervalue what I do not possess, and cannot ever hope to possess, myself. Still I cannot help remarking, that if a Missionary brother, after having actually commenced the work, is disposed from a feeling of his deficiency in these generally most important qualifications for efficient preaching to devote any considerable portion of his time and strength to the task of acquiring them, he labours, in my apprehension, under a mistake. Before entering upon the work, let no pains be spared; but after beginning to be actually engaged in it, let the work itself, not the acquisitions of improved talents for it, be the *great,* and I would say, the *sole* object of attention.

The circumstances in which an itinerating Missionary is placed are, in many respects, unfavourable for growth in spirituality of mind. In order to avoid the sun, he is obliged to leave his tent early; and, living in a tent, with servants and Catechists and their servants about him, often a good deal crowded together, he cannot either in the morning or during the day, without great difficulty, command that retirement, and that quietness of thought and feeling, which are required for a profitable reading of the Scriptures and communion with God. He has no closet to which he can be said to be able to retire. Though he may shut himself up, he still hears what is going on, or is being said, close at hand, and, if by the heathen who are waiting to speak to him, he is often induced to curtail his private duties from the feeling that he ought not to lose the opportunity of speaking to them. Then the cares of a tent life are sometimes not a few. Packing and unpacking, arrangements for moving, and things of a like kind, trivial in themselves, but which cannot be left to servants, take up sometimes a great deal of time. Then, too, there are difficulties, which in a settled life are quite unknown. The heathen object to give water out of their well: or the tent has to be moved the next day, and the people will not hire out their bandies; or, what is worse, having promised, draw back from doing so, because it seems likely to rain:—these, are some of the difficulties and trials of temper and patience, and occasions of expenditure of time, which a tent life almost inevitably entails. So little quiet time indeed remains, that the Itinerating Missionary cannot, as it seems to me, without much risk of his spiritual health suffering, devote any but a very small portion of it to his improvement in the language and in other qualifications for effectual preaching. With the measure of talents which he has, if he only uses it faithfully, and if above all, he is determined by God's grace, to live near to, and in constant communion with, his Saviour, he seems to me far more likely to succeed in the grand object of his labours, than if he allows any but a very small portion of his strength to be given to the improvements of his talents. These remarks are intended to apply, first, to the acquisition of the Vernacular; but they apply with even greater force to a knowledge of the Shástras of the heathen, and of their literature, such as it is. For it is by no means often that we have to argue with persons, who possess more than a smattering of this knowledge themselves. A few stanzas of poetry, and a few of the details of the histories of their gods, such as are to be found in

that excellent little book, the ஞானபோதகம், and in several other existing tracts, are really all that is generally required to furnish a suitable reply. If the Missionary have already acquired this knowledge, let him use it in dependence upon God; and God will bless it. But if not, it does not seem to me that he ought to spend time in acquiring it. If he cannot himself give any precisely suitable reply, let him call in the assistance of a Native Catechist. If none be at hand, let him speak at once to the heart and conscience of his opposer, and this will always be suitable.

T. G. RAGLAND.

The following paper on the same subject was also read by the Rev. J. Scudder, M. A., of the Reformed Protestant Dutch Church of America.

ON VERNACULAR PREACHING.

Chairman—In May 1857, the Arcot Mission delegated my eldest brother to present the subject of Vernacular Preaching to this Conference. Before, however, he could give his time to the preparation of an article, he was obliged to return home on account of ill health. Having been appointed at a somewhat recent date to take his place, I have made free use of manuscripts formerly prepared by him for the purposes of our Mission. While writing this article I was not aware that there were suggestions in the printed circular regarding the particular mode of treating the subject, having been simply told that Vernacular Preaching was my topic. I present this paper, not in my own name alone, but in that of my Mission.

In treating this subject, I shall first answer the objections which are usually urged against the wide-spread preaching of the Gospel in the Vernaculars; and secondly, present the arguments which have led our Mission to adopt this method of making known the truth to the masses of India.

Some of the objections are as follows:—

1. "Missionaries in general cannot learn the Vernaculars."

The trite old proverb "what has been done, can be done," holds good against this objection. The first two companies of American Missionaries to Ceylon, without, I believe, an exception, became Vernacular Preachers. Some of them are with us to-day, and can testify to the truth of what I have said. They were under the necessity of going among the people, and they abundantly qualified themselves for their noble work. Many Missionaries from other Societies have taken the same course and have met with equal success.

2. "If Missionaries do preach in the Native languages the heathen cannot understand the message."

Why not? Where is the difficulty? If there be any, it must be in regard to one of three points. Is the difficulty in the preacher? Very likely. If his mind is filled with Anti-Vernacular notions, if he cherishes the theory of the impracticability of thoroughly acquiring the Native languages, and adopts as his motto "won't," and calls it "can't," he may expect, when he stands up to preach in the streets, to find that he is not understood. Let him however give his time, his mental powers, and his prayers, to the study

of the language, and the difficulty vanishes. We, of course, make an exception in cases where men cannot speak even their own language. Such had better take the advice of a learned and zealous Divine, and believe that God has called them to either a counting house or a workshop.

Is the difficulty in the message? Is that unintelligible? No, never. The message of salvation through Jesus is from the God of languages, and He has made no tongue, and fashioned no speech, in which the Word of Life cannot be expressed so as to penetrate the mind and reach the heart. Any other view seems to us a libel upon God's book, and a defamation of Christ's commission. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and all people in all languages can be made to comprehend it.

Is the difficulty in the people? I quote from a Missionary whose experience in this department of labor gives weight to his opinion. He says "For years I have been a Vernacular Preacher, from the haughty Brahmin to the degraded Pariah; to every tribe, and rank, and class, I have proclaimed the Gospel; and I instinctively and necessarily repel, with every energy that I possess, this utterly ungrounded and truly gratuitous calumny upon a people, who, whatever may be their moral degradation, possess remarkably shrewd intellects, and have the capacity not only to understand the Gospel scheme, but to contest every inch of ground in it and around it, with an astuteness, and clearness, and appreciation of all its various bearings which is very extraordinary. And this I speak, not of persons who have been educated in Mission Schools, but of the pure Hindús, who know the Gospel only through the Vernacular Preacher and the tract." We speak here of course of the Hindú's intellectual ability to understand the truths which are presented by the Missionary. As a natural man, he cannot receive the things of the Spirit, for they are spiritually discerned. But is not this the case even in Christian lands?

3. "If the heathen do understand, no impression will be made."

It is the Missionary's work to deliver, in an earnest and intelligent manner, the Gospel message, and to pray for its success. To render the word preached effectual, is the office of the Holy Ghost. No one, I think, will be prepared to affirm that when that message is repeatedly delivered, explained and illustrated to a heathen mind, with exhortations to flee unto Jesus from the wrath to come, the Holy Ghost cannot or will not make it as efficacious as the same message repeatedly delivered and expounded to a child or lad in school. Will any one describe the limits, and define the bounds, of the Spirit's action, especially when he remembers the voice of Christ, "Go ye into all the world, and preach the Gospel to every creature"? We do believe the time has gone by when any one will tell us, that because the adult Hindú has not studied Euclid, the Holy Spirit cannot so well move him. Blessed be God, the Father of our Lord Jesus Christ, we have often heard with joy of heart how some poor heathen, listening for the first time to the story of Calvary, has wept over his wanderings, and has sought the Missionary to learn more of the Saviour of sinners.

4. "Vernacular Preaching among the masses is a kind of Missionary labor not adapted to cities."

Why not? Of old the Apostles sought out the great cities, knowing them to be centres from which streams should go forth to make the wilderness a garden, and the barren places to blossom as the rose. I have been told that the Rev. Mr. Bilderbeck preaches in the streets of Madras with pleasure to himself, and profit to the people. "But," say the objectors, "if preaching in cities is not impracticable, it is more difficult than in the country." We admit

that it is generally more difficult to preach in the thronged streets of large cities, than in the smaller country-towns. But this difficulty is thoroughly obviated, and additional advantages, not obtained in a country village, are gained in cities, by erecting zayats on the great thoroughfares, in which the Missionary can collect as many people as he wishes, while he yet stands upon his own ground, and in his own house, with legal protection to insure him his rights. The records of Missionary success in Burmah, give the most encouraging testimony in reference to zayat labors. In Madras the Free Church of Scotland owns a large building, on a much frequented street in Triplicane. On Sabbath morning the doors are flung open, and the people are invited in. After service, free discussion is allowed, and the late beloved Anderson once said in my hearing, that it was one of the most interesting of all their exercises. Would that there were fifty such buildings in Madras, whose doors were thrown open during the seven days of the week. Dr. John Scudder, my dear father, preached twice a day in a zayat in Market street. Will any one dare to say, that many who there listened to him will not be found on the right hand of the Most High when he writeth up his jewels? "Some of the best and most deeply interesting audiences," says a Missionary, "which it has ever been my happiness to address in this land, were those which gathered around me in the zayat-like courtyard of the house I once occupied in Madras."

5. "Preaching does not succeed."

If on examination this statement should prove to be true, the reason of it would be obvious. There has been hitherto comparatively little preaching done among the masses. In many places it has been the unpopular department of Mission labor. Few have devoted themselves entirely to it. Even if this allegation could be substantiated, it would not be a sound argument. Are we to judge of the worthiness of an enterprise by its immediate success? Is this a safe mode of argumentation? Do not many inferior seeds sprout faster than the acorn which is to take its place among the monarchs of the forest? Is not this sort of reasoning also antiscriptural? Is the Missionary work of Jesus to be depreciated because its three years' exercise does not compare in instantaneous results with Peter's single sermon at Pentecost? Were not the itinerant labors of our Lord, the broadly sown seeds of that subsequent harvest? Is not the Vernacular Preacher doing a work like unto that of Jesus? In cities, in towns, in villages, in country marts and zayats, in the fields, and by the hedges, beneath green trees and under the shadow of great heathen temples, far and wide, is he not publishing the tidings of salvation, and blowing with no uncertain sound the trumpet of the everlasting Gospel? Will any one undertake to compute him and his work by some arithmetical calculation, in which figures are to represent instantaneous conversions? Is he not doing the great work which must be done? Will not many Peters enter into his labors?

But the statement that Vernacular Preaching is not successful is incorrect. There is a Mission in the North of India, which soon after its commencement, devoted itself with single eye to the one sole work of preaching Christ among the masses. It has met with eminent success. Even Brahmins possessed of profound abilities have yielded to the simple story of a crucified Jesus.

The name of Gunga Dhor is known wherever Missions are loved. From among the converts of Vernacular Preaching in that Mission, have sprung Native Missionaries of the highest order, in respect to influential education, commanding eloquence, and sterling piety; and they receive, though ordained, ten Rupees a month, a sum sufficient to supply all their wants. They are men who can, by their attainments in the Vernaculars and Sanscrit, command the ear and

secure the respect of the people. "They fear," says Mr. Wilkinson, "neither jungles nor tigers nor human opposition." "I have stood," says he, "by their side in the midst of a promiscuous assemblage of Hindús in the street, whose cavilling countenances were subdued to earnest attention, and suffused with tears, as the converted Hindú Evangelist dwelt upon the sufferings of God's only Son, with a simplicity and pathos, with a solemn grandeur and an almost superhuman eloquence befitting the theme." Mr. W. adds that he himself often sobbed like a child. Let no one say that Vernacular Preaching has not succeeded, until he wipes out from heaven's records the number and character of the Orissa converts. Take for another example the Karen Mission with its thousands of Native Christians, and above a hundred and fifty Native Pastors and Assistants. Would that we had time to relate the particulars of the success which has there followed the wide spread preaching of the Gospel. Has Vernacular Preaching been a failure there? We should like to have such failures in our Mission. Look at the two most successful men in the history of Indian Missions, the immortal Swartz and the no less worthy Rhenius. What were the attainments and preaching habits of these two men? Swartz, after he had acquired the Tamil language, spent five years in earnest study of the Hindú Mythology and Philosophy, that he might qualify himself to meet the Natives. The acquisitions of Rhenius in the Vernaculars were the admiration of the Hindús, and his sanctified and vernacularized intellect still lives in the numerous Tamil works which, to this day, constitute the best portion of our Native Christian Literature. These men were mighty Preachers in Tamil. India never had two more persistent Vernacular Preachers. And were they not successful men? What was the origin of the Tinnevelly Mission with its thousands of Converts? It was this. Two German Missionaries of Tranquebar, long before Mr. Rhenius' time, went down into Tinnevelly, and proclaimed the Gospel to the multitudes of that district. Rhenius found several churches and chapels, the results of their labors; and upon this foundation he built that noble Mission, the most flourishing of all in Southern India.

The Tinnevelly Mission, I believe no one will deny, sprang out of extensive Vernacular Preaching. Let South Travancore, Nagercoil, Neyúr, Madura, and Cuddapah speak for themselves; and we claim that preaching has been most eminently successful.

2. Having now answered the objections which are usually urged, I proceed to state the reasons that have led our Mission to adopt the wide-spread preaching of the Gospel in the Vernaculars as its chief plan of Missionary operations; and.

(1.) We believe that the plan of preaching among the masses is the plan of the Bible.

The commission given by Christ is plainly stated. It is, "Go into all the world and preach the Gospel to every creature," and thus disciple all nations, and then "teach them to observe all things whatsoever Christ has commanded." To preach the Gospel, and then to educate those who come over to the side of that Gospel, is the scheme which Christ has laid down. We do not mean to say, for one moment, that the Bible will not *permit* any other system. Far from it. But is not the plan laid down, simple and sublime, like its author? It is the plan which he himself illustrated upon earth, which he dictated to his disciples, and which they implicitly followed; and, is it not fair to ask, who can form a better?

If there were no course mapped out on our chart, the Bible, then would it be incumbent upon us to devise the best that we could. It would then be our duty to reason and invent and pray and experiment, until Provi-

dence should demonstrate which plan was most in accordance with the will of the Master. But Christ has not left us in such straits. He has sketched out our course. Here then Vernacular Preachers have a rock upon which they stand, broad and firm as everlasting mountains. Their plan is in strict accordance with their commission, illustrated and impregnably fortified by Divine, Apostolical, and primitive Christian example. He who takes his position here, cannot by any possibility be wrong. He must be right.

(2.) It is a plan that perfectly accords with the Common Sense.

It is a true saying that the common sense of mankind is seldom wrong. It is also true, that the obvious common sense impression made by the Word of God upon Christian minds at large, is generally consentient and right. This is a beautiful and most pertinent testimony to the unity of the Spirit's operations, and to the wondrous adaptation of God's truth to all human minds. Let Christians in general who have not been prejudiced by human theories be asked, what is their impression respecting the teaching of the Scriptures in regard to the mode of evangelizing the nations. We think that the unhesitating and almost unanimous reply would be, "Why ask so plain a question? Preaching the Gospel among the people, is everywhere enjoined in the Scriptures."

(3.) It is a plan which is Christ-like, as it calls for Christ-like self-denial.

With the Gospel in his hand, the street preacher seeks the Hindú in his haunts. In the midst of cavil and contumely he proclaims and defends the truth. Like the prophet of old, he speaks whether the people hear or whether they forbear. The path he walks abounds with self-denial. Condemned by the worldly, unappreciated by a sensual nation, who attribute false motives as the ground of his endurance and perseverance, frequently wounded by their bitter aspersions, shocked by their obscenities, and pierced through by their hideous blasphemies, pressed by shrewd objections, annoyed by plausible sophistries and embarrassed by knotty questions, often hooted at and abused, sometimes stoned and beaten, he goes on every day. But is he discouraged? No. There is a holy and supporting joy that flows into his heart from the consciousness of duty done for Him, Who sitteth upon the circle of the Heavens. He feels his identity with a Saviour Who, in His daily administrations, was similarly assailed by crafty men. He sees his oneness with Holy Apostles, who were molested and stoned and killed in the furtherance of their work of preaching Jesus. His soul looks back over ages, and he feels that, in this daily work, he stands by the side of his Master and the early disciples, and that these very difficulties and trials are the evidences that he is doing his Lord's work. He hears a voice from on high, "Son of man, if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."

(4.) It is a plan which accords with the general law of Reformations.

History developes to us the law of extensive Reformations as uniformly acting from below upwards in human society. It is as with water in the physical world, which fills the hollows and diffuses itself over the plane surfaces of any given tract of ground before it swells up to its summits. The universal proclamation of the Gospel in the Vernaculars among the masses, is in unison with this law. It begins at the bottom, where Christ is laid as its deep foundation and builds upwards. Elaborate education will, in its own proper place and time, be laid on as one of the topmost stones of the superstructure.

(5.) It is a practicable plan.

To educate the bulk of the people with the idea of creating in them a

condition of fitness for the proclamation of the Gospel, or even the education of a select number as Pastors for churches which have not been, and which are not likely to be, formed very soon, does not appear to us to be either a feasible or proper scheme. Christ tells us to go and preach to the masses, as we find them, everywhere. He will raise up, from the very body of those who receive the Word, Pastors, Teachers and Catechists, who will meet their peculiar wants. He has done so in Orissa and Burmah, and is it too much to ask Him to do the same for us?

(6.) It is a plan recommended by its influence on the Missionary himself and on his Native helpers.

The Vernacular man bends all his energies to the acquisition of the language. Earnest study and prayer soon accomplish the object. Preaching becomes a pleasure to him. He gathers fresh incentives from his steadily progressive improvement, and soon becomes a well qualified Verncular Preacher, capable of securing the attention and reaching the understanding of his hearers. He mingles with the masses, because his work and his acquirements lead him among them.

Their manner of illustration, their way of analogical reasoning, their peculiar modes of thought, become familiar to him. He forms a practical acquaintance with the oriental mind. He has come into sympathy with it, and understands its characteristics. He learns where and how it is most accessible, and what are the fittest modes of presenting truth to it. He has data for forming a judgment in regard to the best plan of labor, for his conclusions are based on deductions, and not on *a priori* theories. Such a one is qualified to compose Tracts and Treatises in the language and style of the people for whom he writes them. He will not add to the already large list of wretched Anti-Vernacular translations.

In favour of high attainments in the Vernaculars, we appeal to the Bible. Whom did God choose as the great Apostle to the Gentiles? Was he one who was ignorant of the language, Mythology, and Philosophy of the countries where he was to labor? Was he not rather one who had been educated in all the learning of his day? When once he enters the field, what becomes of the other Missionaries? Most of them disappear, while the history and the writings of one so eminently qualified in temporal and spiritual learning, occupy nearly one-half of the sacred pages of the New Testament.

The history of Papal Missions in this country affords a striking illustration of the worth of such Vernacular attainments. Compare the remarkable success which followed the efforts of the earlier Missionaries of the Roman Church with the puny results effected by their modern Agents. The former were men of great learning in the languages of the country. The latter are a degenerate race, and pigmy results follow in their train.

Consider also the influence of the Vernacular plan upon Native Helpers. It seems to us that it is almost an axiomatic truth, that helpers, trained up under the Vernacular plan, are the ones best suited to preach the Gospel in their own language, far and wide, to their own countrymen. We have ample means for bestowing upon them a thorough Vernacular Education; and because it is Vernacular, and because it imparts qualifications and meets wants which a foreign language *cannot*, we deem it altogether preferable. To a thorough training in their Native language, we add a knowledge of the Sanscrit classics. But we consider that their education has but just commenced when they leave our Seminary. There is a higher school where they acquire the elements of character which prepare them to become mighty preachers. We take them with us in our itinerant labours. They grow up in the midst of the people. They mingle among them.

with the Missionary, who still conducts their education. They daily hear from the Missionary's lips objections triumphantly answered, false systems exploded, sophistries unravelled and the glorious scheme of God's truth unfolded, illustrated, defended, and enforced. Their minds are taught to struggle with, and overcome real difficulties. They are disciplined to meet the actual, pressing, every day exigencies of a Vernacular Preacher's career. They must be itinerant Preachers until there are churches to call them as Pastors. In mingling with the masses, they are ever studying the character of the people as well as books, and their thoughts, reasonings, and plans derive their hue and shape from the wants of those with whom they are in contact. Helpers educated under the Vernacular plan remain *Natives*. They have a natural, national look. You recognize their homogeneousness with the people around them. This seems to us most important. Besides, they are "rough-and-ready" men, prepared for all kinds of emergency. They are ready to preach from house to house and village to village. This is their work. They are brought up to it. They are contented with, and happy in it. They know no other sphere. And, are not such men the men we need to do the great work of Evangelization?

The influence of the Vernacular system upon the Missionary himself; its adaptedness to raise up the best Native helpers; the exact consonance of this mode of labor in its character, its self-denials, and its sufferings, with that of Christ and His disciples; its accordance with the general law of Reformations; its agreement with the common sense of Christians; its practicability; and, above all, its being the plan directly given to us by our Lord; lead us to the irresistible conclusion that it is the preferable plan for carrying on our Missionary operations.

Whatever schemes we may devise, whatever plans we may pursue, we are at last narrowed down to the simple and glorious truth that, "when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

As the long and interesting discussion on this subject occupied the Meeting until its close, the Secretaries were permitted to bring up the Resolution for the approval of the Conference on the following Morning.

Wednesday, April 21st.

The Rev. W. Beynon, in the Chair.

Previously to submitting the Resolution on Vernacular Preaching, the following resolution was proposed and adopted by the Conference.

That in reference to the papers prepared by the various Members of the Conference it is to be considered that the authors of those papers alone are responsible for their contents, and that the Conference, by publishing them in the Report of their Proceedings, do not necessarily endorse the statements they contain; their opinion being conveyed in the Resolutions adopted on each of the subjects brought forward.

RESOLUTIONS

ON VERNACULAR PREACHING.

1. That this Conference unanimously acknowledges the obligation resting upon the Churches and their messengers to preach the Gospel to the people of India in their own tongues, as necessarily involved in their great commission; and that no apparent want of success attending the efforts to fulfil this duty can ever remove or diminish this obligation.

2. That in seeking to discharge this great duty every practicable method of bringing the truths of the Gospel to bear upon the Native mind may be legitimately employed, and that no one specific method can be justly set up as *the* Preaching of the Gospel to the exclusion of every other; and hence this Conference considers that the making known of the Gospel to children and youth, whether heathens or Christians, in classes or schools, and the more public proclamation of the same Gospel to all who will listen to it, in the streets of cities, towns and villages, or in any other place whatsoever, are only different departments of one and the same great work.

3. That as there are peculiar advantages attending *each* of the different methods employed by Missionaries in making known the truth, which cannot be obtained by any other method, it is highly desirable that they should all be employed in combination and harmony, and that, by means of a wise division of labour, every Missionary should, as far as practicable, take up that department of the work for which he is best fitted, and which appears best adapted to the locality in which he is called to labour.

4. That this Conference especially considers it of the highest importance that Itinerant Labours among the Natives of India, should be systematically pursued in connexion with every Mission, and that a due proportion of the agency of each Mission should be devoted to it; the agents so employed being relieved, for the time, as far as practicable, from other Missionary labours.

5. That in order to the wide diffusion of the Gospel in this heathen land by means of Vernacular Preaching, and the successful cultivation of its barren fields, a large increase of agency, both foreign and native, is most urgently needed; and that the earnest prayers of the Church should be con-

tinually addressed to "the Lord of the Harvest, to send forth labourers into his harvest."

6. That the general Result, believed to have been produced in favour of Christianity by the preaching of the Gospel in the Vernaculars, as well as the cases of actual conversion which have come to the knowledge of the Missionaries, demand our most grateful acknowledgment, and form our great encouragement to persevere in this most important department of Missionary labour.

After the reading of two more of the Historical Accounts,* the following paper on Native Agency was read by the Rev. E. Sargent, C. M. S., of Palamcotta.

II. NATIVE AGENCY.

I. What is the most suitable mode of obtaining Native Preachers and Pastors, and other helpers in the work?

II. How are they to be qualified for their duties?

III. How should they be sustained while under preparation?

IV. And on what principles should the Salaries of Native Agents be regulated?

We can never keep too frequently and clearly before our mind, the direct and main object for which we have come to labour in this country. It is nothing less than the bringing to God, through Christ and by His Spirit, the immortal souls of perishing millions around us—to restore sinners to their proper relation with the fountain of holiness and peace.

Were our object even any thing short of this radical and spiritual change, however good and desirable it might be, yet if it be designed to reach and affect the *mass* of the people in their character and habits, we might well despair of ever accomplishing it, by any the best human instrumentality, when we consider the peculiar condition of the Hindú mind and Hindú Society. Unlike the unsettled or still developing character of other heathen nations, the Hindú character is stereotyped, and so bound by the powerful chain of caste which has entwined its links round every class and condition of men, that to this day they may be said to be what they were thousands of years ago.

This obstacle is superadded to all the natural impediments of the carnal mind which in other heathen lands obstruct the progress of the glorious Gospel of our ever blessed God and Saviour. This Satanic contrivance is of such pernicious influence, that even those who may be said to be the chief sufferers from it, cling to it with a pertinacity which is truly appalling, so that there is no class unaffected by it, to which we might turn and place the lever, which, humanly speaking, is to overthrow this degrading system.

If therefore any *external* change of character and habits is thus rendered hopeless by mere human instrumentality, such as lies within our power, what ground of hope have we with reference to a greater and mightier

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* See page 21—27.

change, such as that which the Gospel designs to effect, save that which is placed upon His might and grace, whose Gospel we preach, and who, in our happy case, has proved it to be "the power of God unto Salvation to every one that believeth?" Nay, our wisdom and our strength in this matter is to know, that it is neither by physical might nor by intellectual power of man, but by "my Spirit, saith the Lord of Hosts."

And yet the Holy Spirit, the Lord and Giver of Life, is pleased to work *by means*. In the necessities of the infant church of old He communicated miraculous powers, and gave the heralds of the Gospel a ready utterance in the language of every people among whom they went. But that necessity ceased when men of every known language embraced the Gospel, and, with it, its principle of vitality and self-propagation. And as it is the good will of God, constituted as this world is, that the blessings of physical and mental improvement should be communicated by the agency of man; so with regard to spiritual things, the same economy has been divinely appointed.

The agency therefore by which the Gospel is to be propagated in this country may well claim our most serious and prayerful consideration. It is idle to suppose, that, the agency which Foreign lands supply can possibly reach the teeming population of this vast country. We want men of the soil—men who understand the ways and habits of the people, and can move among them without let or hindrance. We want men in such proportions, that every village and family may see among them "the feet of him that preacheth the Gospel of peace, and bringeth glad tidings of good things."

I. The material from which a Christian Agency must be raised, is to be sought in the Christian communities springing up in and around every Mission station. It is for the Missionary to look about among his people, and discern who are apparently qualified, or capable of being qualified, for the office of Christian teacher. Some there may be who, as heathen youths, have received a superior English education, whose heart the Lord has opened to receive His truth and love it, and who after a mighty struggle within, against self and the world, have been brought to make a good confession. Where unfeigned evidence of piety in such individuals exists, little more will be needed to make them useful as Christian teachers, if they have a leaning that way themselves. Some men thus qualified will offer themselves, while others from a natural diffidence of character will require to be drawn and encouraged.

This class however is as yet very limited; and it is therefore from the young in our congregations, from youths who have not been tainted with the degrading habits of idolatry, but who have been nurtured in the knowledge and fear of the Lord, that we are mainly to look for helpers in this great work.

The first requisite upon which we are all, I am sure, agreed, is that the men to be engaged in this work, must be men of God—men who have in their own souls experienced, as we hope, the transforming power and influences of the Gospel—men who understand the value of souls and the preciousness and sufficiency of that Atonement, which has been offered for sin, in the sacrifice of our Saviour Jesus Christ.

As the spheres of labour in which such men may be employed are various, in order to exercise them usefully, regard must be had to the peculiarity and habits of each individual. One man has more character for enterprize than another, has more power of self-denial, is not bound by local ties, can make a home in every village he comes to, and accommodate himself to every new circumstance which may arise. Another man has a more homely turn, he has a power which he can profitably exercise among those with whom he is in daily intercourse; he has ability and evident pleasure in cultivating the ground

that has been already fenced in and reduced to some amount of order, but feels great awkwardness in going alone to the wild waste, and clearing out the ground for himself. Others again are more at home with their books and with school classes; their habits are more sedentary, and their pleasure and strength are with the young.

Now here are indicated the several phases of the work of evangelization, for which suitable agents are to be raised.* It may not *at first* be possible to discriminate for which department a young man is best qualified, but very little experience will lead a Missionary to a right conclusion, if he be in the habit of frequent personal intercourse with the parties, and allow them scope for developing their powers and inclination.

II. With reference to the question, How are such agents to be qualified for the work, I would observe, that, considering the circumstances of the present professors of Christianity in Southern India, and the amount of education generally acquired by them, it is evident that to meet the demand for Christian teachers, we cannot depend upon the number already qualified by their attainments, who may offer themselves as Spiritual Agents. And for *each* European Missionary to give that attention to this department, which it requires, would be great waste of strength, and divert him from other important duties. Efficiency and economy point to this as the most desirable plan, viz. that in every large Mission field arrangement should be made for some appointed Missionary making it his more special duty to receive under his training young men of approved Christian character, who give promise under God's blessing, of becoming useful men as Christian teachers.

In our Christian village schools in the South, no youth is retained beyond the age of perhaps 15 or 16. The parents always consider that by that time, he has obtained sufficient instruction, and that now he must begin to work for his daily bread. A pious youth at this interesting age, if allowed thus to enter on the world, improves no farther, but acquires perhaps desultory habits, and soon gets entangled with the pursuits of the world; which if they do not draw him into its sinful practices, to a great extent prevent his making that progress, by which he would eventually show himself to be an enlightened, useful and exalted Christian. What we need then, in such a case, is an establishment where such a youth would have the opportunity of continuing his education under the eye of the Missionary, and with as much personal contact as possible.

Were the object of Preaching merely to announce certain truths, we might simply teach the lesson by rote, and send out parties to repeat it; but in preaching the Gospel, so as to make any impression, it is necessary to illustrate it by argument, to apply and enforce its obligations with power, to persuade with meekness and to warn with love. Now while much of what is here described comes best in the way which is natural to a man; yet unquestionably much is also to be obtained by training, and the earlier we begin with Native youths, the better. A youth of 18 in this country is, with reference to his mental vigour, advanced to what in European countries would be about 25. The Hindú mind seems to attain its prime of vigour under 30 years, beyond which there is generally speaking no progress. A comparison therefore on the score of age, with refer-

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* It is not for us to set off these several departments one against the other. Each has its own appropriate place and utility. If we have come together with any idea of deciding upon one appliance by which the Gospel is to be brought before the minds of the people of India, we shall, I think, return as wise as we came. Nor is it some new means that requires discovering, but it is the manner how, and the spirit in which, the means already in use should be applied, that must tell upon the work before us, so far as human instrumentality is concerned.

ence to men admitted into Theological Institutions at home, will not hold here. We must begin the work of Training while the men are comparatively *young*; and for this important additional reason, we have to mould the character as well as improve the mind. We must impress them with good habits, before bad ones have gained the ascendency.

This object is to some extent attained in the first place, by a system of *Boarding Schools*, in which the boys are received at a tender age, and their minds cultivated by European supervision and instruction. The secular branches of education in such schools may be carried out by Native helpers, but the religious and theological instruction should be considered the Missionary's own proper duty. No doubt, many of these lads will eventually prove unfit for the work of *Christian teachers*, and we must prepare ourselves for much disappointment on this score; but there seems to me no other way of effecting the same amount of good. These schools, if attached to every Missionary station, would become nurseries for the central establishments into which only those would be drafted who, as they grew up, gave evidence of being truly converted men. We have of course, neither in this nor in any country, such a form of moral machinery that needs only the placing of an individual of unknown character at one end, to bring him out at the other, an accomplished Christian teacher; but we have appliances, which, if used with common judgment and in dependence on the Divine Spirit, can do wonders; and if only a tithe of such students turn out to be faithful and devoted men, how much may their co-operation further the cause of the Gospel.

There are two courses before us for carrying on the evangelization of this country. The one, addressing the higher classes, and so working downwards; the other, affecting the lower classes, and so working upwards. The *former*, I conceive, can be attempted with any good prospect of success only through those great educational establishments for teaching English, which are conducted on true Christian principles, and in which the Teacher performs the duty of Missionary towards his pupils. The minds of the higher classes are open to impressions which under the present state of things can affect them, generally speaking, when they are *youths*, before the entanglements of the busy world, and the ties of a family, get hold on them. Our helpers then in the Lord's work *here*, must be our *Christian Schoolmasters*—men of known ability and aptitude for teaching, men who will consider their pupils as their congregation, and will not only give every lesson a point, but direct every point to the great salvation which is in Christ Jesus our Lord.

Native helpers for this kind of work, must be raised in those establishments themselves. Where God blesses the course of instruction in such schools to the conversion of any of the youths, they will generally be found the best fitted for that work. And the more educated they are, the more efficient will they be as teachers.

But for the lower order of the Natives, and, in fact, for the great mass of the rural population whom we have the opportunity of addressing as adults, a different class of agents is needed. A number of youths associated as I have before supposed, under instruction by a Missionary for the purpose of training as Preachers and Pastors, need not the high polish that is requisite in the department to which I have just alluded. We want truly our Chalmerses for Glasgow and Edinburgh—the Presidency and our larger towns; but for Kilmany and the whole rural districts, as well as the lower orders in our cities, we want our Patersons, and by God's grace we ought to have them.

Such institutions then, I conceive, should be conducted mainly in the VERNACULAR, and that for the following reasons.

(1.) The acquisition of English, unless commenced when young, and there be a natural aptitude for it, is a hopeless task—I mean so as to be of decided benefit to the individual. And the Missionary's strength is frequently spent for nought, which, if employed in the Vernacular, would have made such youths truly intelligent and useful labourers.

(2.) When young men are educated in English, they are open to temptations for other more lucrative employments, which too often draw them away. And this not only in cases where we feel there has been no religious principle at the bottom, but often in individuals of whom we have had cause to think that they are on the Lord's side, some will ask, Is it not a very desirable thing that we should have men of good Christian education and principle occupying respectable offices in the state, and in commerce? Will not such influence have a beneficial effect? Doubtless this is also a very desirable object; but the question before us is with reference to men required for our work as Christian teachers. Such men cannot be obtained in sufficient numbers, if English is to hold a prominent part in their education.

(3.) Native youths who have received a thorough English education, are, in many important respects, less fitted for the office of evangelists among the uneducated people, where our work at least in the South chiefly lies, and in which direction, as yet, it has been more abundantly blessed. The European ideas which such youths entertain give them a distaste for the society and intercourse of our poor villagers. They are tempted to affect the carriage of foreigners among their own people; and there is always a hankering after the larger towns where English is spoken, and after European society.

(4.) When the course of education in such Institutions is mainly English, and the students attain to any thing like proficiency in our language, there is generally such a partiality and passion for it, that they lack to some extent that power in their own language, which they might otherwise possess. They seem to look upon the Vernacular tongue as vulgar, and not worthy of any effort to cultivate.

(5.) Considering also the limited funds at the disposal of Missionary Societies for the object in view, it is undesirable that the *ordinary agents* should receive a thorough English education; for by it, more expensive habits seem to be produced, and they become dissatisfied with what under other circumstances they would acknowledge to be a competent living.

(6.) The great argument by which Education in English is recommended, is the field of literature, which it opens to a man, and the aid he may derive from the vast number of English books bearing upon his own particular work. But unless we mean to say, that we design the English language to become the Vernacular language of the country, what more effectual way is there of leaving the literature of the country where it is, than by making English, the vehicle of information in all our Missionary Establishments? It is only as we persuade ourselves that the *Vernacular* is to be cultivated, and as we feel the necessity impelling us, that we shall strive to remove its defects, and to make Native literature what it ought to be. The very necessities of such institutions will produce year by year new books, which will not only serve their primary object with reference to the Students, but prove also of lasting benefit to the mass of our Christian population, and in fact reach all classes in our Vernacular Schools. The fact is that Education in Southern India lies at the mercy of our Missionary Societies, and it depends

upon them whether the people shall have a supply of sound and useful literature, or whether fables and unintelligible heathen poetry shall hold the day.

The Vernacular Training in such an Institution ought to occupy a space of about four or five years; and the subjects for the classes might be as follows: Divinity, Evidences of Christianity; History, Sacred, Church and General History; Chronology; Geography, Elements of Astronomy, Natural Philosophy, Arithmetic, Grammar; Hindú Classics, a select portion; Composition. And where English has been already learnt, exercises in that language might be allowed for an hour or two every day.

1. The general principle upon which we should proceed with reference to youths designed for the work we have in hand, cannot be better expressed than in the language of one who, in his day, was no mean master in this department of Education in England. Our endeavour should be "to possess them with a deep sense of the Gospel scheme for the recovery of man from the ruins of the Apostacy, and his restoration to God and happiness by a Mediator; to show them that this is the great end of the divine counsels and dispensations; to point out what Christ and his Apostles did to promote it; to display before them those gracious emotions of soul, which still live and breathe in the New Testament; and then, when their minds are warmed with such a survey, to apply to them, as persons designed by Providence to engage in the same work, to support and carry on the same interest, who therefore must be actuated by the same views and imbibe the same spirit."

2. By way of preparing them *practically* for their work, the following arrangement seems to recommend itself. It should be the duty of the first Class students, *i. e.* men who will have been two years or more under training, to conduct in rotation either the morning or evening devotional exercises. A short skeleton of their intended exhortation from the Word of God should pass under the review of the principal previous to the exercise.

3. One afternoon, say Saturday, in every week should be allowed them to go out, two by two, to neighbouring towns and villages with Tracts and Portions of Holy Scripture for distribution, and thus the opportunity of conversing freely with the heathen be given to them. Some part of the same day might be set apart, say at the close of the classes at noon, for special prayer for the outpouring of the Holy Spirit on Mission work generally, and particularly with reference to those who have gone out as teachers from that Institution.

4. One student, in turn, if possible every month, should be sent to work with Missionaries engaged in itinerating. They should be required to keep a journal of their proceedings, to be read after their return (at their own Missionary Meetings) to the body of students. Such opportunities will perhaps, more than any other, develope their true character, and show their power of applying what they have learnt. A confidential report of the opinion of the itinerant Missionary should be brought back by the student to the Principal.

5. The object for which they are brought together, the absolute necessity of personal religion with reference to that object, the spread of the Gospel in their own and in foreign countries, the life and example of Holy men who have devoted themselves to this work, are subjects which ought very frequently and prayerfully to be brought before them, and urged with seriousness and affection, both in public and in private.

6. Where it seems desirable to employ a man as a Vernacular Schoolmaster, he ought to have the advantage of at least a few months' exercise in

the Training system, in some well conducted establishment, that he may as far as practicable adopt that system, if necessary, in his own school.

And here I may state a few points that should be guarded against in all such establishments for the education of Native helpers.

(1.) The arrangement should be exclusively for young men. The mixture of boys and men together in one establishment is by every means to be avoided. And for the same moral reason, it is undesirable to employ the students as district visitors, in the same way as young men in England are made use of.

(2.) It ought to be a sine quâ non that no young man, trained for Mission work, should marry an uneducated female. Much of his usefulness will depend upon the choice he makes in this matter. There ought to be a clear understanding on this subject so as to avoid disagreement afterwards.

(3.) Every means should be employed to show that caste has been absolutely abandoned; and every arrangement in the Institution should proceed upon the principle that all are Christian brethren.

Minor details I need not enter upon, but I would close this part of our subject by a few observations, with reference to the men after they are sent out to be Christian teachers and preachers.

1st. Their training ought not to be regarded as finished upon their leaving the Institution, but every Missionary should conscientiously consider it his duty to have his Agents with him, if possible, once every week, for conference, and by appointing certain subjects for discussion and inquiry, keep up among them, the habit of study. This contact with the Missionary is of the very highest importance. When sanctified by prayer and reading of the Word of God, its influence upon their minds is of incalculable benefit.

2ndly. Those who have fixed work among a Christian people would derive great benefit to themselves and to their people, by passing a month or so every year in company with itinerant Missionaries. This would be a diversion, good for their own health, but of greater good to their own minds, and a means of exciting this Missionary spirit among their congregation.

3dly. With reference to those helpers whom it may be desirable to admit to the Ministry. It is only after a man has approved himself as an able and devoted teacher in a subordinate position for a convenient time that he should be admitted to the Ministry. And then he should be associated with an European Missionary, in some cases for a shorter, and in others for a longer time, as circumstances may require.

III. How should they be sustained while under preparation? In the present condition of Christianity in this country we must, I fear, be content for some time to come, to look mainly to support from Home and from European Christian friends in India, for the means of educating and sustaining our Native Agency. But every means should be used to produce in the minds of our Native Christians a proper sense of their obligations in this point, and systematic effort should be made to raise funds in support of Missionary objects. The general question under this head will be dealt with by the brethren to whom it has been committed. I shall therefore confine myself to the case of those who are being prepared as Christian teachers, by remarking that the expense of training young men for Mission purposes must as yet be borne by the funds of the several Societies, just as at Home, where young men, offering themselves for preparation for Mission work, are educated free of expense to themselves or their friends.

The calculation of such expenses, as gathered from several years' experience in Tinnevelly, is about (3 Rupees) per mensem for each man, not including the salary of teachers.

IV. But this question naturally suggests another of equally practical importance. What is a competent allowance to a Native teacher? To decide this by any rule which will apply to all parts of India is impossible; for what in one place would be a competency, would another locality be below or above the mark. We may however approach to something like a just conclusion on this point by having regard,

1st. To their previous condition in life, and what their expectations would have been, had they not been educated and employed by the Mission.

2dly. The amount of monthly income which is considered a competency by those who occupy a corresponding position of respectability in the Native Society around them.

3dly. The means that may reasonably be expected to be eventually supplied by the people among whom they minister. This self-sustaining element is that upon which too much stress cannot be laid. This is the most legitimate basis upon which our calculations can be made.

Taking these points into consideration, it has appeared to the brethren in Tinnevelly, that the following scale of allowances commends itself to their judgment.

(1.) A young man is employed at first as an Assistant Reader for three years, at 5 Rupees a month. This is the first probationary stage.

(2.) He is next advanced to the class of Reader on 6 Rupees a month.

(3.) After five years, he is promoted to the class of Assistant Catechist, on which his salary is 7 Rupees.

(4.) Any time after that, or even before, if he be considered a fit person to present for Ordination, he is classed as a Catechist on a salary of 10½ Rupees,

(5.) And, when ordained, he has 25 Rupees besides travelling allowances. A higher salary however (40 Rupees, I think) is given to a few who have been educated and ordained at Madras. If when a man attains a superior position his unemployed cousins and other relatives consider his purse as common stock, of course no allowances however liberal will be found to suffice.

With reference to Vernacular Schoolmasters, the fixed salary in Tinnevelly is 4 Rupees, to which 2 Rupees are added if the Master pass the examination for the Government Grant-in-Aid. It is intended, as this class of Agents become more efficient, to give them 1st and 2nd Class Certificates, for the former of which they will draw 2 Rupees more, and for the latter 1 Rupee, thus making, with the Government Grant-in-Aid, 7 or 8 Rupees a month.

The families of those who die in the work ought to be provided for, by a fund raised among our Native Agents themselves, directed and fostered by the Society with which they are connected.

And now in concluding this important subject, let me remark that the Government of the Spiritual Kingdom does not rely on the strength or wisdom of man, but shall be upon His shoulders whose name is Wonderful, Counseller, the Mighty God. And next to our own salvation, there is no subject we are so clearly encouraged, nay, commanded, to pray for, as this, that the Lord of the Harvest would thrust forth labourers into His harvest. Let us well consider then how much is to be accomplished by the prayer of faith and labour of love. And may the great Head of the Church pour out upon those, who from love to His name, have left their Native land to build up in this heathen

country a Spiritual Temple to the Lord, the spirit of wisdom, love and power, that they may be living, consistent examples of what faithful Missionaries and pastors should be, and adorn the Gospel of our Saviour Christ in all things; that so as one by one we are gathered to our fathers, we may leave behind us a generation to serve the Lord, in calling many "from darkness unto light, and from the power of Satan unto God."

E. SARGENT.

The following paper on the same subject was also read by the Rev. W. B. Addis, L. M. S., of Coimbatore.

ON NATIVE AGENCY.

There can be no doubt that Native Agency is absolutely necessary in this country. India, it is conceived, must be evangelized by her own sons; and such must be the conviction of every Missionary after a very short residence and experience in the country.

Still there appears to be a great diversity of opinion, if not of misconception upon this subject, influenced much, no doubt, by local circumstances, and the peculiarity of the people. So that it would probably be impossible to lay down any positive rules upon the subject in the present state of the country, and the position which Christianity holds in it.

The difference in this respect between the Presidency Towns, and the Rural districts is considerable. The former, no doubt, require quite a distinct sort of Agency from the latter, differing in many respects as to men, their natural abilities, and attainments. Then also there are the different grades into which custom or circumstances have divided those more especially engaged in the work of Missions in this country—Pastor, Evangelist, Teacher, Catechist and also Reader.

As it respects the first, it is not requisite to enlarge much on the present occasion. These are not the times to advocate an ignorant Ministry; but much depends upon the location and people in determining the extent of human learning requisite to ensure respect, as well as to enable a man rightly to divide the Word of God, to feed the sheep under his Pastorate with food suitably prepared. The American Brethren in Burmah have apparently been very happy in selecting the right men for the right places, and the extent to which their plan has been carried to the establishment of nearly a hundred separate and independent Churches shows clearly that the Divine Head of the universal Church has blessed their endeavours for His glory.

These results have, it appears, been chiefly in the rural and mountainous parts of the country. Perhaps many of these pastors beloved and honored by their people, and successful and able Ministers of, the New Testament, if removed to a large town, especially where the inhabitants have had some of the advantages of education, might prove not so acceptable. So that it appears almost, if not quite, impossible to lay down any positive rules upon this point at the present time of the Church's history in this country. Patsors must, of course, succeed the preliminary Agency, and will no doubt be provided by the Divine Head of the Church Himself, when the time and locations are apparent.

Evangelists or Native Preachers.—Some years ago it was thought by most Missionaries of different Societies labouring in this country, that some intermediate grade more particularly connected with the Ministry was re-

quisite, and for this purpose the most pious, intelligent and gifted men were selected from their congregations, and in most instances subjected to a process of systematic training for the office of "Evangelists", or Native Preachers; and from this class of helpers in the field it was thought that Native Pastors could be selected as circumstances might call for them.

How far these expectations have been realized is not apparent, but we live and labour among a peculiar people, and, as foreigners, often make mistakes by not thinking as the people do themselves; and in many instances the appointment of this grade was tantamount to preparation to Ordination and was considered so by those who had attained it; and they thought themselves unjustly treated if not soon advanced to what they considered a superior grade, by Ordination, and to which they supposed they had a rightful claim whether there were circumstances requiring it, or there were congregations awaiting Pastors or not.

Such a grade of Native Assistants, if their vocations were clearly and well defined and their position understood, would no doubt prove of great advantage in Missionary operations, and those in it could still carry on a preparatory method of study; but the Hindù has peculiar thoughts upon a multiplicity of operations carried on at one and the same time, and it was found that many of this grade found or thought that the burden imposed upon them was too heavy, i. e. of being actively engaged in preaching the Gospel and also of keeping up, and adding to, their previous studies and attainments: consequently, in many instances, they neglected the latter and the hopes and intentions of the projectors were not realized to the extent anticipated.

Native Teachers, Catechists and Readers.—By all these names nearly the whole class of Native Assistants have been known, and while the names convey distinct ideas of the occupation of those who bear them yet the epithet is applied indiscriminately to each and all. No doubt that under these designations, the most important and most useful agents in the present state and prospects of promulgating the Gospel are contained. Native Teachers have generally been considered as those who are acquainted with the composition of sermons and systematical preaching, as well as of attending to the duties of itinerating and preaching in the villages, streets, markets, &c. and those located near the Missionary as supplying the lack of service in any or all of these departments of direct Missionary labour on any emergency. In large and long established stations, it has been usual to designate as Catechists those who teach elementary knowledge, Catechisms, &c., to the adults more particularly who remain unbaptized, and thus prepare them for further instruction, and examination by the Missionary and fitting them in this respect for the ordinance of Baptism. Reader, has been a name given to a still humbler class of Native Assistants, who although not possessing superior abilities or training were considered men of Christian experience, and able to read and expound in a simple and familiar way portions of the Bible to those assembled;—*pioneers* in fact.

But, as before observed, these several names, designations, and employments have been and still are blended together, and those bearing them are doubtlessly the most useful and valuable class of Native labourers of any, especially in infant or in extensive Missions, where all the classes they are intended for are to be found, whether heathen or otherwise. It has been the custom in some places and Missions, more especially in times past, to select the most able and intelligent of men from the congregation, and without any further preparation to give them these designations and send them forth, or employ them at home or at the head station. This is a method

not to be advocated as a general practice for adoption; for those who listen to such Native Assistants generally consider them to be men well versed, or who ought to be, in the doctrines and precepts of the religion they profess to teach, as well as possessing some general knowledge, and they are often tested on these points by shrewd cavillers; so that injury may be done, unless those who are thus employed may not only be able to give to those who inquire an answer for the hope that is within them, but also to show at the same time that they are really superior to the generality of their fellow-countymen in knowledge of other kinds. Hence the necessity of some previous special training for these several grades of Native Assistants, and which may be accomplished by forming those intended for these occupations into Preparandi Classes, &c. where, in addition to a good knowledge of the Bible and Theology in general, some little knowledge of the grammatical construction of their own language, elements of Geography, History, and even of Astronomy, if time can be found, may be imparted. A long period for the above purpose is not advocated as not being at all desirable, for sedentary studentship, or seclusion entirely for such a purpose, is more likely to unfit the men for the purposes intended than to benefit them. So that even while doing a certain quantity of mental work daily they may at the same time itinerate to a considerable extent for the purposes of reading the Scriptures to those they meet, and thus keep up their active propensities.

Those have generally been found the most efficient helpers in this department who have been thus trained, and not those who have been secluded for the purposes of study, by which natural apathy and indolence have been fostered and increased, and pride engendered, and hopes excited which are not intended to be realized; and thus disappointment produced with its general accompaniments.

Experience of some standing will no doubt lead to these conclusions, and the evils pointed out may be easily avoided by the method suggested. Of course while writing this, only the Native Agency more particularly intended for rural districts, is meant. Those intended to take the place of European Missionaries or Ministers must have an educational training suitable for such purposes; but upon the details of which I do not intend to enter at present, having had but little experience in these matters as it respects the Natives of this country,—my experience and results being gathered from a long residence in the interior far away from the influence of Europeans. From present appearances, it is not very probable that others than the sort of Agents this paper more immediately refers to will be required for a considerable time to come, at least in any considerable numbers; and those fitted only for the Presidency towns would not feel in a congenial sphere were they removed to the rural districts, where the class of Agents alluded to in this notice, it must be evident, are the best fitted men for present purposes. And surely the greatest attention should be given to that class who are at present in the greatest requisition or demand, and are likely to be so, it is impossible to say for how long a period; some have determined one generation, others two, and some to protracted periods: but of course all depends upon the measure of success vouchsafed by the Divine Head of the Church to the operations now in progress.

We have, it is conceived, no right, nor precedent for setting down special times, nor indeed to speculate upon them further than they have a bearing upon present occupations and prospects. That these are the sort of men India requires just now it is presumed no one will deny who is experimentally and practically acquainted with the masses; and as our Native Churches increase in independent members, perhaps something could be or-

ganized after the manner of the Wesleyan community in England, in which each and all could find abundant work in graduations suitable for all capacities and Churches of a self-supporting nature be established, independent of extraneous assistance. Whether each with its own Pastor, or a combination of congregations be formed for the same purpose, the American Mission among the Karens exhibits cheering and satisfactory results of such a scheme.

Expenses attending the preparation of Native Agents, and the salaries of those engaged and appointed must of course be regulated by circumstances, locations, and grades; so that nothing definite, it is supposed, can be said upon the subject.

Let me conclude with the words of an old writer—"leaving the past to reflection, the present to action and the future with God." And may He direct all our proceedings so as to produce and advance His glory.

W. B. ADDIS.

In the discussion which ensued a large amount of most interesting and encouraging information was elicited respecting the efficiency and success of many of the Native Teachers and Preachers in the different Missions, not a few of whom had been prepared for their work through the medium of the English together with the Vernacular languages; while others had been trained in the Vernaculars only.

Thursday, April 22nd.

The Rev. E. J. Hardey in the Chair.

The Resolutions on the subject of Native Agency were passed as follows:—

RESOLUTIONS ON NATIVE AGENCY.

1. That while fully acknowledging the vast importance of obtaining a large increase of Agents able to proclaim to the masses of the people the unsearchable riches of Christ in their own tongue, the Conference deeply feels that the first and most anxious care should be, that such Agents be men of decided and earnest piety, characterized by self-denial and devotion, and endowed with a fair measure of intellectual ability and power of communicating knowledge.

2. That where men of this kind are found in the Native Churches they should receive a special training for their work, and that the nature of that training must depend upon their previous attainments, their age, and the class of people among whom they are to labour; but that in every case a sound Biblical and Theological education is indispensable, and that in many cases a high degree of general culture is of the greatest importance, in order that the different classes of the people requiring instruction may each be furnished with teachers suited to their circumstances.

3. That while, in reference to the class of teachers required, in the present state of many of the Missions in this country, a sufficient amount of human learning, in addition to Biblical training, may be imparted through the medium of the Vernaculars, yet, for the higher cultivation of those who are to labour among their more intelligent countrymen living in cities and large provincial towns, and especially those who may be ordained over churches in such places, the English language affords facilities and secures advantages of great importance not otherwise to be obtained; nor, as experience proves, is such English training necessarily attended with any injury to their character and labours.

4. That in regard to the remuneration of Native Teachers and Ministers, the Conference considers that a scale of payment suitable to one locality may not be applicable to another. It believes that some such general principles as the following should guide the churches in determining the salaries of their Agents, viz. (1.) The probable position which such men would have occupied had they not entered upon Missionary service. (2.) The general condition and social standing of the people among whom they labour.

5. That in view of all that has been done in this direction, the Conference acknowledges the goodness of God in raising up so many godly and able Native Agents; but believes that much yet remains to be done in order to secure an agency worthy of the work, and for this our eyes must be directed to the great Head of the Church, whose prerogative it is to raise up men after his own heart, endow them largely with self-denial and true devotion, and fill them with the knowledge of divine things, and with burning compassion for perishing souls.

Two more of the Historical Papers having been read, the Rev. W. TRACY, M. A. of the American Madura Mission proceeded to read the following paper

ON MISSIONARY EDUCATION.

WHEN the Apostles, sent forth by their divine Master, went among the heathen proclaiming the glad tidings of salvation and subduing them to the obedience of the faith, we are told that they went everywhere preaching the Word. Making the larger and more important cities the principal scene of their labours, they went from place to place, leaving behind them churches, or individual Christians, to carry on the work which they had begun. The inspired record contains no intimation that any system of education

was employed by the Apostles or their coadjutors as a means of furthering their work. Their efforts seem to have been confined to the simple preaching of the Gospel; and hence it has been inferred by some that the employment of education by modern Missionaries, as a means of evangelizing the heathen, is an unwise and unauthorized departure from the divinely appointed method of converting the world.

Were this objection urged against other modes of labor as well as against education, its proposers might at least claim the credit of consistency; but in that case, we must abandon our Missionary Boards, and our Bible and Tract Societies; we must discard the art of printing, with its unspeakable blessings, and all the facilities which modern science has furnished for the propagation of the Gospel; and we must return in all respects, and in all things, to the mode of labor practised by the Apostles. As few, indeed, would advocate such a course, it is needless to spend our time in demonstrating its absurdity. Education in some form, and to some extent, is admitted by nearly all the friends of Missions to be an important part of the means to be employed for evangelizing the world. The object of all Missionary labor is, or should be, not primarily the civilization, but the evangelization of the heathen; and the value of any form of effort must be estimated by its adaptedness to accomplish this end. With this general object ever in view, education may be employed with the design of diffusing the light of divine truth among the people, and thus preparing the way for the subsequent triumph of the Gospel; or schools may be regarded as converting agencies, and their value estimated by the number who are led by the instructions they receive to renounce idolatry and make an open profession of Christianity; or the principal object aimed at may be the raising up of Native helpers in the Missionary work. Each of these is a legitimate object of Missionary labor, and the value of any system of education as a Missionary Agency must be tested by its adaptedness to accomplish one or more of these objects.

High Schools.—These schools, originated by Dr. Duff in Calcutta, have until recently been almost exclusively under the charge of the excellent Missionaries of the Churches of Scotland, and have been regarded by them as the main sphere of their labors. Their object is to reach the higher and middle classes by offering them a thorough English and Scientific Education connected with the study of the Bible. An efficient corps of European Missionaries is connected with the principal Institutions, whose desire it undoubtedly is to see their pupils converted from heathenism, and brought into the glorious light and liberty of the Gospel. It is evident from the nature of these Institutions that they are only adapted to large cities, where large numbers of scholars can be congregated together in one building. Very few, even of the largest towns in the Mofussil can furnish the requisites for a successful Institution of this kind. Are they, under the most favorable circumstances, an efficient mode of Missionary labor? There can be no doubt that a large amount of useful knowledge is imparted to the thousands of youths assembled in these schools; and this knowledge must loosen the hold of superstition upon their minds, while all acquire, to a greater or less extent, a knowledge of that truth which is able, under the influences of the Holy Spirit, to make them wise unto salvation. Probably a large portion of the pupils could be reached in no other way. As a means of diffusing light and preparing the way for the future reception of the Gospel in large cities, we would accord to these institutions a high character. That they have been very successful as converting agencies is not so clear. The worthy brethren who labor so faithfully in these schools have frequently rejoiced in the hopeful conversions of their pupils, but considering the large number

of pupils, and the constant personal instructions of so many devoted Missionaries, the number of actual conversions in the Institutions must be considered small. From the commencement of the Mission of the Scotch Kirk in Calcutta in 1830 to 1855, the number of baptisms as the result of the educational labors of that Mission in Calcutta and its vicinity was 91, which is but about 3½ per year—a small proportion, when we consider the whole number of scholars, and the amount of zealous Missionary labor expended upon them. For the eight years preceding 1855 the baptisms from all the Institutions in and around Calcutta were 55 or 7 in a year. In the Church Mission Institution in Calcutta, which contains about 350 scholars, there have been but two baptisms during the last 25 years. In the General Assembly's Institution, that of the Established Church of Scotland, having an average attendance of 1000 scholars, 14 baptisms have taken place during the last 11 years.

In the Institution of the American Mission in Madras, six of the scholars have been baptized, and eight others, awakened in the school, had been baptized elsewhere. Of the whole number, one only is in the service of the Mission.

The success of the Free Church Educational Institution in Madras has been greater than that of those to which I have above referred, and calls for devout gratitude to Him from whom all spiritual blessings proceed. But taking this class of Institutions altogether they do not appear to have been a very efficient means of conversion. Have they been more so in raising up Native helpers for the Missionary work?

We have seen that in the American Madras Institution but one of the converts was in the service of the Mission. In 1855 there were connected with the Mission of the Scotch Free Kirk in Calcutta four Native Preachers, three Catechists—applicants to be licensed for preaching—two probationary Catechists and four Teachers; making in all 13 individuals in Mission employment, after 25 years of Missionary labor. The number connected with the Mission of the same church in Madras is probably not larger than this.

The Rev. J. Mullens, himself engaged in one of these Institutions, said at the meeting of the Calcutta Conference of Missionaries, "He would not argue for these Institutions that they are the best means of raising up a Native ministry. Without referring to the large number who remain Hindús, if we ask what has become even of our educated converts, we shall find that a very small proportion have become Catechists and Preachers. In Bengal at least, that fruit has been very small." And such we think must be the decision on an impartial examination of the results of this system in other parts of India. The demand for thoroughly educated Natives for the Government service, and that created by Railways and other forms of private enterprize, is so great and the salaries which these can pay are so high, that Missionary Societies cannot compete with them; and the result will be that the higher pay will secure the most valuable men, while those who consent to enter Mission service will require a salary which few Missionary Societies can afford to pay, and must live in a style which will very effectually shut them out from intimate intercourse with the masses of their own countrymen.

In view of these facts and considerations, while rejoicing in the amount of success which God has vouchsafed to our brethren engaged in this branch of Missionary labor, we are led to the conclusion that their greatest success will be found in the diffusion of truth among a class most difficult of access, and the removal of obstacles to the progress of the Gospel, rather than in those more direct results which all most earnestly desire.

The new interest manifested by Government in the subject of Education, and the establishment of Government Institutions of a high grade, must greatly affect Missionary High Schools, and ultimately lessen their necessity and value. For many years, the Missionary High Schools were almost the only places where a thorough Education could be obtained, and the secular advantages to be gained over-balanced the repugnance felt to the study of the Bible. But the new interest manifested by Government in education, and the establishment of Government Schools of a high order, is rapidly altering this state of things. The first effect will be to draw away many who would otherwise have gone to the Mission Schools, and this will be more and more the case as the fact becomes apparent, that of persons equally qualified for any office, those who have studied in Government Institutions, will naturally be preferred. The Mission schools will be filled with small boys, who will remain for a while and then enter the Government Institutions before any decided religious influence can be exerted on their minds. Another effect of the Government Institutions upon Mission Schools, is seen in the lessened interest which is manifested in the study of the Scriptures. The secular studies which are to prepare them for Government situations absorb the mind, while the time occupied in the study of the Scripture is regarded as lost to their great object; and the study itself is pursued with indifference, if not with disgust. That this is not mere theory, but that this disinclination to the study of the Bible has already become manifest, will, I think, be admitted; as it is deplored by some of the excellent brethren who are laboring so earnestly in this department of Missionary effort.

Another influence of Government Institutions upon Mission Schools will be to give them more and more of a secular character. The honors and rewards which in connexion with the Government scheme of Education, are now held up as incitements to diligence in study, are not restricted to the students in Government Institutions, but exert an influence upon those in Mission Schools; and the teachers of these Schools, as well as the scholars, will feel that influence. Successful competition for degrees, or other honors, will not depend upon an acquaintance with the Scriptures but upon attainments in secular science and literature. Missionary teachers will feel that the character of their schools, and in some measure, their own character as teachers, will depend upon the standing of their scholars at their examination. They would be more than men if they could entirely resist such an influence, and the effect will be that the study of the Scriptures will generally become a matter of secondary importance, while every nerve will be strained to secure a superiority in merely intellectual training and secular studies. Where the students are heathens, the Bible will practically be ignored; and if Christians, the strife after honor and literary fame will have a most deleterious influence upon their Christian character, unfitting them for subsequent humble and self-denying Mssionary labor.

This, it appears to me, must be the necessary effect of the Educational measures of Government upon Missionary High Schools, and must tend greatly to lessen their value in a Missionary point of view.

Ordinary English and Vernacular Schools.—That there is a very general and strong desire among the rising generation of Hindús, not only in large cities but throughout the whole country, to acquire an English Education is a matter of notoriety; and the reason is equally obvious. So long as English is the language of the rulers of the country, so long will an acquaintance with that language be a passport to places of profit and honor; and hence the desire for its acquisition. The object of teaching English in Missionary Schools has been to take advantage of this desire in order to

introduce the Bible in connexion with other studies, with the hope that its truth, daily read, may be sanctified to the saving of some, at least, of the scholars. That a considerable knowledge of the Scriptures is in this way obtained by many, who would otherwise have remained in ignorance of them, cannot be doubted. Yet the Bible is read, not because it has any attractions in itself, nor merely as a matter of indifference; but because its perusal is the only condition by which admission to the school and ultimately to the golden harvest beyond can be obtained. Its instructions are received listlessly and speedily forgotten. This is true of the vast majority of scholars; though, to the praise of divine grace, a few here and there have been saved from idolatry, and plucked as brands from the burning. I speak now of English Schools as a mode of aggressive Missionary action; and the question at once arises, what has been the amount of success attending this form of Missionary labor? The English School of the American Mission in Madura was in operation for a period of about 20 years: a considerable number of the Native office-holders in the Cutcheries and Courts there, received their education in the school; but they without exception ignore Christianity. And though one or two of the scholars appear to have received some serious impressions, no case of conversion ever occurred in the school. The American Jaffna Mission has made extensive trial of English Schools. Some of the pupils became pious, but the number of schools was gradually diminished, till, after a trial of 24 years, the system was abandoned as an unproductive form of Missionary labor.

In perfect accordance with the above facts are the remarks of the Rev. Mr. Smith of Benares, who says: "Doubtless good has been effected through the instrumentality of such Institutions, here, and throughout the country. A large number of youth have been brought into familiar contact with the Missionaries, their prejudices have been removed," &c. "But as to the number of conversions, we all, alas! know too well, and lament it has been very small."

Have, then, *Vernacular* Schools been more successful as an Evangelizing agency?

If we look at the *number of conversions* occurring in these schools, we must answer in the negative. The experience of the Bengal Missionaries, as expressed in their Convention held three years ago, seems not to be in favor of this form of Missionary labor; at least to any great extent. The Rev. Mr. Geidt, Missionary in Burdwan, where the Vernacular School system has been tried to a greater extent and with more success than elsewhere in Bengal, says, that not many conversions have occurred directly at Burdwan.

The American Mission in Jaffna entered largely into this form of labor, having had upwards of 30,000 children under instruction during a period of 39 years, the average time of attendance of the scholars at the schools being about four years. The Missionaries remark, "As the children in these schools usually leave at an early age, it is hardly to be expected that the number of conversions in them will be very large. Still there have been some. The brethren of the Mission distinctly recollect about 30 cases. Of the heathen schoolmasters, 80 had become members of the church, 25 of whom, however, had proved by their subsequent conduct that they were unworthy of the profession they had made."

The American Madura Mission have also engaged largely in this form of labor, having had schools for the heathen from the commencement of the Mission until 1853; and for several years of this period having had in operation upwards of 100 schools. The result in actual conversions either among scholars or teachers has been almost nothing.

The Church Missionaries in Tinnevelly in the early years of the Mission had also many schools of this class with nearly the same result. In the Jaffna and Madura Missions, the schoolmasters were for the most part heathen, and this was also true to a great extent in Tinnevelly at the first.

Although we cannot shut our eyes to the fact that but very few conversions have resulted from this mode of labor, there can be little doubt that much good resulted, through the instrumentality of these schools, in the early stages of the several Missions.

On this subject, one of the oldest Missionaries in Tinnevelly says; "A great deal of the Gospel knowledge, now extant among the heathens of the Tinnevelly Province, is entirely owing to the schools which have been established nearly through its whole extent, in various towns and villages, at least for 25 years; and amongst the heathen population who hear the Gospel with pleasure and shew a desire to read our Tracts, a great proportion are such as have been instructed in our schools." "If the benefit produced in Tinnevelly by the establishment of schools among the heathen is to be estimated by the degree of Christian knowledge spread, I would say, it is great, and will repay the trouble and expense; but if it be estimated by the number of people thereby induced to embrace the Gospel, I would say we pay very dear for it." The experience of the Madura Mission is, I think, fully coincident with the above remarks. In the early stages of a Mission in a new field, where the Missionaries are yet unable to preach fluently in the language of the people, where access to the people is difficult, or where the object of their labors is looked upon with suspicion and distrust, Vernacular Schools are a cheap and effective means of disarming prejudice, and diffusing a knowledge of the truth; and this even where the teachers are necessarily heathen. In order to accomplish this degree of good, however, they must be efficiently superintended, and, as far as possible, by the Missionary himself; and when, by the progress of the Mission, a knowledge of the Gospel has been generally diffused, these Schools will become less important, and may gradually be superseded by Christian schools, or other modes of Missionary labor. Wherever Christian congregations are formed, the establishment of Vernacular Schools for the instruction of the children, becomes one of the first duties of the Missionary; and as the Hindú feeling respecting the education of females, is too apt to retain its hold upon converts from heathenism, especial efforts should be made for their instruction. A thriving Christian community cannot be based upon ignorance, and those Missions which do most for the education of the rising Christian population, will see the most abundant and the most durable fruits of their labors.

Industrial Schools.—The main object for which these Schools have been established is to furnish the means of obtaining a subsistence to the poorer class of Native Christians, or as an asylum to such as may be suffering from persecution. This object is a very benevolent one, but is rather connected with the progress of civilization than of Christianity. If the hostility of the heathen be so great as to prevent those collected in these Schools from following the ordinary pursuits of life in their own villages, it will equally prevent the exercise of those employments after they have been instructed, and the pupils must remain isolated and dependant for support upon the small community of Native Christians; and their influence as Christians will be greatly decreased. If, it is asked whether we would leave our Native Christians to suffer persecution, we must reply, that with the exception of the most extreme cases, it would be better that they should remain in their own villages; and by a patient sufferance of evil, should, as in the primitive days of the Church, recommend the Gospel, and make their light to shine in the midst of surrounding darkness.

To what extent, the professed object of these Institutions has been gained, I am not able to say. The American Board of Foreign Missions have tried the experiment in several of their Missions, but with very little good result. They would seem more suited to the wants of a barbarous people, than to such a country as India. If successful anywhere, it must be, we think, in the hands of our excellent German brethren, who appear to have a greater adaptedness to the management of such Institutions than either Englishmen or Americans.

Orphan Schools.—Missions in Southern India have had but little experience in this mode of labor. In Bengal and the North West Provinces, they have been tried to a greater extent, especially since the severe famine which occurred in 1838, by which a large number of orphans were thrown upon the charity of the Christian community. Some of these Schools are self-supporting, and the large Orphan School of the American Presbyterian Mission in Futtighur has not only paid its own expenses, but amassed (before the mutiny,) a fund of some Rs. 20,000 in advance. The pupils, when of sufficient age, generally married among themselves, and cultivated small portions of land belonging to the Mission; thus forming a small Christian community. But being very much isolated from the people around them their influence was comparatively nothing. So far as these schools partake of the character of Industrial Institutions, they are liable to the same objection with them, that they introduce too much of a secular element into Missions. They are most interesting objects of Christian benevolence, and have been blessed in the conversion of souls; but as orphans, who are really destitute, can be introduced into the ordinary Boarding Schools, there seems to be no necessity for the establishment of Schools exclusively for this class of children.

Boarding Schools.—Various objections are made to these schools, which deserve a candid consideration. One of them is that the scholars become entirely isolated in their habits and feelings from the class out of which they are taken. That this is true to any injurious extent, would, I think, be difficult of proof. In almost all cases, parents and friends have free access at all times to the scholars, and for two or three months in the course of the year, that is, during vacations, they are at home and engaging in all the ordinary pursuits of their parents; so that instead of forming a separate class, they remain thoroughly identified with their own people. Nor does their style of living, or the education received, unfit them, as some say, to return, when desirable, to the ordinary occupations of their parents. At least there is no need that this should ever be the case. Some ideas of decency in dress, they may acquire, different from those entertained by their parents; but the difference is not to be deprecated, and the style of living should be, and generally is, as little different from that of the people around them, as a regard to the health of the scholars will warrant. The best reply to the objection, however, is the fact that many after being educated in these schools, have returned to their homes, and engaged in the common occupations of life with success.

One other objection only needs to be noticed, which is, that as the scholars of the Boarding Schools are generally drawn from the common village school, and consist of their best scholars, the village schools are thus weakened and their prosperity decreased. The effect however we believe to be quite the reverse. The great bar to the prosperity of the village schools is the short period for which the scholars are allowed to remain in them. This is generally owing to the poverty of the parents, who, whatever desire they may have for the education of their children, can ill afford to feed and clothe them while deprived of their labor. While in the Boarding Schools,

though the parents are still deprived of their labor, they are relieved of the burden of their support, and the prospect of admission to the Boarding Schools is not only a great stimulus to the diligence of the scholars, but is an inducement also for the parents to continue their children longer at the village school than they otherwise would.

While in the Boarding Schools, the pupils are kept from the influence of heathen customs, and the unutterable pollutions of heathen Society, at an age when they are peculiarly liable to be injured by them. Even where their parents are Christians, they "dwell in the midst of a people of unclean lips," and the children cannot shut their eyes and ears to sights and sounds, which like a poisonous malaria, fill all the atmosphere around them. Beside this negative advantage of seclusion from evil influences at a most susceptible age, the scholars are brought under the constant supervision of the Missionary, under the constant influence of divine truth, and the pure and elevating example of a holy life, as exhibited in the Missionary's family. This all-prevailing influence is continued for years, at a period of life when impressions are made which can never be obliterated.

The actual results of these Schools have been, to a great extent, what, in theory, we have supposed them to be. Many of the pupils give evidence, while in the schools, of a change of heart, which their subsequent lives prove to be genuine; and many more receive saving impressions of divine truth which issue in conversion in after life. These remarks apply with peculiar force to the higher grade of Boarding Schools or Mission Seminaries. According to the Report of the Jaffna Mission at the meeting with the Deputation from America, the number of students then living, who had been educated in the Mission Seminary, was 454; the number in good standing as members of Protestant Churches was 196; and the number employed as Mission helpers in that and other Missions 112; 64 had died while maintaining a good profession of their faith in Christ.

In the Seminary of the American Mission in Madura, the whole number admitted from the beginning is 183. Of these 137 were Church members, and 124 became so while in the Seminary. Many of these had received their first serious impressions while connected with the Primary Boarding Schools. 137 have left the Seminary, of whom 80 have been employed in the service of the Mission. Nine of this number have died while engaged in Mission labor; 49 are now employed by the Madura Mission, and 6 are in the service of other Missions. Of the whole number of Church members, but two cases of excommunication, and three or four cases calling for discipline for immoral conduct have, to the best of my knowledge, ever occurred.

Though unable to give the statistics of other Institutions of a similar kind, I have reason to believe they have been much blessed.

It has been suggested that a hope of obtaining employment in Mission service, is perhaps a cause of the large number of conversions in these Institutions. Were this true, it would simply be an argument for greater care on the part of those whose duty it is to examine the qualification of those who apply for Church membership; but an all-sufficient answer to the suggestion is to be found in the fact that so very few have been known to dishonor their Christian profession, even though not employed in Mission service.

One question, only, in this connexion, requires a word before I conclude. Should the students in these Seminaries, who are in training for Missionary work, be educated in English or entirely in the Vernacular? If we regard the study of English, only as a means of mental discipline, or as opening

the door to treasures of knowledge not to be found in any other language, I should think it impossible to set too high a value upon the use of the English as the medium to education: but in looking upon the question in a Missionary, and somewhat more practical, point of view, it must I think be decided in a different manner. My own views upon this subject have been, I frankly admit, much modified by experience. From being strongly in favor of giving an English education to all who study in Mission Schools, with the expectation of their becoming engaged in Missionary labor, I have been forced to the conclusion that with the exception of some special cases of those who should be thoroughly educated for teachers or for the work of translation, &c., the great mass of our Native Assistants should not receive an English education. The grounds of this opinion are, that the expenditure of time and money necessary in imparting a thorough English education is greater than the advantages will in ordinary cases warrant, and that a mere smattering of English will have a tendency to puff up the mind with self-conceit, without the corresponding advantage of any real knowledge. The mind too is more or less distracted from those studies which are of permanent importance in reference to their future labors. Since the practical abandonment of English studies in the Seminary under my own care, a much greater desire has been manifested than ever before, to become thoroughly acquainted with the Scriptures.

The multiplied openings in public and private service for those who have even a limited acquaintance with English, with the high pay offered, furnish a constant allurement to those who have the required qualification; and the Missionary finds, to his great regret, that those on whom he had bestowed so much labor, and from whom he had expected so much assistance in his work, leave the Mission service just as they are beginning to be useful; and he must begin his work again, to be again in all probability disappointed.

Finally, the great mass of those among whom Mission labor is carried on, are not the rich nor the wise, but the poor and the ignorant; and the knowledge which it is the object of the Missionary to convey to them is the simple knowledge of the Gospel, which is, and which alone is able to make them wise unto salvation. The essential requisite for our ordinary Native Assistants is a thorough acquaintance with the Bible in their own language. And this with much other usual knowledge may be obtained without resorting to the use of the English language. The lectures of the Teachers will do something towards accomplishing this object: there are not a few valuable works in elucidation of the Scriptures already published in the Vernacular languages of the country; their number is constantly increasing, and the discontinuance of English as the medium of instruction will hasten the preparation of others. Societies and individual Missionaries are engaged in the good work, and a few years will, it is hoped, leave little to be desired in this respect.

I think therefore that while some few may with advantage receive a good English education, it is neither necessary nor desirable for the great mass of our Native Mission Assistants.

W. TRACY.

The following paper on the same subject was also read by the Rev. G. Hall, B. A. of the London Mission in Madras.

The importance of education as a means of spreading the Gospel among the heathen, has been deeply felt by many who have taken part in the great work of evangelizing India. Oftentimes when the Missionary has been saddened by the apathy or contempt of those who have grown up amid the debasing influences of idolatry, he has looked to the young, who

are still to a great extent uncontaminated by systems where the true God is not known—and hope has cheered him, as he observed opportunities of turning the freshness of their youthful minds, to contemplate the mercy and purity of the glorious Gospel of the blessed God. The experience of every age has declared the great importance of moulding the young in the ways of truth and righteousness, and this has not been overlooked in Modern Missionary operations. A century and a half ago, at the very commencement of Protestant Missions in India, Ziegenbalg and Plutscho established schools for such Tamil children as they could collect for the purpose of giving them a Christian education. Schools have always formed a part of each Indian Mission, and are constantly becoming more numerous, thus clearly showing the importance which experience has attached to this mode of Missionary operation.

So far as I have been able to ascertain, the following are the numbers of children of both sexes, at present being educated by the various Missionary Societies in Southern India:—

Church Missionary Society 10,974, London Missionary Society 9,952, Society for the Propagation of the Gospel 4,712, Free Church of Scotland 2,676, German Evangelical Mission 2,151, Wesleyan Missionary Society 1,886, American Mission 1,407, Leipsic Missionary Society 1,100, Church of Scotland Mission 789, American Dutch Reformed Church 164, American Lutheran Church 73, American Baptist Mission 30, Total 35,914.

Thus we find that there are nearly 36,000 receiving an education in Mission Schools, in Southern India, exclusive of Ceylon, which is also represented at this Conference. For the support of these Schools a large amount of money is annually expended, and it is very important to form a proper estimate of the value of such an agency, and to have clear ideas regarding the best mode of conducting it.

In the outline forwarded to me as the basis of a paper on Missionary education to be read to this Conference, Mission schools have been divided into two classes. *Firstly*, those where instruction is imparted entirely through the medium of the Vernaculars; and *Secondly*, schools where both the English language and the Vernaculars are used for this purpose. I shall accordingly take this classification, and make a few remarks on each.

I. The Mission Schools where only the Vernacular is used are by far the most numerous, for so far as I can ascertain, out of the 36,000 above mentioned, there are only 8,000 who receive any instruction in English, so that there are 28,000 children in our Mission schools in Southern India, whose education is conducted altogether in their own languages. This is well, for almost every one must feel that it is vain to think of Christianizing India through the medium of the English language, and equally vain to hope even to spread general knowledge among the *masses* of the Hindús, except in the Vernaculars. These languages are venerable, and have a deep hold on the people—many of them are highly polished and philosophical in their structure—they may be moulded to embrace almost any circle of knowledge, and though they are at present polluted and distorted by the influences of heathenism, yet they may be purified and made the vehicles of conveying both the knowledge of the way of salvation, and much useful secular information, to the millions of this great land. We cannot banish the languages that have been spoken here for ages, nor would we wish to do so. All history, as well as our own limited experience, tells us, that ages must elapse before the hearts of the masses of a nation can be reached through the medium of a foreign language. Every extensive reformation or renovation, must be carried on in the Vernacular,

which is the only efficient lever to move a people, as a whole. This is emphatically true of the Hindús, who are peculiarly averse to change; and in our efforts to enlighten and elevate the idolatrous and degraded inhabitants of India, we believe that *as a general rule*, the best plan is to use the Vernacular both in preaching the Gospel to adults, and to the young in our schools. I highly value an education in the English language, and rejoice in seeing numbers in this land brought into contact with the great truths embodied in our noble literature; but still, English can only be regarded as a classic to be attained at present by comparatively few of the Hindú race, who are placed in circumstances favourable for its acquirement. While Missionary Societies in certain localities ought to afford facilities for an Anglo-Vernacular education, their *principal* educational efforts should be devoted to purely Vernacular schools, which, if properly conducted, will be productive of great good both among professing Christians and the heathen, and must ever be regarded as a very important branch of Missionary operation.

There are some who object to teaching the children of heathen parents in Mission schools, but with this I have no sympathy; for while heathen children can be brought to conform to the rules of a Christian school, and to receive regular instruction in the Word of God, we should rather rejoice in this as a most hopeful means of spreading the Gospel. We have known of many conversions to Christ in such schools, but even if conversion should not take place in youth, a great advantage is gained. These children must learn much of Christianity, their prejudices will never become so strong as if they grew up ignorant of the Word of God, and in after life they will be readier to listen to the Gospel—while through them an influence may often be brought to bear on their heathen parents and relatives.

The past history of Vernacular Mission Schools shews that in this as well as other modes of Missionary operation among the Hindús, great difficulties have been encountered; in fact, much of the past has been a period of experiment. The want of efficient Native Christian teachers has been a great difficulty, and on this account heathen men have often been employed to teach the Bible and Christian books. Twenty years ago the majority of Vernacular Mission Schools were thus conducted, and numbers of the same kind may still be found, though they are rapidly decreasing. This is well, for I think a heathen man *cannot* teach the Word of God, and ought never to be asked by us to do so. In Mission schools our grand object is to make known Jesus Christ and Him crucified, as the only all-sufficient Saviour of lost sinners; and how can this be done by a man who does not himself believe the Gospel? The Bible may indeed be read, and even the guilt of idolatry spoken of, but what can be the effect of this when the children know that the teacher himself worships an idol? What guarantee have we that God's Holy Word is not under such circumstances often kept in the back ground if not derided, and the impure books of the heathen studied in its stead? In a country like India, it is very easy to obtain such teachers, for almost every village heathen teacher would gladly receive a few Rupees a month from a Missionary who would visit the school occasionally, or send a Catechist to do so. This system may show a large number of children under instruction; but is it Christian instruction? The money thus expended was contributed for the spread of the Gospel, and is this a faithful fulfilment of the solemn trust? I believe not, and would rather see Mission Schools where heathen teachers labour *alone*, without constant and efficient Christian supervision, altogether discontinued.

We do not however conclude that there are no circumstances in which heathen teachers may be employed. Even in the most elementary Vernacular

Schools some amount of secular instruction is necessary, and if the school required two teachers, this department might be taken by a heathen—especially as there are at present so few good Christian teachers, while such an arrangement is at the same time often very useful in bringing heathen children under instruction, and securing their regular attendance. But in every case, *a Christian teacher should be at the head of a Mission School*, —the control of it should not even be shared by the heathen teacher, —prayer ought always to be publicly offered up, and there should be no obstacle to imparting Scriptural instruction. I have known a well educated Native Christian teacher of the very humblest origin, with two high caste heathen assistants conduct a School of 120 boys very efficiently, although a considerable number of these were Brahmins and Mahomedans.

The want of suitable class books, has also impeded Vernacular Mission Schools. We have to thank the British and Foreign Bible Society, that these schools have for many years been furnished with portions of the Word of God in the Vernaculars, for this ought ever to be our principal class book, and a considerable portion of *each day* should be devoted to studying it. Besides this, there ought to be a certain amount of elementary and secular instruction imparted, as the intellectual and moral, as well as spiritual elevation of the Natives should ever be kept in view. For many years suitable books in the Vernaculars could not be obtained, but now the case is different. The South India Christian School Book Society has come to our aid, and judging from what this Society has already accomplished, we may hope ere long to have a series of excellent, uniform, truly Christian Class-books, in all the languages of this Presidency, and with these books, we believe a new and brighter era has dawned on our Vernacular Schools.

In order that such schools may be really efficient, special efforts should be made for training Christian Teachers. This has already been done to some extent by those Missionary Societies who have engaged extensively in Educational work, and we believe it has been followed by the happiest results. The statistics of the Church Mission in Tinnevelly, brought before our Conference two days ago, abundantly prove this—and we believe that among other things the training of Christian teachers has contributed to the great success of that most interesting Mission. But there is still much to be done, and it is a noble and worthy object for the Christians of our native land to propose raising a fund for Christian Vernacular Education in India, which will at least establish Vernacular Training Institutions, and supply Christian books in the languages of the people. There will doubtless be difficulties connected with carrying out this scheme, but we hope they may be obviated by forbearance on minor points of difference among professing Christians, in order that so important an end may be accomplished. At the same time, we must remark, that no one well acquainted with the true condition of the rural population of India, will expect that Christian teachers thus trained and located in country districts, will at first be able to make their Schools self-supporting, and in imagining this those who proposed the scheme have erred. By degrees the instruction thus efficiently imparted will come to be better appreciated, the Christian element will be less objected to, the useful information contained in good class-books will to some extent supersede the Hindú classics, and will be sought with avidity, so that these Schools if established and partly sustained for a time, will ere long become independent of foreign help. It is well known that there has been great difficulty in Vernacular Schools from the boys not attending long enough, and with sufficient regularity to obtain all the advantage which could be desired. If however, the teachers are themselves better

educated, and the range of study made higher and more useful and interesting, this difficulty might be to a great extent obviated. I am strongly of opinion that the plan recently proposed by our friends in England demands the co-operation of every Missionary in India, and at such a meeting as the present, where there are so many who have had practical experience on the subject, means might be adopted to assist and guide those in our Native land who thus show their interest in India's welfare.

We highly value Vernacular Schools, and believe that wherever they have been vigorously conducted they have already been productive of great good. They have *not* been a failure as some have alleged. They have helped to swell the ranks of our Native Churches and Congregations, the most intelligent members of which have been educated by this means. They touch some of India's deepest wants, and will undermine the foundations of many of those social evils under which she has groaned for ages—while independently of being instrumental in the conversion of souls, they will extensively prepare the people for an intelligent reception of the preaching of the Missionary. We should strive to augment and give greater efficiency to this important agency in those localities where we are privileged to labour for the Lord. It is simple, inexpensive, and powerful. If we had hundreds or even thousands of earnest, well trained Native Christians, labouring as Vernacular teachers among the masses of this densely peopled land, the gladsome time would be hastened onward, when the Gospel of peace and love shall prevail, and such atrocities as have recently sent a thrill of horror over the civilized world, would no more be known.

II. The next method of Missionary education suggested for our consideration is that in which both the English language and the Vernaculars have been used in imparting instruction.

During the last 30 years the attention of all interested in India has been drawn to the intense anxiety for an education in the English language, which is manifested by the Natives in the large cities, and other centres of European influence in this land. Whether it be that some of the Hindús now seek to study Western Literature and Science, in order to emulate that race which has proved itself so immeasurably their superiors, or whether this knowledge is desired simply that its possessor may obtain a more lucrative situation, the desire exists—it will not be suppressed by any thing we can do—it is a *fact*, and demands our attention as much as any other fact in the Providence of God. Here it may be remarked that Missionaries have not created this desire for an English Education. They find it existing wherever the Hindús have been brought much into contact with the English. The Natives are clearly resolved to have English, whether Missionaries give it to them imbued with the Gospel, or refuse to take advantage of this interesting state of feeling. In proof of this, I may mention there are 7000 Natives studying English in Madras alone, while not more than a fourth part of these are in Mission Schools. There are several English Schools there, which have been established entirely by Natives, and are supported and taught by them alone. Now this being the state of feeling among the people in many of our large towns, if our Mission Schools were shut, the Hindús will still study English, and do so in Schools from which the Word of God is excluded, where the eternal welfare of their immortal souls is never mentioned; and the consequence of this would be that multitudes of the higher classes of Natives, having lost all regard for their own systems, and having nothing better presented to them, would become infidels. Surely every means in our power should be adopted to prevent such a calamity. Deepest darkness broods over this idolatrous land; there are at best but few openings by

which Heavenly light can at present reach it—in this desire for English, another door has been opened by Divine Providence, and shall we shut up this means of introducing the rays of the Sun of Righteousness amid the gloom? As wise men, watching the signs of the times, should we not rather diligently employ *every means within our reach* so that the millions of India may be brought to see the salvation of our God?

Under *existing circumstances in India*, the Churches of Christ have acted wisely and well, in making Anglo-Vernacular Schools *one* means of spreading the Gospel. I do not for a moment think that this is the only means, and would not even say that in all circumstances it is the best means, for I feel that it would be utterly vain to adopt it for the *masses* of the people, but again affirm that in the present state of the Natives in many parts of India *this means ought to be diligently prosecuted as an important branch of Missionary* operation. In support of this the following reasons may be adduced:—

1. These Schools bring the Gospel to bear on a class of the community which cannot at present be easily reached in any other way.

It is well known that the desire for an English Education exists chiefly among the upper and middle classes of Hindú Society, and whatever may be their state in other places, I speak advisedly in saying that in Madras the adults of these classes will not attend the preaching of the Gospel in their own language. I have heard Missionaries of great experience in India, as well as power in using the Vernacular, repeatedly declare this. For years the Gospel has been faithfully preached both in stated places of worship, and in bungalows erected for the purpose by the side of the most crowded thoroughfares, but as a general rule, multitudes who pride themselves on the distinction of caste, will not listen to it. But though the adults of these classes are so inaccessible, they are willing to send their children to Mission Schools where English is taught, and thus the most influential of the rising generation in large cities, are brought regularly under the influence of Gospel truth. No better or more hopeful congregation could any one expect in a land like this, than 300 or 400 such youths to whom he may *daily* for *months* or even *years*, unfold the riches of redeeming love. Nor should it be thought that these are mere children, for a great proportion of them are young men between 14 and 24 years of age. And though these youths come to learn English, yet it should be remembered that the Vernaculars are regularly taught, and by some Missionaries are extensively used in pressing home the truths of the Gospel on the hearts and consciences of the pupils. We would make no comparisons, but must affirm that *in such circumstances a Missionary is daily a preacher of the Gospel to the heathen.* He is truly fulfilling his Lord's great commission, and occupies no *secondary* place in his Master's service.

And moreover, such schools become important and excellent Vernacular preaching stations even at times when the pupils are not assembled for instruction. Those who have left the school in many cases continue to feel an interest in the Missionary, and frequently come to hear the Word of God, while some adults who have their children attending the school, do the same. This is especially the case with the relatives of those who have been converted in these schools, and so far as I am aware, the principal if not the only places in Madras where the middle classes of heathen may be found in numbers listening to the preaching of the Gospel, are those where our English schools are taught, and where both on Sabbath and during the week, the Word of God is proclaimed in the Vernaculars by the Missionary who teaches the school, as well as by the converts whom God has

given him. The influence of English schools in a city like Madras, has produced a state of matters in reference to Vernacular preaching among the more influential classes of Native Society, which should not be overlooked in estimating this department of Missionary labour.

2. These Schools are important as a direct agency for the conversion of souls to Christ. Had many years of faithful labour been expended on such Institutions, without any visible fruit, Missionaries thus engaged might have questioned the propriety of the course they were pursuing. But they have had many tokens of the Divine approval and blessing, and have clearly seen that they have not laboured in vain. In almost every such Institution there have been some pupils who have willingly left father and mother and every earthly consideration, and amid difficulties which can only be realized by those who know the power of caste and idolatry in India, have openly proclaimed themselves on the Lord's side. In Madras alone, there have been nearly *one hundred* of this class gathered into the fold of Christ, and when we reflect on the slow progress of Missionary work in many parts of India, especially among the higher classes, this fact alone is no mean proof of the value of Anglo-Vernacular Mission Schools. Many of these conversions have also had an influence on thousands of the Native community. It may be that in many cases hostility to the Gospel has been aroused, but is not this better than the chilling apathy which is so prevalent? We believe that the intrinsic value of each human soul is the same, and strive by every means in our power to destroy caste, but still, the social position of a convert is not to be overlooked in its influence upon his countrymen—and it is well when inroads are made upon the ranks of those who have been accustomed sneeringly to say that the Christian religion is only fit for the despised Pariah, who has every thing to gain, but nothing to lose by the change, and who in their own pride of birth, have deemed the message of God to men beneath their notice. Instead of Anglo-Vernacular Schools having been a failure as a means of conversion from among the heathen, we believe that the very reverse is the case. As much of *direct fruit* has been realized through this instrumentality, as could have been reasonably expected.

And even when the pupils are not converted to Christ, much good results from these Schools. The instructions imparted there, in the majority of cases effectually destroy all regard to the distinctions of caste and the sacred books of the Hindús. I never yet met a Hindú well educated in English in a Missionary School, who did not despise the Shástras, though he might outwardly conform to their precepts. But more than this, numbers of those who are thus instructed, have a firm intellectual conviction that Christianity is true, their consciences are to some extent moulded by its influence, and they show the fruit of this in their lives, though the grace of God has not touched their hearts. It is almost impossible for a young man to have the purity and sublimity of the Gospel, affectionately and earnestly brought before his mind for months or years, and afterwards enjoy the impurities and frivolities of Hindúism as his fathers have done. In the majority of these pupils there will in after life, be a respect for the Gospel, and when those now being educated in Anglo-Vernacular Mission Schools in our large cities, have taken the places in Society at present occupied by their bigoted fathers, the Gospel will be listened to with a degree of attention and respect, which among *these classes* has never yet been given to it.

3. Anglo-Vernacular Schools are important as affording peculiar facilities for training efficient Native Agents to assist us in spreading the Gospel.

Although this subject was discussed yesterday by the Conference, yet it is to my own mind so closely connected with our large Missionary Educational Institutions, that I cannot refrain from briefly noticing it here, as an efficient Native Ministry is unquestionably one of the deepest wants of India, and until this is raised up we scarcely expect to see the Gospel prevailing to any considerable extent.

In many rural districts a class of simple-minded, truly pious, though unlearned men, may be eminently useful as Native Pastors, and Preachers of the Gospel. We heard yesterday that this is the case in the large districts of Tinnevelly, Travancore, and Madura, where thousands of the lower orders have embraced Christianity. Until these people have been themselves elevated and educated, such a class of Native Ministers may be all they require. There may also be bright examples of efficient Native Preachers who are manifestly fitted for the work by the Spirit of God, without what is called a liberal education, and we should rejoice in seeing many such rising up in India; but as a *general rule*, we can only look for great efficiency where there is a corresponding amount of intellectual training, as is the case in our own country, where the necessity for an educated ministry is generally acknowledged. In the present state of India there are numberless towns and even villages where a Native Christian Minister ought to be well educated, in order to be able to meet and withstand all gain-sayers. They should know more than the very meagre amount of true knowledge which is, unfortunately, at present available in their own languages. Both for their own mental and spiritual good, as well as for affording materials to be used in their work, the rich stores of theology and general literature, contained in the English language should be placed within their reach. This would be an immense advantage to Native Preachers, and every effort should be made to accomplish so important an object. With love to Christ in their hearts and aptness to teach, combined with a thorough intellectual training and ability to avail themselves of the treasures contained in the English language, these men would be workmen needing not to be ashamed. The materials for this class of Native Agents can only be extensively drawn fron the ranks of converts and other Native Christian young men, in Anglo-Vernacular Schools, while it is, in general, only *there* that proper facilities exist for giving such an education as is in many cases highly desirable, and moreover by mingling daily with the class among whom they will afterwards labour, they will be less exotic, and more likely to be useful. So far as I am acquainted with the state of Missions in many parts of the Tamil and Telugu country, the hope of a future Native ministry depends largely on those who have attended or are now attending Anglo-Vernacular Schools.

This has been objected to by some, on the ground that a young man thus educated loses power in his own language. But surely this is not necessarily the case, unless the Vernacular is neglected while English is prosecuted—a course which ought never to be tolerated by those who have the training of such young men. So far as I have been able to ascertain, the Native Preachers in Southern India who have been known to possess greatest power in the Vernaculars, have been men who have also had a good knowledge of English. Again, it has been urged that expensive habits are the result of such an education. Were this true, we should feel under an obligation to refrain as a general rule from imparting an English Education to young men who may hereafter be engaged in Mission work. There may indeed be individual instances in which Native Christians have injured their usefulness among their countrymen by adopting English habits, but these are few in number, and may be generally traced to the peculiar circumstances in which such young men have been placed. As conversions increase, and the

Native Christians become a community, this difficulty will be obviated, and we shall see that a superior training in English will only lead to the abandonment of such Native customs as we should be glad to see a Minister of the Gospel free from. A liberal education has not enervated *us*, nor do I think it will have such an effect upon those in this land who may be called to the work of the Lord. I do not believe that learning will, of itself, ever unfit any one for enduring hardness as a good soldier of the Lord Jesus Christ.

But while Mission Schools where English is taught, are of the utmost importance in some of the great centres of the population, such as the seats of Government, or where European influence is extensively felt, they are not fitted for the rural population or even for many of our large Native towns. A few of the higher classes there, may desire such an education, but it is better to leave them to find their way to our large cities (as they often do) than to establish English Schools in such localities. *Secondary* English Schools where the education is very partial, ought never to be encouraged, except as affording facilities for educating the children of Christian parents at stations where many such are found, some of whom may eventually be sent to Central Schools to be trained as Missionary Agents. Such *secondary* Schools can have very little real influence, for it is at best only a smattering of English that is acquired which can never be used in dealing with the souls of the pupils, nor is the mind really improved; and under these circumstances a good Vernacular School is more efficient as a Missionary Agency for the conversion of the heathen to Christ, which is our primary object. English Schools are also very expensive, perhaps the most expensive form of Missionary operation in India, and this should make us very careful in selecting a locality where there is an extensive demand for such an Education, and where a Missionary Society can also afford strength to impart it *efficiently*. Any thing like an indiscriminate establishment of English Schools is greatly to be reprehended, and I do not think they ought to be regarded as a *necessary part* of the operations at *each* Missionary station. Every Anglo-Vernacular School should have at least one Missionary devoting his *whole time* to it, and unless this can be accomplished, the work is so peculiar, and demands so much attention, that such a School should not be commenced. This is a work which cannot be efficiently performed by a Missionary giving only part of his time to it, or by merely walking in occasionally, while he takes no active part in the labour. The entire energies and strength of one or two men should be devoted to such a School, else it will never become truly effective in overthrowing Hindúism.

And while in these Schools the conversion of the pupils must always be the great object aimed at, and the Word of God daily studied with this end in view, secular instruction must also to a certain extent be imparted. The Missionary character of the schools should however never be lost sight of, and the most jealous, watchful care, should be exercised lest they become too much secularized, either from a desire to satisfy a Government Inspector or to obtain a literary degree for the student. But we must acknowledge that even in a Missionary point of view, secular instruction answers a very important purpose. It is well known that the sacred books of the Hindús are full of the most absurd statements regarding the physical world, and in imparting just and rational views on these subjects, we strike at the very foundation of Hindúism. How can a Native youth acquire a knowledge of even the most common facts of Geography and believe the sacred books of his fathers? How can a mind, expanded by knowledge, credit the monstrous fables of the Hindú Mythology? But again, in teaching what are generally

called secular subjects, numberless opportunities occur for enforcing Christian truth. How easy as well as important it is to show the hand of God in History, and in explaining the phenomena either of the external world around us, or the internal world of each man's own mind, how numerous are the proofs of the Divine unity, wisdom, power, and benevolence which may be constantly unfolded? A part of each day is well spent in teaching such subjects, but it is greatly to be regretted that on account of the paucity of efficient teachers, the higher departments of secular knowledge have often to be taught by Missionaries. In the lower classes, arrangements may generally be made whereby the Missionary may himself impart religious instruction for at least an hour each day, and under these circumstances we see no great objection to employing heathen teachers for elementary and purely secular instructions, especially as efficient Native Christian teachers are so difficult to be obtained. For the higher departments of secular study, efficient European *lay* teachers should if possible be provided, and it would be well if the Directors of our Societies at home were to send out such, and leave the Missionary to give five or six hours each day to his great work of spreading the Gospel. In some of our Institutions this has been nearly realized, and every exertion should be made in order that all may soon be in the same position.

In such Institutions the Vernaculars ought never to be neglected. In some quarters there is an impression that English alone is taught, but this is not the case. The majority of the pupils begin English only after they have acquired what they consider a good education in their own languages, and are thus in many cases averse to continuing the study of the Vernaculars, but every means is taken to counteract this aversion. Portions of the Word of God, as well as classical and other books in their own tongue which may be read with some degree of impunity, are put into the hands of the scholars, efficient teachers are provided, and a certain portion of time is daily devoted to the study of the Native languages. In many Institutions one-half and in others about one-third of the time in School is thus employed, and we are strongly of opinion that in no case should a smaller portion of time be devoted to this object. The languages of the people should be as *vigorously and systematically studied, as English*, and we believe that in all our large Missionary Institutions this is the case.

For teaching the Vernaculars in such Schools we are to a great extent dependent on heathen Múnshis, and in the present state of India there is no alternative, for there can be no doubt that the greatest amount of Vernacular Scholarship is found among the heathen. It is however well when the Missionary or a Christian teacher, takes the superintendence and conducts the Class when the Word of God is read, in the languages of the pupils, for I very strongly object to *a professed heathen man teaching the Bible under any circumstances.* It is full time that such an anomaly should disappear from our Missionary work.

It has sometimes been stated that since Government has begun to educate the people of this land, Missionaries are not now called upon to engage in the same work. This would doubtless be true if education were our *only* object; but have we not higher ends in view? We labour for the conversion of our pupils, believing that on account of the mighty obstacles to the Gospel in India, it is well to try and lead the young to Jesus before they have been firmly bound by the fetters of caste or drawn into the impurities of Hindúism. *Our object is to raise the people to eternal life in heaven*, Government confines its efforts to advancing their interests in the present world, and are we to give up a most hopeful means of accomplishing the former, because Government is attending to the latter? We

rejoice in all that the Government is doing for the temporal welfare of the people, but feel that notwithstanding this, we ought to preach the Gospel to the rising generation among the heathen, and this can only be well done by collecting them in Schools. Nor will our Missionary Institutions sink into insignificance before the educational efforts of Government. Doubtless many heathen parents prefer to send their children to Schools where the Christian religion is excluded; but wherever a Missionary is prepared to give himself *entirely* to the work of Christian education, labouring in the sight of God, and not as a mere hireling, it will be found that even the heathen appreciate such energy, and their children will flock to place themselves under his instructions. It certainly has not yet been found necessary to shut Missionary Schools because Government has established Schools in the same locality, nor will this soon take place in India.

Having thus briefly adverted to the two kinds of Missionary education to which our attention has been requested at this Meeting, I would only further remark, that it is to be regretted that this form of Missionary labour has sometimes been greatly depreciated by some who have pursued other modes of action—a kind of antagonism has been set up, and the assertion has even been made that Missionaries engaged in educational labours, are not properly fulfilling their great commission. This ought not to be, for a Missionary who unfolds the way of salvation to youthful heathen, either by means of the Vernaculars or the English language, is as much endeavouring to obey the Redeemer's parting command, as he who makes the Gospel known to adults from the pulpit or in the bazaar. *Both preach the Gospel. It is enough if we make disciples to Jesus.* This is all our commission requires of us. Be they young or old, high caste Brahmins or down-trodden Pariahs or Shánárs, all are alike welcome to Him, and it matters not whether they are converted in connection with preaching in Schools or by the wayside. God has owned and blessed both methods, and it ill becomes *us* to say that either of these is wrong. Let us rather be like the noblest of Missionaries who said "I am made all things to all men that I might by all means save some." Let us gladly embrace *every opportunity* within our reach for preaching the unsearchable riches of Christ to the perishing heathen of India.

We should also remember that it is stated on the Word of God that "there are diversities of gifts, but the same Spirit. There are differences of administration, but the same Lord; and there are diversities of operation, but it is the same God which worketh all in all. For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another." Remembering these words of inspiration, let us each cultivate the *peculiar gifts* with which our Master has endowed us. Let each give his brother credit for wisdom as well as conscientiousness in judging of the special requirements of the sphere where his lot is cast, and his own duty in regard to it; and unless a mode of Missionary operation can be shown to be contrary to the will of God, or to a great extent unfruitful in bringing heathen to the only Saviour, let all disparagement of it for ever cease. Let us rather rejoice that to this, as well as other modes of Missionary operation, God has graciously set the seal of his approval, and that thereby his cause is making progress among the heathen of India.

We have been sent to this land by Him who hath redeemed us, to erect out of its degraded idolatrous people, a glorious spiritual temple for the Lord of Hosts. In rearing this fabric, different orders of workmen are required, and various are the plans to be pursued, since the materials to be moulded and fitted for this temple are not all alike. He bears a part, who preaches beneath

the village tree, in the crowded bazaar, or by the way side—he who preaches to the young in school-rooms, as well as he who translates God's Word or writes Christian books and tracts, does the same. *All are needed,* and ought to work vigorously and harmoniously together. The labours of each give greater efficacy to his brother's labours. By the *co-operation of all,* the temple will in due time be raised, the idols of the heathen in this land shall be utterly abolished, and the gladsome day of India's Jubilee shall yet dawn, when her many millions "looking to Jesus," who is "the way, the truth and the life," shall unite in one long and loud Hosannah to Him who died on Calvary.

GEORGE HALL.

The discussion which followed the reading of these papers was deeply interesting, and was illustrated by many facts of a highly encouraging nature.

The Rev. G. U. Pope, of the Tanjore Mission of the Society for the Propagation of the Gospel in Foreign Parts was requested by the Conference to prepare a paper, giving a brief account of the South Indian Missions of that Society, which he kindly consented to do.*

Friday, April 23rd.

The Rev. A. B. Campbell in the Chair.

The Resolution on Missionary Education was submitted to the Conference and after much discussion was adopted in the following form.

1. That all the Educational operations connected with our Missions must be based upon the Word of God, and made subservient to the inculcation of its truths and principles, and indeed must be strikingly marked by the earnest and fearless teaching of the great essentials of the Christian faith, with a special view to the salvation of the souls of the pupils, and not merely their intellectual and moral improvement. Every system of Missionary education which falls short of this grand leading object, or allows it to be tampered with, or put down into any lower position, is to be deprecated in the strongest possible terms, as treason to Christ our Lord, and, so far, an abandonment of our great commission.

2. That in this great country, where such dense darkness has for so many ages covered the land, and has been Satan's grand instrument for holding its successive hundreds of millions of people in cruel bondage to the grossest and most abominable idolatries and pollutions, such education should be employed by Missionaries to the utmost extent

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* See p. 138.

which a due regard to other duties, especially that of preaching the Gospel to the *adult* population, will allow.

3. That for the masses of the people well conducted Vernacular day schools are the most suitable instrumentality, while for the higher classes, and for many belonging to the middle classes of the people, especially in the great centres of population and social and political influence, a system of superior Anglo-Vernacular education is proved to be peculiarly suitable, and indeed has already achieved an encouraging amount of success.

4. That this Conference would assign no limits to secular education in the schools conducted by Missionaries, provided the great principle above laid down be faithfully and vigilantly maintained in all its sacredness and supreme importance.

5. That no heathen books, taken in their integrity, are fit to be used in Mission schools, and that no vigilance should be spared to keep them out, although judicious selections from some of them might be introduced with advantage.

6. That in the employment of teachers in Mission schools, every effort should be made to secure well qualified and earnest Christian men, as such men alone can really sympathize with their main object, and "rightly divide the Word of truth" to the pupils; but in the present paucity of efficient Christian teachers, they feel that there are circumstances which may render it necessary to employ persons not professing Christianity in Mission schools when under vigilant Christian superintendence.

7. That in view of the movement at present being made in England in favour of the Christian Vernacular education of the Natives of India, this Conference recognizes the vast importance of this plan of assisting in the evangelization of this country:—they feel that some such scheme is needed to carry the blessings of education and Christianity throughout the length and breadth of the land; but they also believe that the plan should be prosecuted in co-operation with Evangelical Missions, as far as practicable, as this would secure the effective carrying out of the work, and save much additional expense.

After the reading of two more of the Historical Papers by the Rev. A. B. Campbell, and the Rev. M. Winslow of Madras, and the usual devotional service, the Rev. A. B. Campbell proceeded to

introduce, for discussion, the subject of Female education, by reading a paper upon it which had been prepared by the Rev. R. B. Blyth of the Free Church of Scotland Mission. This paper was followed by another on the same subject, prepared by the Rev. E. P. Hastings of the American Jaffna Mission, which was read by the Secretary.

FEMALE EDUCATION.

What are the best plans for promoting it, and of overcoming its peculiar difficulties?

May any kind of temporal inducement be held out to secure attendance?

The form in which this theme is presented absolves us from the necessity of proving the position here assumed. It takes for granted, as a social postulate, that Hindú and Mahomedan females, like all others of their sex, the wide world over, should have their minds developed by systematic instruction. To this we add, as equally claiming our assent, and necessary for a right perception of what is required,

(2.) That those to whom, in the long run, we must look for the accomplishment of this are their fathers, husbands, and brothers. In other words, that Female Education will never occupy its right place till it be recognized as one of the social institutions of the land, an integral part of its daily life.

(3.) That while Boarding Institutions, Zenána-tuition, and isolated efforts will, in the initial and onward steps, be both useful and necessary, the work is ultimately to be achieved by day-schools.

(4.) That the most effectual way of forwarding this great enterprize, is to prove its real advantages by deeds, by living facts.

The question, as proposed, speaks of difficulties, and as upon a right estimate of these the value of any practical suggestions that may be offered must obviously depend, we are called on to specify them.

The first and most gigantic of all the impediments to Female Education in India, the parent indeed of almost all that encounter it, is the tide of public opinion, rushing as it does, along the channel of immemorial custom. Whatever ancient Native literature may teach, modern works, Prose and Poetry, concur with what we see around us, in assigning to woman nothing higher than the discharge of ordinary domestic, and even menial, duties. In beautiful language, and with many fine illustrations, the excellencies and amiabilities which should adorn the female character are pointed out, but no pathway to their attainment, either by sound instruction or high motive, is made known.

Reasoned out or not, defensible or not, there stands the opinion and the practice that it is no part of a girl's duty to study, and no part of a father's or guardian's duty to persuade her to do so. 'She is to grow up, to be kindly treated, to marry, to occupy a respected place in the household, to manage her children, and to die;' but untaught in youth, she is in womanhood to know no books but those of which the contents reach her in recitations, songs, and stories, too often polluting, and almost always low in tone. In the school-exercises of her sons she can take no intelligent interest, and as old age, should she see it, settles upon her, though active in mind, warm in feeling, strong in purpose, and vigorous in the

exercise of authority, she knows not, and therefore seeks not, the resources of an elevating or sanctifying literature.

Such mothers, wives, and sisters, the Hindús are accustomed to see around them. They appreciate the kind attentions which they have received from them in health and sickness, and, perverting God's providential goodness in making woman, even in this unenlightened state, a blessing, they desire nothing higher, nothing better. Mingled with this is the strong conservative feeling so powerful in a custom-ruled people like the Hindús, that any change must be for the worse. Not only they, but their forefathers, for generations back, have known no other female Society. As things are, they know the best and the worst of it, but who can tell, they are disposed to ask, of what portentous woes the education of the other sex might be the harbinger and cause? And they are confirmed in such apprehensions by two palpable facts which meet them in daily life. One is, that with very few exceptions, all the educated females of whom they know are abandoned characters. The other, that their national literature is leavened with impurities and improprieties, unfit for either man or woman to read, though less obtrusive, acts the more powerfully just in proportion to the acquaintance with this literature which is possessed.

To these hindrances must be added, though but the practical off-shoots of them, the difficulty of obtaining pupils, of ensuring regularity, of keeping them in attendance at school a sufficient time, and of securing good teachers for them. Besides the habit of early seclusion, which prevails especially among the higher classes, one other obstacle has a distinct character of its own. We refer to the fact that there is nothing lucrative in Female Education. The circumstance that girls, though well taught, are unable, as they now are, to contribute to the resources of a family, has much weight with the Hindú.

Though in some places, especially Madras, the ground is broken, and every month is rendering more easy the formerly impossible task of collecting caste girls for the purpose of teaching them, this hopeful state of matters is far, very far, from being universal. And even in Madras, the more wealthy families are not yet reached. Private tuition, could it be secured, seems the most likely way of benefiting them. In the Mofussil we can instance one town, and it is but a sample of many, where, in spite of continuous and energetic efforts, backed, though these were too, by the presence of a prosperous boys' school, alongside of which one for girls could have been ably conducted, the only and painful result has been disappointment. To repeated applications by a teacher of sanguine and vigorous stamp, the replies were, "Why are you so anxious that our daughters should read? It is not our custom. Mind your own business. We will not send them."

But let us suppose pupils gathered; where are the intelligent trained men who are willing to undertake their tuition? You do not require to be told that in our favoured lands the instruction of our fellow-countrywomen absorbs nearly as much talent as that of our countrymen. But here, none save the fag-end of the educational staff will think of such work. Then, how frequent, how incessant are breaks and interruptions. To say nothing of conversions, which lay a school for the time, if we may use the expression, *on its beam-ends*, popular feasts, marriages, visits, and pilgrimages mar the progress, not only of the absentees themselves, but of the classes to which they belong. To crown all, when, even with inferior Agents, the preliminary steps have been ascended, and hopeful pupils are rising up, then marriages take place, or their relatives think that they have been long enough at School, and they are withdrawn. While other lets and hindrances are

occasional and transient, that of early marriage is final. And, as it prevails most among the higher circles, they are thus most fatally hindered in the march of improvement. It would be easy to enlarge on these, but as they are effects, not causes, and as our chief work lies with the possible remedy, we leave them.

Here, as the most suitable point, let us interpose an observation. Apart, for the time, from the highest aim, the conversion of the soul to God, and regarding woman only as a member of society, what is it that we wish to accomplish for our Hindú sisters? Better housewives, better managers of their families as to many ordinary matters, more affectionate mothers, more tasteful in their arrangements, we cannot make them. What then do we aim at? This is answered by another question. What do we remember, what is before our eyes that commands our admiration in our British, German, and American countrywomen? Was it not, and is it not this, that while they have the ordinary and practical, they have also the elevated and refined? Managing their household as well as Hindú women can do, they are not, like their eastern sisters under dark apprehensions from omens, prognostics, spells, and unlucky days. Their minds are enlarged, they can share our conversation on any topic, contributing their own valuable additions to it, and they adorn our homes by their graces and accomplishments. Take, as a contrast to this, a few isolated quotations from the Rev. K. M. Banerjea's work on Native Female Education. Speaking of Bengáli women he says "Bereft of the advantages of reading and observation, their thoughts seldom extend beyond the walls of the Zenána, or soar above the roof under which they are secured; and the little exchequer of their minds contains almost nothing besides images of bodily ornaments and household articles. Intellectual amusements and recreations are wholly unknown to them, and the only employments of which they are capable during moments of leisure, are sleeping or quarrelling, gaming (sometimes at cards,) or idle conversation on low and degrading topics." "They live in a state of moral insensibility, and do not consider themselves bound, as rational and responsible Agents, to perform any thing besides their assigned work in the house." "She allows her children to gather strength in immoral and vulgar habits, (such, for instance, as those of lying and speaking obscene language with perfect impunity,) and can form no conception of subjecting them to a course of moral pupilage."

Education alone has not made, *cannot* make this difference between the East and West. But it is a handmaid, nay it is *the* handmaid that mainly accomplishes it; and therefore should the Hindú woman be educated.

II. To the question "How are these difficulties to be overcome?" our answer is

1stly. By European influence.

2dly. By the use of the press.

3dly. By doing the work itself as effectively as possible.

1stly. When we speak of European influence, we mean every right form of it, and but that the Press is a power in itself, it might be fairly regarded as included in our present theme. This influence has not been inactive. But for it, neither the idea nor the reality of Female Education would now have existed here. Missionaries, in days past, have set their advanced pupils to discuss the question of their countrywomen's ignorance or enlightenment. It was in this way that the late Rev. John Anderson and his colleagues, the pioneers of education for caste females in this Presidency, exercising the minds, and raising the views of the educated Native youth around them, gave an impulse which is speeding on, and will, we believe, continue to

do so, till the consummation of "Education for all" be attained. One effect of this has been the establishment of schools for girls, in Madras and elsewhere, by members of the Hindú community.

Christian ladies too, have formed Compound or other schools, and have labored in them with self-denying devotedness. Others, especially the wives of Missionaries, have obtained access to Native houses, and there have taught the wives of most respectable Hindús, with, of course, the sanction and approval of the husbands. Another line of effort, though not wholly unoccupied, is susceptible of considerable expansion. It is that of influential Europeans embracing opportunities of frankly expressing what cannot but be their views on this subject to their Hindú and Mahomedan acquaintances. Without obtrusiveness, or officious dictation, the solid advantages of this course may be freely and kindly pointed out, so as to stimulate to effort. Nay more, when an energetic and persevering man, with aught of the stamp of a reformer, is met, he may be judiciously directed by those who have the important cause at heart, so as to accomplish a useful work in the district where he is located.

2dly. The use of the Press.

For a series of years this engine has been employed in leavening the Hindú mind with the idea of sending girls to school, and of seeing them grow up with cultivated minds. Not only must this go on, but it should be increased in volume and intensity. Through more thoroughly Native channels, and by means of the Vernacular tongues, this machinery requires to be plied year after year, hand in hand with other agencies. History, biography, statistics, social science, narrative, reasoning, good-humoured raillery, every legitimate weapon may be wielded with advantage on this field. Nor need we wonder at the necessity for this when we remember that, within a comparatively brief period, the powerful and trenchant pens of John Foster and Sidney Smith were employed, the one in exposing the evils of popular ignorance, the other in defence of Female Education in England.

And while such means are being used with the fathers, brothers, and husbands of the community, no time should be lost in preparing a literature for their female relatives. What they need first and most is the Word of God. But this they cannot read. Meantime, as useful in themselves, and inducements to undertake the trouble of learning, there might be prepared selections from their own classical works, prose and poetry, books on housekeeping, on the management of children, on domestic medicine, pleasant ancedotes, lives of European and American Ladies, collections of Native Proverbs, with a running commentary, discussions suited to those addressed, voyages, travels, and friendly exposures of such popular delusions as the evil eye, sorcery, fortune-telling, astrology, and omens. Combining all or most of these topics in one, such a periodical as the Leisure Hour (adapted of course) would be a valuable boon. A literature like this, elegantly printed, ornamentally bound, idiomatic in style, addressed to the hearts, and meeting the wants of Hindú women, would spread, secure attention, create a desire for knowledge, and thus promote education.

Nor shall we cease to anticipate the time when Native female authors, with all modesty, but with truthful earnestness, shall demand for their sisters, the discharge of a long neglected duty, and, in tones which no educated man at least will be able to despise, shall vindicate their claim. To say nothing of the Tamil classics which are by universal consent ascribed to the poetess Avveyar, of the indications in the drama entitled SACONTALA, that females were educated at the time of its composition, of the educated Queen of Indore, who, during her 30 years' reign effected so much good

among her subjects, or of similar examples, even now the modern Tamil Press is not without a contribution from a Female hand. We refer to the translation of Pike's Early Piety by Niana Díba Ammál of Tanjore.

3dly. Doing the work itself effectively.

To have any work to do, we must have pupils, and as the second question in our topic as to temporal inducement for the purpose of securing attendance is closely linked with the gathering of scholars, we may consider it here. About the undesirableness of such means there can be but one opinion. No man would use it for its own sake. But when the question comes to be no school, or a very weak school *without this,* VERSUS, a numerously attended school *by it,* there may be less hesitation in adopting it. The inexpediency of such a plan, in ordinary cases, perhaps we might say, in any other country but this, the most commonplace sagacity can at once discover; but, as it infringes no principle of morality, we would not discard it when the problem arises, whether a town or district is, or is not, to be left without Female Education for an indefinite term of years.

The fact should be borne in mind that the sum generally given, where money enters into the case, is no more than the value of a very scanty allowance of food. In Great Britain, Ragged Schools have obtained a large share of public support: and most deservedly. Gathering in the Arabs of our great cities, they are elevating all, reforming many, and converting some. In these institutions the children not only have good clothes lent them but receive three full meals a day. And why? Because such inducements as they *can* appreciate *must* be used in order to win them to a blessing for which they have no appetite. It is precisely so in India. Neither parents nor children ask that girls should be instructed. Till this taste be formed, practical and zealous men have judged that such attractions as the people can value should be employed in order to spread enlightenment. We know of one case where a Missionary's wife, after having occasionally given small gratuities, sent round to ascertain from each family whether they sent the girls for the sake of the pice or the instruction. The verbal reply from all but one was, that they did not send their daughters for the presents, and that they felt deeply obliged to the lady for the pains she took. The practical reply was that when the presents were discontinued, the girls came as before. This is one example out of several which we could adduce bearing testimony to the fact that, while at an earlier stage this plan was indispensable, as years have rolled on, and as light has been diffused, progress in dispensing with it *has* been made. Boarding-schools, it is important to observe, are in one aspect, but the extension of this principle. In almost every case where the parents or guardians send their children to such valuable institutions, they do so, not simply from a desire to secure the education there bestowed, but with an eye also to the food, raiment, and protection which are its accompaniments. In fine, so much importance do we attach to the result of sending forth educated girls in increasing numbers, that so far forth as this is dependent on the employment of slight temporal inducements, we are not prepared to contend against the practice.

Though it may seem presumptuous to offer any suggestions about the details of effective work in this field, we venture to do so, from the feeling that a strong necessity exists for laying an emphasis upon it. In addition to the moral requisites of great patience, and unremitting perseverance, certain agencies and appliances are eminently desirable. These are, good school-houses, competent teachers, right methods, suitable books, and constant, kindly superintendence.

It is a recognised principle among those who understand what education

for the very juvenile is, that there should enter into it a large amount of *variety*. With no pupils more than Hindú girls is this imperative, and yet no teachers less meet this want than Hindús, if left to themselves. It never seems to occur to them that there should be a combination of looking, listening, individual answering, pointing, repeating, reading, and writing; and that the little frames, inhabited as they are by lively volatile minds, should have due provision made for them by manual exercises, marching, and such simple devices. These, at the initial steps, and thoroughly intellectual methods at more advanced stages, it is for the superintendent to secure.

What should be aimed at in the case of every Hindú and Mahomedan girl who enters a school, is, that taught to read and write her own language with fluency, she shall have these acquisitions as a kind of second nature, a portion of her educated self. To these, we would add, wherever attainable, an acquaintance with History, Geography, Arithmetic, Grammar, Natural History, Music, and Sewing. It is taken for granted that in every Mission School Bible truth will be early instilled, and that it will ever continue to be the chief study. If we can send forth into Native Society girls who take pleasure in reading, for its own sake, who feel dissatisfied if they spend a day without using some book, and who are able to give expression to their thoughts in writing, while, at the same time we furnish them with useful, and elevating literature, surely we are doing not a little to promote this important work.

Reference may here be made to the subject of industrial schools, and attempts to make Female Education self-remunerative. To those who would deride such efforts as appeals to a commercial spirit, we would simply say that if they wish to be consistent, they should cease to esteem Female authors and governesses among their own people. This aspect of matters in India is so new and strange that if we advance only what is crude, allowance must be made for want of data. Many, if not all, Boarding Schools here are to some extent, self-supporting. The Church Missionary Record for March, 1858, mentions that 63 girls under Mr. and Mrs. Sharkey in Masulipatam raised Rs. 450 last year by their work. What we speak of is more difficult, but not, therefore, undeserving of a trial. It is to provide spheres of honorable employment by which educated females, married or unmarried, without the slightest sacrifice of delicacy or propriety, may support themselves, or add to the incomes of their relatives. Sewing, if it did not make money, would undoubtedly, economize it. Teaching is another field. In some Christianized districts, such as Tinnevelly, Schoolmistresses form part of the regular staff of Agents, and clever monitresses might be employed with advantage, under proper guidance. Transcription and press correction, might be executed by females, in the quietude of their homes, as well as by others. Were drawing taught, as the cultivation of industrial art has of late years received a noble impetus from Dr. Hunter, it is not improbable that in this sphere, elegant and appropriate occupation, not without emolument, might be supplied to the gentler sex.

Our suggestions, it will be observed, are few and imperfect. They may, however, be of use, by engaging the serious attention alike of educationists, and of others who desire to benefit the Hindús.

The Rev. K. M. Banerjea, after drawing a distinction between *General Education*, and the *Inculcation of Christianity*, says, "In the public schools under consideration, little has been done in an educational, though much attempted in the catechizing way. The children are found scarcely to have learnt the rudiments of Grammar and construction, when their early marriages, and the irresolute instability of their parents withdraw them from school. With respect, however, to Catechisms and Gospels, they have often been known to

have mastered considerable portions by heart. But owing to its great imperfections, their literary education has hardly conferred any advantages upon them, the pupils unlearning in a few months, what they had got up in as many years." This is too true, but with a right system, it is our conviction that, in spite of the great practical difficulties by which we are environed, more may be done than is ordinarily met with. Let female schools be planted wherever there are those who will undeviatingly watch over, and work them. If possible, each school for boys should have another for girls alongside of it. Let the best use of our brief and broken opportunities be made. Though we now write, writing, we deeply feel, is not the primary business. *That* is the work itself. Educated young men are multiplying around us, and we are mistaken if they will not wish, and do not now wish to have educated wives. But it is not education alone that we would give them. Knowing that without principle it may be a curse as readily as a blessing, that there is no true principle where the Gospel of Christ does not dwell, and that however society may be adorned by accomplished Hindú women, none can be saved without coming to the Cross of Christ, let prayer accompany teaching, and let the highest care be bestowed in teaching the Word of God.

R. B. BLYTH.

ON FEMALE EDUCATION.

In treating this subject we deem it quite unnecessary to offer any remarks upon the *importance* of educating females in India. No one who views their degradation and understands the strength of their attachment to their superstition and idolatry, or rightly estimates the power of maternal influence upon the rising generation, can doubt that it is of the highest importance. It will be our purpose simply to give the results of our own experience and observation on this subject and offer a few suggestions for consideration.

The first object will be best attained, perhaps, by giving a brief historical sketch of what has been done to promote female education in the district we occupy. We shall be pardoned if we confine our sketch principally to the American Mission, since this Mission first commenced efforts in this department, and has carried them on the most extensively. The Wesleyan, Church, and American Missions have pursued substantially the same plan.

Historical Sketch.—In the year 1816 when the first Missionaries arrived in the Province of Jaffna, North Ceylon, only two or three Native females in the Province were known to be able to read and write; and, it is believed, that there were not a dozen purely heathen women who knew the Tamil Alphabet.

The attention of the first Missionaries, was, at an early period, directed to this subject. It was considered of paramount importance to secure the education of females.

The difficulties to be encountered however were very great. Public opinion and immemorial usage were opposed to such a movement. Reading and writing were not considered becoming in a female. It was thought quite sufficient for her to superintend the affairs of her house, and minister to the wants of her family. It was not supposed that she could gain any possible profits from education. It detracted from, rather than added to, her respectability, and was supposed by many only to open the way to immorality. It added nothing of value in arranging matrimonial contracts. There was not only utter indifference on the subject, but the idea of educating girls, was, in the Native mind, altogether ridiculous.

The first successful efforts to bring females under instruction in Jaffna were made early in 1819. A few little girls, the daughters or near relatives of the teachers or poor girls, who could be induced to attend school, by the present of a cloth or some other little reward, were gathered for instruction. Five were received into one of the Missionary families to be clothed, boarded, and taught, and ten were gathered into the Village Schools. The number gradually increased, so that at the close of that year there were 25 girls under instruction.

Those who gave up their daughters to be instructed, were subjected to no small degree of reproach for their departure from national custom. The children also were often much chagrined by the sarcastic remarks of those who occasionally looked in to see what changes they were undergoing. The girls themselves appeared to feel that there was some impropriety in their learning to read and write, and it was not until they had each the promise of a small gold necklace, when able to read fluently in the New Testament, that they could be induced to apply themselves successfully to study.

The prejudice of the people as well as the reluctance of the children to study gradually yielded. In 1821 there were about 50 girls under instruction, of whom 15 were living in the Missionary families. The inconvenience of having a number of girls in the families of Missionaries led to the establishment in 1824 of a Central Boarding School. Into this were gathered most of the girls who had been under instruction in the several families. It opened with 29 pupils, whose ages varied from 5 to 11 years.

At that time there were also about 250 girls in the Village Schools, and 12 still remained in the families of Missionaries. In 1833 there were 50 pupils in the Boarding School; in 1836, 75; in 1837, 100. There were also in 1837 more than 1000 attending the Village Schools. From 1837 to 1854 the average attendance at the Boarding School was about 100, and at the free schools about 1000. At first most of the pupils were from very poor families chiefly of the Vellála caste. Eventually however many were from families possessing considerable property, and *all* from *respectable* families. No caste has been excluded. The Brahmins and pure Sivas have never *manifested any* desire to avail themselves of the advantages of the Boarding institution, or even of the Village Schools.

All these children have been required to attend service on the Sabbath and a Catechetical exercise one other day in the week, and no marks of heathenism have been allowed in School. From the first, girls have been induced to attend by rewards. In the village Schools, two common cloths during the year were given to those who had learned the Alphabet, and jackets to the older girls. In the Central Station Schools, which were of a little higher order, at the close of each week the cloths were exchanged, clean ones being given in the place of the soiled ones, which were taken by the washerman and returned the following week. The expense of washing was paid by the Mission.

In our Boarding School the girls have been boarded and clothed while they remained in the School, and those received previous to the year 1848 were each entitled to a dowry of £ 4-10 = Rupees 45, provided they left the Institution with the approbation of the Mission. An outfit of the value of about Rupees 14 = £ 1-8 was also given when they were married. The class received in 1846, was a selection of 17, from about 100 candidates from our Central Village Schools, nearly all of whom were able to read. This was the last class taken on condition of receiving dowry.

The age at which pupils have been taken has varied from six to ten; and up to the year 1850 they were received with the understanding that they should remain until married. The course of study has embraced reading and writ-

ing Tamil with facility, both on olei and paper, reading and writing English, the outlines of popular Geography, Astronomy, and Arithmetic, and a thorough knowledge of the Bible. Sewing and Crochet work have also been daily taught.

In 1848 it was determined, with considerable doubt as to what would be the result, to discontinue giving the dowry. Notice was accordingly given that a class would be taken on condition that they should not receive the Rupees 45, formerly given. To the surprise of all 75 or 80 applicants presented themselves for admission. Two years later it was resolved also to limit the period of residence in the School. A class of eleven was therefore taken to remain only six years without dowry. In 1852 it was deemed expedient to take still another step in advance, and require pay in part for board. A class of 13 was accordingly received, five of whom were to pay 30 per cent., and four 15 per cent. annually, the remainder being received on charity.

These regulations, of course, applied only to those classes received at the several times specified and subsequently. They remained in force until the middle of 1855, and no difficulty was experienced in obtaining as many pupils as was desired.

Up to this period the pupils were taught in part in the English language. The aim was to give them such an education as would make them suitable companions for educated husbands, and suitable teachers for their children, as well as to give them sufficient knowledge to enable them to read the Bible in English with the translation in their own language.

Since 1855, the plan of the American Mission in reference to its Boarding School, has been, as far as practicable to receive the pupils after they have learned to read in the Village schools at about the age of 12 years, and keep them but five years, requiring no pay for board. It is designed also to limit the number and confine them to instruction in the Vernacular language. At the same time the practice of giving cloths and jackets in our Village schools was discontinued.

The Church and Wesleyan Mission have each had a Boarding School for girls conducted on the same general plan, and they have also labored to gather girls into their Village schools for instruction. The Boarding School of the Church Mission was commenced in 1841. The average number of pupils has been from 35 to 40. The largest number at any one time 65. The girls were formerly kept until married, and received a wedding cloth and jacket when they left. Now they receive nothing, and are dismissed without reference to the time of their marriage.

The Boarding School of the Wesleyan Mission was commenced in 1838. The average attendance has been 10. Presents have not been given at the cost of the Mission, but in a few cases from private funds. In the Village Schools the largest number of attendants at any one time was 254. Including Trincomalli and Batticaloe in the Eastern Province, the average attendance for the last five years is 170. Presents have been given to some extent to secure attendance.

In the Village Schools of the Church Mission the average attendance of girls has been about 80. The highest number at any one time 120. Attendance has been secured by giving cloths, and the practice is still continued.

Present state of Female Education in this Province.—At the end of 1857, there were 46 girls in the Boarding School of the American Mission, 33 in that of the Church Mission, and 18 in that of the Wesleyan Mission. In the Village Schools the American Mission numbered about 260. The Church

Mission about 64, and the Wesleyan Mission about 186 including Trincomalli and Batticaloe. It will be seen that the number under instruction has greatly decreased especially in the American Mission Schools. This has been owing in part to the withholding of the rewards for attendance, and in part also to the increase of expense in clothing them suitably to go abroad.

The present state of female education in this province is far from being satisfactory. While many of the obstacles to success have been removed there is still, except in a few Christian and educated families, almost universal indifference on the subject. There is very little, if any, desire for the education of girls independantly of mere secular advantage.

The number in our Boarding Schools might undoubtedly be increased to any desirable number even under the present regulations in respect to dowry and time of residence, and even though we should demand payment for board. The temporary support and care of the girls, at an age when the care of them in their own houses is attended with many difficulties, offers an inducement of considerable force, in many families. But there is much difficulty in obtaining girls for our Village Schools on the present plan of giving no rewards. There has been, however, progress in this department of our work, and we are encouraged to hope that the education of females will, ere long, be put upon a much more satisfactory basis.

The brief sketch thus given is sufficient to show what has been the plan pursued in the Jaffna Province to promote female education. It will be seen that temporal inducements have been used to a greater or less extent from the beginning, and that without such inducements, in the present state of the people, we are able even now to secure only a small attendance of girls for Christian instruction in our Village Schools.

The course pursued hitherto seemed to be the only one which promised success. It must be admitted however that it has not accomplished all that was hoped for, in respect to the cultivation of a desire for education in itself considered. It may be a question whether the continuance of the system of dowries and rewards for attendance for so long a period, has not rather retarded the development of better motives than those hitherto manifested.

But the question arises, What can be done more to promote female education? We *must go forward* in our efforts. What is the best plan to be pursued? Plans, in their details, will, no doubt, be affected much by locality, and progress in Missions. Obstacles will be met in some places which do not exist in other places. But generally it will be found, probably, that there is no call for female education on the part of the Native community. In the Native mind it detracts nothing from the respectability of the family for the females to remain in ignorance; and education adds nothing of itself in a pecuniary point of view! In promoting female education shall pecuniary inducements be presented to secure attendance? We believe that giving freely with no return on the part of the pupil, except attendance and study, has an undesirable influence upon her mind, and does not secure any permanent good results for the School. It tends to create in the mind of the pupil the feeling that she is conferring a favour upon the Missionary or teacher by attending, and to close her mind to any thing like a just appreciation of the advantages she enjoys. Such an effect is always undesirable. But we apprehend that in most parts of Southern India, the daughters of the unconverted Hindús cannot be secured for a course of Christian education without some pecuniary inducement.

At least enough must be offered to the children of the poor to compensate for the time spent in School. But if obliged to resort to this method of securing

attendance much care should be exercised to avoid, if possible, encouraging the feeling on the part of the pupil or her parents that she is rather conferring a favor upon the Missionary by attendance than securing for herself a great advantage, or that the School is only a choice of means for obtaining a present livelihood. It is desirable to impress it as far as possible upon the minds of the pupils that the rewards given are intended simply to save them from loss by devoting their time to study. It might be well when it can be done to allow a certain amount for each full day's attendance and thorough lesson, to be expended for the child at the expiration of three or six months for such a purpose as the Missionary shall deem best. This matter of rewards might be left entirely to the teacher giving him a sufficient salary to enable him to offer such inducements as may be necessary to secure attendance. In such cases however, unless the teacher is very trustworthy, a close supervision of the School and strict examinations will be requisite to make sure of tolerable regularity in attendance and diligence in study.

Again a still less objectionable method of securing attendance, would be to reward industry and skill. Let sewing, basket, or mat-making, &c. be taught, and the proceeds of sales of articles made, be given, after deducting the cost of materials, to the girls according to their skill and industry. When sufficient interest has been awakened to secure attendance, let a portion of the proceeds, even though it be only a nominal amount, be appropriated in part pay for instruction. In this way industry may be promoted, the instruction given will be more highly valued, and at the same time the pupil, if she is skilful and industrious, be enabled to secure as much for her own profit as if a dowry or a present was given without reference to her efforts.

We have thus far been considering the methods for securing attendance on the part of the heathen girls in our Village Schools. In places where Churches have been gathered we would suggest that the plan of giving, by Missions, for attendance, be entirely abandoned, so far as Christians are concerned, and that the duty of having their children instructed be pressed upon the consciences of Christian parents. Let it be urged upon them as a duty, for the performance of which God will hold them responsible, to educate their daughters as well as sons, that they may be able to read the Word of God. Let them be taught that God has given His Word as "a lamp to our feet and a light to our path," and to neglect any opportunities which may be within their reach to make it such to their children, is to neglect a most important part of their duty as parents. Ten girls induced to attend School by the presentation of such motives are worth more than a hundred induced to attend by a pecuniary reward.

E. P. HASTINGS.

An interesting conversation followed the reading of the above papers, but the Conference determined to defer their Resolution on this subject until the papers on Boarding and Orphan Schools had been read and discussed.

The Rev. W. Beynon, being now obliged to return to Belgaum, took an affectionate leave of the Conference, expressing the rich enjoyment he had experienced in attending the meetings of the members, and his firm conviction that, though he could never expect to meet all the brethren again on earth, he should surely meet and know them all again in heaven.

Saturday, April 24th.

The Rev. W. Hoch in the Chair.

In accordance with a previous resolution, the greater portion of the morning was occupied with devotional exercises, which were continued until past one o'clock P. M. and were felt to be truly profitable.

Monday, April 26th.

The Rev. J. Scudder in the Chair.

After the reading of two of the historical papers by the Rev. L. Spaulding of Jaffna, and by the Rev. H. Baker Junior, of Travancore, and the usual devotional exercises, the Rev. J. B. Coles, of the London Mission Society, Bellary, read the following paper on the Government system of Education.

THE GOVERNMENT SYSTEM OF EDUCATION.

WHAT IS ITS TENDENCY AND WHAT ARE THE FRUITS HITHERTO REALIZED?

This subject differs in one important particular from the others brought before the Conference. The other subjects relate to various agencies and modes of operation which we as Missionaries are ourselves engaged in. *This* lies beyond the sphere of Missionary Agency, and calls us to investigate, and judge of the tendency of, a scheme set on foot by other parties, and the working of which is committed to other hands.

It is at the same time a subject on which very various opinions prevail; and those opinions are generally held with a good deal of tenacity and earnestness. It is one, therefore, in the discussion of which it is especially needful to cherish a spirit of candour and forbearance towards those who differ from us.

When we speak of Government Education, it is plain that we use the word *Education* in its popular sense rather than its proper one. It is only very partially, as I believe, that education can be considered the province of Government at all. The higher part of education as including the training of the moral nature, can only in a very limited degree be aimed at by Government. The power that is to undertake this task appears to be lodged in other hands.

It is necessary to bear this distinction in mind. If the object proposed by Government be to educate the whole man, the moral and religious part of his nature as well as the intellectual, unquestionably religious truth must be an essential part of the instrumentality employed for this end. And then, if with this higher and more comprehensive view of education before the mind, we come to the examination of a system in which religious teaching is wanting, we shall, no doubt, be led to regard it with disfavour. But if education in its more restricted sense be the aim proposed, although the higher end, which every Christian man desires to see accomplished, be not thereby attained, we may yet be prepared to recognize, and appreciate at its true worth, the instruction imparted with that view. Let us now come to a clear understanding as to what is the precise question before us. We are not now to inquire, What Missionary Societies or their Agents

ought to do, or what Christian men desire to have done. This is quite another matter. Our desire, as Christian men and as Messengers of the Churches is, that the mind and heart of the Hindú should be elevated and purified by the Gospel of Jesus Christ; and our duty is to labour avowedly and unceasingly for this end. But this is not the question before us.

Neither does the question relate to what, in our opinion, the Government *might* do, or *ought* to do, in the matter of education. Many will think that the Government might do, and ought to do, in this matter something much better than it is doing, that it ought to make religious instruction an essential part of its scheme of education. Without at present affirming or denying the correctness of this position, I will only say that this is not the question before us, and that we should carefully refrain from confounding together distinct subjects of inquiry.

I would further premise that, in treating of the Government system of education, I do not consider it necessary, or indeed possible, in this essay, to examine *every* peculiarity of that system. I therefore limit my attention to its broad and obvious characteristic feature, and describe it as *a system of secular instruction.* The question now demanding consideration is this;—What is the tendency of this system?

There are those who regard it as *evil* in its tendency. They think that, after allowing for whatever of good there may be in it, the evil preponderates; and so they regard it with avowed distrust. This view of the subject is made to rest on the following considerations.

It is urged that the system leads to infidelity. "You take away," say they, "the restraints imposed on the people of this country by their own religious beliefs, while you make no provision for a better and a holier influence which might take their place.

"The education you give them will have the effect of destroying their faith in the gods they now worship, while it does nothing towards leading them to fear and love the true and living God." "It were better," some will say, "to let them remain as they are, than to destroy all religious sentiment whatever, and leave them destitute of all hope and all fear of that which is Spiritual and unseen."

But surely those who urge this view of the matter entirely overlook considerations of essential importance. Secular education will not *make* men infidels. Understanding by "infidelity" *disbelief of the truth,* we should rather say that the Hindús *are* infidels already, and idolaters besides. Education may *leave* them infidels, but cannot *make* them such; while on the other hand it may become a powerful instrument in setting them free from their idolatry.

Further, the argument above given assumes that there is in the heathen mind something, however feeble, of moral sensibility; that the state the people are now in, bad though it is, is not so bad but that it might be still worse. Here we are agreed. Doubtless there is still, in the midst of the fearful depravity of the heathen mind, some sense of right and wrong, somewhat of truth and honesty; for, were it otherwise, society could not subsist. But then I ask;—Does this sense of morality rest in any degree upon the popular forms of superstition which secular instruction tends to overthrow? Will any one point out the Shástra or Purána which has, or which is likely to have, any beneficial influence on the mind that is imbued with its doctrines? Will any one show which of the gods many or lords many, whom they worship, is fitted by the power of example to exert an influence for good on the minds of their devotees? which of the rites or ceremonies of Hindúism is of such a character that to discard them would be

to lose a spiritual power that might, if retained, enlighten, or elevate, or purify the soul? No, it is not in *these* that we are to look for the restraining power which keeps the poor heathen from falling even deeper than he has fallen, into vice and pollution. Is not this check to be found rather in that law of conscience, which God has implanted in the heart of every man, by which the heathen, though without the external and written law, are a law unto themselves? Surely it would be to assign the thorn and thistle as the parent stem of the grape and fig, were we to attribute whatever of truth or justice is found among the heathen either to the unmeaning mummeries of their worship, or to the absurd and disgusting fables of their gods. It is far more reasonable to suppose, that whatever of morality they do possess, is the result of that light, sadly obscured though it be, which God has made a part of man's moral constitution. Their superstitions, so far from being helpful to their morality, are directly adverse to it. With those superstitions before us, the proper object of wonder is not that the people are so bad as they are, but that they are not far worse; for, bad as they undoubtedly are, they are far better than the objects of their worship. To whatever extent morality holds its ground among them at all, it holds it, not by the help of their religion, but in spite of it. The belief in the existence of God, dimmed and enfeebled though it be, lies deep in the heart, and neither superstition on the one hand, nor science on the other, can altogether destroy it.

If then the morality of the heathen, in whatever degree it exists, does not rest upon their superstitious beliefs, but upon a totally different foundation, and holds its ground, so far as it does so, rather in spite of those beliefs than by their aid, it cannot be supposed that the overthrow of these will bring with it any moral deterioration, even though no positive attempt be made to supply them with better principles.

Another objection sometimes made to such a scheme of education as that under review is, that, since "knowledge is power," it tends, unless rightly directed, to give the people augmented power for evil.

It is not implied in this objection, nor will it be affirmed by any one, that the knowledge imparted is in itself an evil. Neither do we at present claim for it the merit of being in itself a good. Let it be considered as neither good nor evil in a moral view. It even then stands on ground the same in principle as many other things that are accounted social improvements and ameliorations, and which as such are fostered by Government. There is nothing morally good or morally evil in the development of the resources of the country, or in the consequent increase of trade and wealth, in sanitary improvements, judicious plans for the promotion of longevity, the opening of the country by railroads and canals, or other things of a like kind. These all give increase of power, and the good or evil resulting from them will depend on the direction given to that power. Secular instruction, if placed on no higher ground (and surely it may at least have a place conceded to it among these social benefits) ought not to be objected to because it does not infallibly ensure that the right direction shall be given to the power which it imparts. It certainly does leave much more to be done than it is capable itself of doing. For the supply of its deficiency we must look in another direction.

Thus far we have been occupied with objections against the Government plan. Let us now see what may be said in its favour. But again let it be remembered that we are not now affirming that there can be no better system. We dismiss from our minds at present all thought of what we may perhaps think preferable systems, and confine our attention to the actual plan in operation.

The system of instruction under review, has surely a tendency to strengthen the powers of the mind. We all know how lamentably little there is in the instruction of Native youths that has any fitness whatever to advance this end. The memory, it is true, is exercised, and the imagination stimulated with an unhealthy excitement; but there is no training of the higher powers of the mind. On the other hand, the course of instruction pursued in the Government Schools embracing mathematics, as well as geography and history, and in the higher departments philosophy and jurisprudence, is surely fitted to strengthen the powers of attention and judgment. This system also enlarges for the learner his sphere of knowledge. Surely it is better that the Hindú should have some correct idea of the law of gravitation than that he should suppose the earth to rest upon the back of a tortoise; better that he should have some tolerably clear idea of the civil history of his own country and of England, than that he should know nothing of either the one or the other. Most certainly truth upon these and many other subjects is, in itself, apart from all ulterior ends, better than ignorance or error.

Again, it has a tendency to loosen the attachment of the people to their debasing superstitions. I do not say that this system will make a bad man a good one; but I do certainly hold that its proper tendency is to set a man free from one class of evil influences. Can it be doubted that it is a good thing to pull off the incrustations of foul and foolish idolatries which have overborne the Hindú mind, and done what in them lay to destroy that mind utterly?

It further has a tendency to break the force of that social malady, the source of such great and so many evils, Caste. As in the Mission Schools, so in, those of the Government, the practice of associating Brahmins and Súdras and Pariahs in the same school, and the same class, has a tendency, gradually yet effectually, to lessen the power of that gigantic evil. The general diffusion of knowledge by the same means also tends to the same result. Education being diffused among all classes, will greatly help to lower the pretensions of Caste. As this becomes more and more the test of fitness for those appointments which bring consideration and influence, the distinctions of Caste will come to be less regarded first by others, and at last by those who possess them. This process is even now going on. Education is silently co-operating with other influences to undermine the pride of Caste, and will doubtless by its gradual extension, still further tend to accelerate its fall.

It will surely be granted, that some at least among those who are thus educated will become so far acquainted with the great historical facts bearing on the evidences of Christianity as to be in a far better position for weighing its claims than they otherwise would have been. I do not mean to intimate that, in order to an intelligent and hearty belief of the Gospel, it is necessary to have read Paley or Lardner or Chalmers. By the vast majority of believers, both in former ages and the present, conviction of the truth has been attained by other means, and not by historical evidence. Still there will, no doubt, be some minds, which in a certain stage of their history, will be more accessible to the Gospel when presented to them with its great facts attested by contemporary and impartial witnesses. But in order to appreciate the testimony of these, or in any degree to understand it, some adequate knowledge of history is indispensable.

It is not to be overlooked, that the mass of what is commonly called English literature is more or less pervaded with the ideas and sentiments of Christianity. To those who deeply feel our need of something still higher

than this general influence, it may not be easy rightly to estimate its value. But yet with all its deficiencies let it be compared with any heathen literature which it may supplant in the affections of the people; and there can be no doubt, that whatever tends to imbue a considerable number of intelligent youths with its better principles, must be regarded as an agency for good.

Another beneficial result to be hoped for, is the gradual growth of a Vernacular literature based on the sound knowledge of Europe. That the Vernacular languages must be the medium for the diffusion of knowledge throughout the community will not be questioned. Hitherto the efforts of Government to promote education have given a great prominence to English studies. This has arisen in great part, at least, as appears from the Reports on Public Instruction, from the great difficulty of procuring, as Vernacular Teachers, persons possessed at the same time of a competent knowledge of the Native languages and of English. But the object above adverted to is distinctly recognized as one of the utmost importance.

If the views now advanced be just and reasonable, we must come to the conclusion that the tendency of the system in question is good as far as it reaches. Regarding with the deepest interest the spiritual and everlasting welfare of these people, it may be said that the system falls far short of the end we desire to see accomplished. This is freely granted. But the question is not "Does this scheme tend to accomplish all the good which Missionaries and the Churches of Christ desire to see effected?" but "Is it of good tendency as far as it goes?" I certainly think it is. While not doing the work of the Church, it is still, I think, helping that work, and it remains for Christians to redouble their efforts to avail themselves of that help to the utmost extent.

I would just add a word or two on the position which the system takes in reference to the Bible. Some would have the Bible made an essential part of the scheme of instruction. I would ask such persons to consider whether all the good they hope for is likely to result from making the Bible a class book, while no care is taken that the teachers shall be themselves earnest Christians, while many of them indeed are heathens. Might not such a course probably lead in many instances even to the profanation of Holy Scripture? At the same time the avowed exclusion of the Bible from Government schools is liable to very serious objection, and is likely to be regarded by many of the Natives as an indication of a temporising and timid policy, that consents partially at least to disavow religious conviction.

Perhaps the better course would be to declare openly the benefits which Christian men believe to be obtainable by the careful study of the sacred Scriptures, and the consequent desire of Government to see the pupils of these schools in the possession of those benefits, and with this general encouragement to leave it to those teachers who might feel the importance of doing so, to make arrangements for the Biblical instruction of as many of their own scholars as they could induce to attend it. This would avoid all appearance of dishonoring the Bible, and would, at the same time, keep clear of the incongruity of compelling men to teach what they perhaps neither understand nor believe.

As to the fruits that have been realized from this system, it is perhaps as yet early to speak of them. The results are not so manifested or so extended as to warrant any very decided expression of opinion. And in an inland station, where the Government plan has only of late been commenced, there is still less of fact from which to draw conclusions than in the Presidency towns

where the system has been longer in operation. Individual instances, however, are not wanting which serve to sustain the views now advanced.

To sum up the argument then; let me repeat that the question is simply this, "What is the tendency of that system of secular instruction which has been put in operation by the Government?" We have high authority for the sentiment "that the soul be without knowledge it is not good,"; and as this is true more especially of the highest knowledge, so is it true of all knowledge. The diffusion of knowledge is calculated to bring with it some important results; while on the other hand there need be no fear of its leading to any moral or religious deterioration, unless it can be shown that there is something in Hindúism of such a beneficial tendency that the subversion of that system would be an evil. The attempt to do this will hardly be made. No, I repeat it, the Hindús, so far as they are moral at all, are so, not *because* of their system, but in *spite* of it; and I cannot conceive that any one of them would be a whit the worse, for casting it off. He may likely become the better man for doing so.

I cannot therefore regard the Government system as an evil, but as a good; not as a thing of injurious tendency, but as helpful to the general progress and enlightenment of this people. It does not do all the good that needs to be done, and the good which it will do may be not unmixed with evil. But viewing it as one of many agencies working for the welfare of the country, I regard it with hope rather than with fear.

And may it not be a proper object of the prayers of God's people, that those engaged in working out this scheme may be made, whether wittingly or unwittingly, the instruments of preparing many minds for the labours of the Christian Teacher, and the lessons of God's Word?

I do not, however, think that Mission Schools are superseded, or that their usefulness is necessarily in any degree diminished. Let Christian Schools be multiplied every where. Let fresh energy be put into them. Let every effort be made to render them more efficient. Let Christian men and Christian Societies supply as largely as possible the Christian element in education, and so supplement and carry forward the system adopted by Government.

J. B. COLES.

A paper on Orphan and Boarding Institutions prepared by the Rev. R. Bren of the Church Missionary Society's Mission in North Ceylon was read to the Conference by one of the Secretaries.

ON ORPHAN AND BOARDING SCHOOLS.

The advantages of Orphan Schools seem to be almost confined to the recipients of the benefits such Schools afford. A number of poor outcast, destitute children are housed, clothed, fed, instructed and trained in the nurture and admonition of the Lord,—an undoubted good; and the Benefactors are also exercised in doing good and in shewing mercy, kindness, and charity.

The disadvantages however attending such Schools are neither small nor few. They are generally a burden upon the Missionary, the Station or the Society, with which they are connected. They are not like Boarding Schools where children are trained for a few years with the assistance of their friends, who defray part of the expenses of their board, and fit them for any station of importance and usefulness to which they may be called in after-life. In the Orphan School the Missionary and his wife become in fact the responsible

parents of the children. All necessary expenses must be defrayed by the kindness of friends or from the funds of the Missionary Society. The children have not only to be watched over, cared for and constantly attended to, but they have to be provided for in after-life—no small care and anxiety for those who have the charge. It is further a great inducement for poor relatives to disown, shut up their bowels of compassion and cast out those whom it is their duty to cherish and protect. If the friends have not sufficient humanity left to move them to fulfil their duties, they should be compelled, and not have them done for them by the kindness and compassion of others. The cases are not numerous where children are left without any relative whatever; and even then the duty of providing for such children would fall naturally on the village or district in which they were born, the same as in a Parish in England. Thus it evidently appears that funds spent on Orphan Schools are really expended in keeping up Poor-houses for the young, a duty which properly and naturally belongs to the people themselves. It is, at least, doubtful as to whether Mission funds should be so expended, and the liberality of compassionate friends would probably be better exercised in more direct efforts for the spread of the Gospel. It may be said that such children generally become Christians. Granted; but it is a very expensive and questionable mode of making Converts. Moreover children so brought up are to a great extent unnaturalized. They cannot always remain under the wing of the Missionary, and they must after all go out into the world without any connexions beyond what they may have formed in their own circumscribed sphere. The very few Institutions of the kind in England are for the destitute children of the middle and higher classes of Society, whose circumstances are peculiar; and they are supported by the subscriptions of the higher classes of the people themselves, and form no precedent for Missionaries having Orphan Schools in India.

Boarding Schools.—There are several important advantages connected with Boarding Schools. The children in such cases are, as it were, transferred from the jungle of heathenism to the garden of the Lord. The effect of this transfer is very visible in the striking contrast which exists between those who have learned in Day Schools and those in Boarding Schools. While they remain with their friends their bad habits and superstitious practices remain, yea, are cherished and increased; whereas in a Boarding School customs are broken through, heathenish observances set aside and regular opportunities obtained for the understanding and the reception of the truth. The character of the pupils will, to a great extent, be formed after the model of those under whose immediate influence they are placed; at the same time the course of instruction being limited, and the pupils being allowed to return to their friends for short periods at vacations, the natural ties are kept up. Further the instruction in Boarding Schools is not only higher, but the pupils learn much better, than in Day Schools; they are not only more thoroughly instructed, but habits of order, cleanliness, industry, &c. are formed. It may be thought a disadvantage for Missionaries to have the charge of Boarding Schools; but if it is good for the principal schools in England, &c. to have clergymen at the head, much more so here, where not only has the character to be formed, but all the first principles of the truth and morality implanted; aud such schools having this end in view. are a most efficient means of spreading the Gospel, especially among the higher and wealthier classes (not castes), by whom such schools should to a great extent be supported; while such as are found to have the necessary qualifications among all classes should be trained as Mission Agents, School-Masters and Mistresses, &c. in Normal Schools, Training Institutions, Preparandi Classes, and the like.

Industrial Establishments might be connected with Orphan Schools in which

the children could be trained to some respectable trade; but not with the Boarding Schools, Normal School or Training Institutions, as each of these has its own special object.

Such establishments might have the sanction of a Mission Society, but should be altogether independent of it, and be in the charge of a competent layman.

ROBERT BREN.

The following Resolutions were then adopted.

RESOLUTIONS ON NATIVE FEMALE EDUCATION.

1. The Conference having fully considered the subject of Native Female Education recognizes the paramount importance of educating, on sound Christian principles, the females of this land.

2. They consider that Boarding Institutions for females have served, and do still serve, a most valuable purpose in saving souls, training agents for Mission work, and furnishing suitable wives for educated Christian men.

3. They believe also, that a widely extended system of Christian day-schools for females is a most important method of reaching the masses of the people, and that these should be prosecuted to the greatest practicable extent.

4. That in view of the great difficulties encountered in this work, the Conference would strongly urge the necessity of vigorous efforts to form an enlightened national sentiment among the Natives of India, in favour of Female education, through the press and by lectures, and to create a Vernacular literature for the schools and for females generally.

5. That this Conference deeply feels the importance of Vernacular day-schools for girls of all classes being, as far as practicable, under the personal superintendence of Missionaries' wives, or other Christian ladies interested in female education; and that Christian friends in Europe and America should be encouraged to send out and adequately sustain as many devoted and well qualified female agents as they can, to co-operate with the Missionaries' wives and others in this great work.

6. That they also most cordially approve of the proposal, circulated throughout the Madras Presidency, by several ladies in Madras, under the designation of "A Thank Offering Me-

morial for 1857,"* and earnestly pray that it may be practically followed up in the manner proposed, and signally crowned with the Divine blessing. All the Missions, they fully believe, will do all in their power to aid in carrying out this truly Christian project.

RESOLUTION ON ORPHAN AND BOARDING SCHOOLS.

That with respect to this class of Missionary Institutions, the Conference has already, in the second paragraph of the above resolution, expressed its opinion in reference to Girls' Boarding Schools;—and they believe that, with the exception of the last clause, the resolution on that subject may be applied with equal force and truth to those for Boys, while they would receive orphans also into Boarding Schools,

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* A THANK OFFERING MEMORIAL FOR 1857.

To the Christian Women of the Madras Presidency.

Several Friends in Madras having resolved to invite all Christians in the Madras Presidency to unite in commemorating the marked exemption which all South India has so mercifully enjoyed from the terrible calamities which have visited other parts of the land during the past year, by a suitable Thank Offering to Almighty God, it is proposed that the Christian women of this Presidency should acknowledge their own peculiar sense of the lovingkindness of the Lord in having spared them from the violence and savage atrocities, worse than death, which have been inflicted upon numbers of our unhappy countrywomen, by exerting themselves in promoting the Christian civilization of the people through the influence of the females of the country.

Were every Christian woman to undertake the charge of one Native girl, and train her up in the knowledge and fear of God, in moral and cleanly habits, and instruct her in such duties as may fit her for usefulness in her sphere of life, how many hundreds would be rescued from the degraded state to which the Native female has with few exceptions been habituated; and may we not, with the Lord's blessing upon our humble endeavours, expect a happy result in future generations from the training up of their sons and daughters.

In cases where family considerations render it impossible to accede to this proposition, a Native girl might be supported at a Mission Boarding School instead; but individual exertion with a prayerful interest in the cause of Native Female Education, is the object specially sought for and advocated in this proposal for manifesting our gratitude for all the mercies we have received.

and not form them into separate establishments, experience having proved this plan to be free from any serious inconvenience.

RESOLUTIONS ON THE GOVERNMENT SYSTEM OF EDUCATION.

1. That this Conference believes that the secular knowledge which has been imparted to many Native youths by means of the Government system of Education has been a real benefit, nothwithstanding the serious evil of the exclusion of the Bible; they believe that it is better that the Native mind should be disabused of the absurdities of the prevailing systems, and prepared by a true knowledge of history and science and by a healthy discipline, to receive, intellectually at least, the Divine system of Christianity.

2. That they desire to give expression to their most solemn and deliberate conviction, that it is the duty of the Christian Government of this Heathen and Mohammedan country, not only to impart to all who will receive it true knowledge on all secular subjects, but also to abstain from all teaching of Hindú and Mohammedan errors in their schools, while, in order to afford the fullest opportunity to all the pupils of learning the true nature of the Christian religion from the Bible itself, they should introduce it into all their schools in order to be read each day during the first hour of teaching, and that the attendance of the pupils during that hour should be voluntary. Moreover they consider that it should be publicly declared by the Government that all teachers in Government Schools are at full liberty to teach the Word of God to those of their pupils who may be desirous to study it, and that in the working of the schools suitable arrangements should be made for that purpose.

3. That, as it is notorious that such has not been the course pursued by the Government in the past, except in some isolated and recent instances, it cannot but have been that its conduct has been offensive to Him who has said, —"He that is not with me is against me;" and while the Conference would not presume to interpret minutely the dispensations of Divine Providence, they cannot but call to mind the authority which says, "The nation and kingdom that will not serve thee shall perish;" and feel that the terrible calamities which have recently fallen on this land

are at once a chastisement for the past and a warning for the future.

4. The Conference is further of opinion, that the Government should put forth the most determined efforts *to cover the whole land with good elementary Vernacular Schools*, as such are best adapted to meet the wants of the masses of the people, and raise them from their present degradation and ignorance. They believe that this is demanded not only as a matter of justice on behalf of the toiling millions who are mainly the producers of the revenue, but also that it would be the wisest policy on the part of Government, which would thus really strengthen its hold on the masses of the people, by teaching them to appreciate more truly its benevolent designs, both in this department, and in that of the development of the physical resources of the country, as well as in all other measures intended to promote their social and national advancement.

5. That in view of the vast importance of the subject of Government instruction in its bearing on the moral and social well-being of the people of India, it is in the highest degree desirable, that great care should be exercised in the selection and appointment of unexceptionable persons to have the charge and oversight of these institutions.

6. That it is much to be wished that the Government should fully enunciate, and in all cases consistently carry out, what is believed to be now their wish and intention, that all books used in their institutions should be entirely freed from every thing favouring heathen ideas; and that, therefore, all invocations of Heathen divinities, passages inculcating Caste, Fate, or the Metempsychosis, and all impure and equivocal expressions should be carefully expunged.

7. That while undoubtedly much diversity of opinion exists among various bodies of Christians as to the propriety of accepting pecuniary aid from any secular Government in the prosecution of their work, no correct estimate can be formed of the tendency and character of the effort of Government for the instruction of the masses of its subjects in India, without a reference to the question of Grants-in-Aid; and that in the provision made for the grant of pecuniary assistance to such conductors of Missionary Schools as feel at liberty to avail themselves of it, a convincing proof is afforded of the desire of the Government to assist in ex-

tending the benefits of education, by all available means, to all classes of the people.

Tuesday, April 27.

The Rev. E. Sargent in the Chair.

The Rev. B. Kies of the German Mission read the following paper on the Evidences of Christianity in their relation to the Hindús.

ON THE REFUTATION OF HINDUISM AND THE EVIDENCES OF CHRISTIANITY.

"What arguments and illustrations ought to be addressed to the Hindús, to convince them of the errors of their system? and what is the best way of proving to Hindús, in their present state of mind, that Christianity is from God?"

My dear brethren—From the form in which the theme of our present discourse has been put in the above Queries, it is evident, that it is intended to be taken for granted, that the use of arguments by a Missionary is sometimes good and necessary. We know, however, that many a Missionary, partly from sad experience, and partly from other causes, has more or less aversion to enter upon regular arguments with the Hindús, and perhaps some of the members of this Conference may share these sentiments.

I consider it as a matter of course, that wherever the ignorance or the simplicity of the people is such that they do not bring forth objections, it would be worse than foolish to obstruct our way to their hearts by the use of arguments. We likewise agree, that, not by the force of arguments, or the eloquence of illustrations, but by the simple and solemn declaration of divine truth, spoken from the fulness of the heart, souls have generally been converted in India as well as in other countries. Nevertheless every one of us, who has had some experience amongst the Natives, will admit, not only that the necessity of using arguments is sometimes forced upon the Missionary by objections being raised, for which it is very desirable to be prepared, but also that, in some cases, good arguments and illustrations have proved very useful. Moreover we are thus exhorted by St. Peter: "Sanctify the Lord God in your hearts, and be ready always to give every one that asketh you a reason of the hope which is in you." I therefore consider the subject now before us, as one of great importance; and as one of our holy duties, which we owe not only to the heathens, to whom we are sent, but also to our Native Christians. Let us enter upon it in this spirit.

The Evidences against Hindúism and the Evidences for Christianity is the theme before us. Of course it would be impossible to give a full exposition of this vast subject within the short time allotted. I shall, therefore, restrict myself to pointing out merely the principles on which we have to conduct our arguments and the chief points of the latter.

If we read the Holy Scriptures we find them full of arguments and illustrations, but on a closer examination of the same, we observe that all the arguments used by the Prophets, our Lord himself and his Apostles, are not

so much of a logical and formal nature, but are rather taken from real and practical life itself. We never find them argue *a priori*, nor *in abstractâ*, but always *in concretâ;* that is to say, they prove the tree to be good or bad simply by pointing to its fruits, from which the nature of its inward sap, as well as of its hidden roots, may be inferred and ascertained in a way that leaves not the least doubt to any man looking and seeking for truth.

To this, the Hindú mode of reasoning and arguing is just the opposite. Considering the whole world as the mere illusory play of Maya, and mistaking the abstract ideas of their own thoughts for the only divine reality, they never take their arguments for their own system from practical life, but always make abstract ideas, and very often mere names, to be their starting points. And in their disputes they try by all means to get us on this their familiar battle field. But no sooner has the Missionary forgotten himself so far as to follow them thither, then he is like a wrestler who has lost his hold on terra firma, so that he may be easily overcome by his opponent. All arguments of a mere logical nature, even if of the most convincing force to Europeans, are to Hindús beating the air, on account of their want of critical sense, their unbounded imagination, and, in most cases, their designed insincerity and perversity. I have no doubt that most of our deplorable defeats, and unsuccessful attempts in arguing with the Hindús are to be ascribed to our having allowed ourselves to be dragged by them upon this unsafe and dangerous ground.

Another cause of the failure of many of our arguments I see in their *want of Individuality* and *Indian Nationality.* As already mentioned, the Prophets, our Lord and his Apostles, prove the nature of the tree by pointing out its fruits; but in doing so, they are not content with generalities, but individualize in their descriptions to a degree which is quite astonishing. In this observation I do not refer so much to the parables, similes, and other figures and forms of speech employed by them expressly for the purpose of illustration; but I principally mean their graphic descriptions of the actual and real life of individuals and whole nations. It is this which makes their style so easy to be comprehended by every body, and of such a sober practical nature on the one hand, and yet so truly poetical on the other. Besides this, the national element occupies a very prominent and important part with them, especially with the prophets, certainly not only because they, as the watchmen of Zion, above all had to look to the history of Israel and to the development of the Kingdom of God amongst the nations, but also because their profound insight into the life of nations, rightly discerned, that in order to understand fully and to treat properly any individual, he must be taken as a member of his nation.

In this respect, I fear that we foreign Missionaries in this country are only too liable to underrate the great practical importance, which a due consideration of the Indian Nationality has not only to our preaching, but also to our Mission labour in general. Altogéther we must admit, that our foreignership is one of the greatest obstacles to our usefulness. Mastering the language of the country is only one side of the difficulty with which we have to contend; making ourselves thoroughly acquainted and familiar with the life of its inhabitants is yet more difficult, and at least of equal importance to our work. For, how can we hope to impress the minds of the Hindús with a full conviction of the greatness of their depravity so long as we are unable, from want of practical knowledge of the people, to verify our general assertions by telling and individualizing descriptions, taken from their private and public life? And how shall we successfully invite them to become partakers of the salvation that is in Christ, if we cannot bring home to them our appeals in an attractive way, touching the deeper

sentiments of their minds. By these remarks I do not wish in the least to speak slightly of what by God's grace has already been achieved in this respect, for I fully appreciate it; but I must confess, that whenever my mind is fully up in preaching to the Hindús, just then I feel the embarrassment arising from these deficiencies the strongest. For my own part, therefore, taking into account all our short-comings in this respect, I cannot throw all the blame upon the Natives, if to our great grief we find most of our sermons, tracts and books, to have so little attraction for them and so little force upon them.

Having made these general, preliminary, remarks, let us now enter upon our subject more particularly, and first see, *what are the principal errors of the Hindú system,* against which we have to bring forward our arguments and illustrations. For this purpose, our best plan is to follow it in its historical development.

On its first stage, we find in the oldest parts of the Védas, that Brahminical idolatry consisted in *the worship of the elements, the stars and other powers of nature.* This its primitive form, however, was afterwards, either absorbed into Mythology and Philosophy or forgotten altogether, so that scarcely any vestiges of it have been left to be met with amongst the Hindús of the present day, against which we have to argue.

It would be very well, if also the *Védanta,* the philosophical quintessence of the Védas, would give us as little trouble amongst the people; but the contrary being the case, we must speak of it separately afterwards. I would only observe here, that the other philosophical systems very seldom, if ever, come into our way in Southern India, because those of them which were homogeneous to the Védanta, for instance the Mámíms, Niyáya, and Yóga, have been made subservient to the former by the Védantists, in the way of auxiliary sciences, whilst those which proved heterogeneous to their own system, for instance the atomical doctrine of Kánada, have been ably and successfully refuted by them, especially by the master-spirit of Sankarácharya, 1100 years ago.

Of much greater practical consequence to us is the *Mythology*—or the popular system of the great Epical Poems—besides *Demonolatry,* which has so strong a hold, especially upon the lower classes of the people amongst whom we have to labour, and which is, most probably, of ante-brahminical Scythian origin, as Dr. Caldwell has so ably shown in his "Comparative Grammar of the Dravidian languages." However, as the spirit of prayer and the power of faith in the precious and all-redeeming blood of our Saviour Jesus Christ, and not arguments and illustrations, are the proper weapons against this latter enemy, our present discourse has nothing to do with it.

No doubt, one of the most powerful errors of the Hindú system, and practically the greatest hindrance to our preaching and to the spread of Christianity in this country, is *Caste;* but the Conference having to discuss this important subject separately, it would be out of place to bring forward the arguments against it under the present theme.

Consequently I have now to speak only of the evidences against the Védanta Philosophy, and against the Hindú Mythology.

Let us consider the *Mythology* first, as it is the more popular system. In it the unbounded imagination of the Brahmins has given human forms and human relations both to the objects and powers of nature, worshipped in the primitive age of the Védas, and to the abstract ideas of subsequent philosophy, mixing up and confounding these personifications with reminis-

cences of historical persons and events, in order to make them more accessible to the capacity of the common people, and more familiar to their minds and to their worship. All arguments to be brought forward against this multifarious system, I conceive to be reducible to the following *four kinds*.

I. *The Scientific or Philosophical argument* consists in tracing and following the principal legends and fables through all the various stages of their development to be found in the Shástras;—pointing out their original meaning and subsequent transformations. Of course, a comprehensive and thorough acquaintance with all the standard works of Hindú Mythology would be required for this purpose, no slight task indeed. And after all it is very much to be apprehended, that the deplorable want of critical sense in the Hindú mind and their predilection for the fanciful, apart from their moral depravity, would prevent them from feeling properly the force of this subtle kind of argument. Nevertheless the stronghold before us ought to be attacked from this side also, and for this purpose we might derive much valuable assistance from the researches of our Oriental Scholars both in Europe and in this country.

II. Much easier and much more telling is *the argument from the carnality of the Hindú gods*. In the Epic Poems and Puránas all the gods and deified heroes are represented as sharing the same passions and deficiencies with man. All their deeds and enjoyments, together with the worlds inhabited by them, are nothing but the poetical and fanciful reflections and transfigurations of the life of sinful men here on earth. That such is unbecoming to gods and heavenly beings, the common sense and moral feeling even of the heathens themselves readily admits. In order to make this more impressive and convincing to their minds, a careful and systematical criticism of their Mythology, from this practical point of view, would no doubt prove very useful.

To this should be added, as a Biblical antidote, a collection and short explanation of the principal passages and indications contained in Scripture regarding the angels and heavenly worlds; pointing out especially their holiness and spirituality, as solely but fully answering the cravings of the innermost and spiritual part of every human heart.

III. In a similar manner, *the Indian Avatárs are to be argued against.* The carnal and sinful features in their characters and deeds, in the objects of their incarnations, and in the means they employed, are to be exposed as being against the dictates of conscience. With these must be compared the holy, sublime and really redeeming nature of the person and the work of our Lord and Saviour Jesus Christ. It must further be proved that the legends of these Avatárs are either mere poetical personifications of abstract ideas, without any historical foundation whatever, or fantastically amplified and embellished reminiscences of former heroes and great personages; whilst the records of our Lord, given in the Gospels, bear within themselves the evidences of historical truth and sober reality.

IV. The most convincing argument however, is, no doubt, that drawn *from the practical fruits* which all these legends and fables of their gods and Avatárs have been, and are daily bearing in the private and public life of the Hindús, of which we have the undeniable proofs in the morally poisoned and thoroughly rotten state of the whole Native community. To point out the connexion of these, their bad morals with their Mythology is an argument *ad hominem*, the force of which is immediately felt and readily admitted by every Hindú who has not yet done away with all honesty.

Much more difficult are the arguments to be used against the *Védanta*, as may be expected. But that we cannot evade this unpleasant task will,

I suppose, be admitted by every one who has had much intercourse with the more educated Natives. Such is the case at least in the northern part of the Canarese country from which I have come. There the Védanta is not only the philosophical theology of the Brahmins, but it has pervaded more or less all the other classes of Hindús also, and even Mohammedans have adopted it. I have repeatedly met simple Súdras who, after having quietly listened to my preaching, in a truly philosophical way, readily reduced my words to their fundamental ideas, for the purpose of assailing their premises. Others, when conversing with me about Christianity, have first of all asked for a systematical statement of its first principles, in order to compare them with their own system.

But even where no such philosophical training is to be met with, most of the Hindús, if pressed about their idolatry and Mythology, will immediately take refuge in the Védanta; and very often the most ignorant amongst them make use of some of its more common sentences, in order to shake off the truths of the Gospel preached to them. From my own experience, therefore, I consider the Védanta system to be to us Indian Missionaries what Sebastopol was to the allied armies. The system of caste alone offers an equally tenacious resistance. Until these two formidable fortresses, erected by the diabolically inspired pride of the Brahmins, are conquered, India, as a whole, never will, in my opinion, be taken possession of by Christianity. As Goliath of old proudly came forth, challenging a combat and defying the armies of the Living God, so the Védanta-Gúrús, together with their equally proud disciples, disdainfully look down upon us Christian Missionaries, as upon men who, though perhaps well meaning in preaching against idolatry, are greatly to be pitied, on account of not yet having comprehended the only consequent and sublime idea of the identity of the universe and the individual soul with the Godhead; but who still occupy the very low degree, on the philosophical scale, of entertaining dualistic views, in speaking of sin and of a Redeemer. Let us not, however, dear brethren, be discouraged. If the champion before us comes with a helmet of brass, a coat of mail and a spear like a weaver's beam, let us meet him like David, with the five smooth stones from the brook, put in a shepherd's bag. Ours are conscience, common sense and the deepest wants of human nature, which find their real and full satisfaction in the Christian Revelation only. These are the firm foundations of our hope for the final victory of Christianity all over India, and from this armoury we must take the weapons to be used against the Védanta system. Let us now see this more particularly regarding its principal doctrines.

I. *God apart from the world*, or, in Scriptural language, God above the world, is taught by the Védanta to be void of any property and contents whatever, a mere incomprehensible point. For every thing endowed with properties is not God in Himself, but only His manifestations in the world. Therefore the wise man by the power of his contemplation must penetrate through all these wordly disguises until his knowledge reaches that perfection, where all reasoning and thinking ceases altogether; as looking immovably into the sun will end in perfect blindness. Now this sounds very high and profound indeed, but that the human mind cannot keep itself for any length of time in this vacuum, honest Védantists themselves will admit. At least I have found several who, after having, for years, been enthusiastic adherents and teachers of this system, had become quite bewildered by the subtilty of its logical operations, and had, therefore, got heartily tired of it. For real and full satisfaction regarding the knowledge of God, the human mind will find nowhere but in the Christian mystery of the Holy Trinity.

II. For the purpose of getting *a world* out of the absolutely empty Parabrahma, the Védantists consider *Máya* to be the intermediate cause. This Máya, according to their older and original teaching, is the illusion of Brahma regarding himself, but according to their later explanation it is the illusion of our human senses, by which we mistake a purely imaginary world for a real one. Such an awful price have the Indian philosophers paid for the sublime unity of their system, that, sooner than admit the fallacy of their own reasoning in deriving the universe from a mere abstract idea, they declare the whole world, and their own selves too, to be nonentities. By this really tragical heroic conclusion, to which they have come, they have furnished the proof for all ages and nations, that without a divine revelation it is an impossibility to the human mind to comprehend God and the world together, without losing either God in the world, or the world in God.

The only and perfect solution of this problem we possess in the Scriptural doctrine of the "λογος," who was with God in the beginning, and by whom all things were made. It is, therefore, my deepest conviction, that only by a right perception and exposition of the Scriptural doctrine of the "λογος," and of what is connected with it most closely, the doctrine of the divine image of man, can Védantism and every other Pantheism be overcome by us.

III. *The theoretical aberration* of the Hindú mind into abstract idealism and its natural consequence, the denial of the reality of the world, *has not been without fatal results* to the practical life of the Hindús.

One of them is the despondency with which all of them, more or less, look upon every thing around themselves. It is true, the people in general do not follow the philosophers, to make real earnest of their professed doctrines, and even most of the latter themselves, in practical life, are very far from treating the things of this world, as non-entities. Nevertheless a deep conviction, not only of the transitory state of this world, but actually of the nihility of all that is visible, pervades all the thoughts and reflections of the Hindús and, like a demon, so haunts them as to prevent them from feeling really happy in their fine country.

With this melancholy and desponding view are to be compared and contrasted the heart-rejoicing and cheerful hopes of the Christian. Whatever there is really deplorable in the present world, namely, sin and death, the Scriptures also admit in all its dreadful reality, but only to turn our eyes to a better world to come, and to induce us to strive to become partakers of the same, as St. Paul has so beautifully expressed it in Rom. viii. 18—23, and 2 Cor. iv. 17, 18.

Another practical consequence of the false philosophy of the Hindús we see in their total want of historical criticism, and of a sober, but lively interest in the Phenomena of Nature surrounding them; a want otherwise unaccountable in a people naturally gifted with a keen and quick perception.

However, whilst their idealism and their denial of the reality of the world has prevented them from occupying their minds profitably with History and Natural Science, so that an unbounded imagination has overrun and absorbed every thing with them, like a luxurious parasite, the more prosaic wants of human nature would neither yield to philosophy nor be satisfied by fancy, but firmly claimed and maintained their inherent right to the real possession and enjoyment of the world declared to be only imaginary. The consequence of this unavoidable contradiction is, that now we find in the same nation, yea very often in one and the same individual, the proudest philosophy and

contempt of the world in theory, combined with worldliness and base sensuality in its most self-interested and meanest forms.

Against this double-faced evil we must, besides preaching the Gospel, try by schools and books to impart to the younger generation, especially, a correct and more elevated perception of the world around them, by teaching them History, Geography and Natural Science; in order to help them out as far as possible, both from their fanciful idealism on the one side, and from the meanness of the flesh on the other.

For this purpose even Electric Telegraphs and Rail-roads may prove useful arguments and illustrations against the Hindú system. At least, these, together with many other things introduced into India by Western civilization, certainly are felt to be such by the Hindús themselves.

IV. As the citadel of fortress of Védantism, however, I consider its Anthropology, or more properly speaking, its *Psychology*, in which all the manifold rays of Pantheism gather into a focus, according to the common sentence in Canarese, ಹ್ಯಾಗೆ ಬ್ರಹ್ಮಾಂಡ ಹಾಗೆ ಪಿಂಡಾಂಡ, *hyága Bráhmándá hága pindándá*, or, *As is the universe so is the human frame.*

So long as we have not overcome and superseded this Pantheistical Psychology by a specific Christian one, founded on the Scriptures and on rightly interpreted experience and science, and taking for its starting point the divine image of man, a very essential part of our arguments against the errors of the Hindú system, and for the Divine origin of Christianity is wanting. For many of the most important moral and religious ideas and theological terms on both sides have their roots in the Psychology of one or other of the two systems. For instance, the Christian humbly prays to receive by faith the grace of God; but the Védantist proudly aspires to disperse, by his own contemplation, the illusion of the world, in order to obtain intuitive knowledge of Brahma as the means of salvation. To the former self-denial and sanctification are his highest duty, to the latter, self-annihilation by means of "*tappas*" is the grand aim. The one hopes for everlasting life, the other for final absorption into Brahma. Besides this there are many terms employed by us in our translations of the Bible, and, from them, also in our tracts and discourses, that take a very different meaning in the Christian system from what they originally signified in the Pantheistical system, so that the more familiar a Hindú is with his own Shástras the more bewildered will he be in reading our Scriptures. On this account a systematical explanation of this important subject appears to me very desirable, not only for the heathen and inquirers, but even for our Christian Converts. However, treating this subject has its own difficulties, especially because the Hindús, finding studies of this kind so very congenial to their peculiar turn of mind, have always given them much attention, and consequently feel themselves very strong in this department; so much so, that most of them fancy us Europeans to be quite ignorant of these more profound questions. And really, the many Shástras and essays which they possess on these subjects contain many interesting observations, so that simply ignoring what they have, or condemning it beforehand would be the more out of place.

Especially "Yógasiddhis," that is Clairvoyance, and similar strange phenomena, belonging to the mysterious sphere of what is called "Animal Magnetism," seem to have occupied a very prominent place with them, from the very first development of Brahminism down to the present day. Some of their principal dogmas appear to have been greatly influenced by them;—

for instance, that of Metempsychosis, which in the course of time has so entirely perverted the moral feelings and notions of the Hindús, that to this very day it constitutes one of the greatest obstacles to Divine truth. Another trace I see in the Caste rule not to touch the person, water, or food of any one who does not belong to the same kindred, to which, no doubt, magnetic sympathies and apathies have given its first origin and primitive meaning. Arguments against errors of this kind, I suppose, belong more to science than to our proper Missionary sphere.

After having thus a short exposition of the principle errors of the Hindú system and of the arguments to be used against them, I should now give a similar statement of *the Evidences for the Divine origin of Christianity.* However, having already added to every error exposed its Scriptural antidote, I do not deem it necessary to enlarge much upon this second part of my theme. To common Hindús, in their present state of mind, the mode of reasoning already indicated may prove the most suitable also in regard to the Positive Evidences of Christianity. But the really divine and truly convincing proof of Christianity being from God is, as St. Paul says, (1 Cor. ii. 4,) "*the demonstration of the Spirit and of power*" :—that is, the spiritual power which is inherent in Christian truth itself. This demonstration implies the *four* following kinds of evidences.

1. *The evidence of Conscience,* which consists in the fact, that Christian truth does arrest every upright mind with the penetrating eyes of a Prophet who knows and brings to light all the secrets of our heart and life. All the fundamental ideas and doctrines of Scripture prove themselves to be built upon the spiritual part of human nature, being nothing but the developed truths of what originally but indistinctly has been indicated by conscience.

2. *The evidence of Christian Experience* shows, that whenever a man, in obedience to the conviction of his conscience, does open his heart to receive by faith the salvation which is in Christ, he, from day to day, will experience more and more the reality of all that the Scriptures declare.

3. *The evidence of Christian Knowledge* may be thus explained; viz. that the Divine character of Christianity proves itself more and more to every true Christian by the fact, that from his own individual experience he will gradually discover. and more and more comprehend, the system of Divine wisdom exhibited in Scriptural Revelation.

4. *The evidence of History and Prophecy,* which shows, that, in accordance with the word of our Lord, Christianity, from its beginning to our days, has ever been the light and the salt of the world, and that in the course of time, especially in our present age, the circumstances of the nations on earth, and the whole aspect of the world, more and more assume that form which is prophecied in Scripture. A collection and short explanation of the principal prophecies regarding the kingdom of God, together with a practical application of the same to the present state of the world in general, and to the prospects of India in particular, might no doubt, prove very useful to inquiring minds.

Regarding *the illustrations* to be used, I may be short. The tastes and wants of the Native mind require that every idea, and even every more important turn of the same, must have its illustration, otherwise it will not be comprehended. "Let us see it," sometimes the people will exclaim, when a new truth has been put before them without the preacher having added an illustration. This goes so far that, in Canarese at least, the words *proof* and *illustration* are not only synonymous, but actually identical terms. Without an illustration the most logical reasoning, and the

most evident assertion will remain doubtful to the Natives, whilst a striking illustration with them proves every thing. Consequently the great secret of arguing successfully with Hindús consists in upsetting their own illustrations by exposing their partiality and fallacy, and in impressing their minds with imposing illustrations of our Christian ideas.

To this peculiar taste and want of the Hindú mind we must pay every possible attention, otherwise our sermons, tracts and books will never become popular. This is the chief cause why mere translations of English or German books generally prove so very unsuccessful; for the abstract and logical reasoning of the Occidental never will catch the attention, nor meet the comprehension of the Oriental. Fortunately, or rather providentially, the writers of our Holy Scriptures belonged to a nation which Jehovah himself had prepared to be the connecting link between the East and the West, so that every principal idea in Scripture already has its adequate illustration, in the shape of a parable, simile, or some other figurative expression. These we must study carefully, in order to apply them to the wants of our hearers. Some must be amplified, equivalents for others must be found and taken from Indian life and Indian nature. But by keeping as close as possible to the foot-steps and hints of the Holy Spirit, we shall not only find it comparatively easy to supply what is wanting, but in doing so, we have also the surest guarantee that we shall not be misled ourselves nor be the means of misleading others, by our own straying imagination.

Finally, I must add a few remarks regarding the means by which the object of this discourse might be best attained. That regular and formal arguments will not do for a common verbal address to the people, every one of us will, I think, admit; for if the preacher is ever under the necessity of meeting the objections of his hearers by arguments they must be short and pointed, like nails to be driven into their hearts. Regular and formal arguments will only do for the lecture-room and for books.

No doubt, all of us have heard of Mr. Pfander, late of Agra, having written a number of Persian tracts for the Mussalmáns, and of the effect which these tracts had and still have upon the Mohammedan population. In these essays Mr. Pfander did not content himself with mere generalities, but entered more fully into the arguments on both sides. Moreover he succeeded in giving his writings such a truly Native form, both as it regards the language and the illustrations employed, that not an European Padre, but a Persian apostate was, at first, suspected by the Mussalmáns to be their author. Now this is just the thing which in my opinion, founded on twelve years' experience amongst the Canarese people, we are very much in want of, at least for a certain class of Hindús. I have every reason to believe, that there are many, at least in the Northern part of the Canarese country with which I am acquainted, who, from fear of their caste-mates and other spies, dare not come forward and have any open communication with us, but would be very glad to read our books unobserved in their houses, if we could only give them what they want. Repeatedly have I been told by persons of this kind, that they had read one or the other of the few small tracts which we possess in Canarese, without finding in them either a convincing refutation of their Hindú errors, or a satisfactory exposition of the principles of our Christian system; whilst they do not at all know what to make of our Scriptures, partly on account of the many un-idiomatical renderings of the translation and the foreign element in them, but more because they could not bring together and realize in their connexion the ideas they contain. Now what I think is, that

for people of this stamp we ought to build a bridge, as it were, by tracts like Mr. Pfander's. Moreover such essays, containing most, if not all, of the arguments to be brought forward on a given subject, together with the deliberately and carefully chosen, and well adapted illustrations, written in idiomatical language, would present a most valuable armoury and treasury, especially for new Missionaries and Native Assistants; whilst it would be a very easy task, afterwards, to publish short extracts from them for general distribution, directing all those who are not satisfied with these small tracts, or with the preached sermons, to those fuller expositions. Being acquainted with Canarese alone, I do not know what tracts and books of this kind may exist in the other languages of Southern India, or of India in general. But when reflecting on these subjects, I felt very much, how desirable it would be, for us Missionaries of different Societies, and labouring in various languages, to unite in mutual co-operation for the purpose of attaining the great and important object, just now set before us. All over India we have the same system of heathen errors to contend with; and all over India we have nearly the same people to invite to the salvation which is in Christ, by setting before them the unsearchable riches that are hidden in Him. Should it therefore not be possible for us to unite in mutual co-operation? Certainly, we reply, and these General Conferences are a first effort and beginning to do so. God be praised for them!

But I think we could and should go a step further, and create for ourselves an organ for actual and active co-operation. What I mean is a periodical Paper, edited on the principles of the Evangelical Alliance, exclusively for the use of Missionaries, or of those who take an active part in Missionary work, all over India. This thought was first suggested to me by the reflection, that in such a periodical, to which the printed reports and records of the various General Missionary Conferences not unfitly might be considered to form the preliminaries, there might be published for general use, English extracts from Vernacular tracts and books as well as original contributions, setting forth the most telling arguments and illustrations against Hindúism and for Christianity, as warranted by actual experience amongst the people of various parts of India. Besides, how many other topics of the greatest practical interest and usefulness to Missionaries, and to the future prosperity of the rising Native Churches in India, might be discussed in it? Such an undertaking would, no doubt, present difficulties of its own peculiar kind, but certainly none that could not be overcome by an able editor. And as to funds, I simply say, if the ungodly find it possible to inundate the world with publications which are scarcely worth the paper, if not worse than useless, it would be a shame to Missionaries, Missionary Societies, and the friends of Missions, not to support cheerfully a periodical paper of such apparent and vast usefulness, a paper which in the course of a short time might become a most valuable magazine and Vade-mecum to every Indian Missionary, yea might prove useful and interesting even to many a Minister and Christian friend at home. Let us, therefore, discuss this proposal, and if the Conference consider it practicable, let us also invite our brethren in other parts of India to join the undertaking.

May the Lord our God himself give us wisdom, and teach us how we may best carry on his holy war in this country, and gather and feed His lost sheep amongst these heathen nations! His name be praised!—Amen!

A lengthened and interesting discussion followed, after which the following Paper, on the Translation and Circulation of the Scriptures, prepared by the Rev. C. Campbell, B. A. of Bangalore, was read by one of the Secretaries.

ON THE TRANSLATION AND CIRCULATION OF THE HOLY SCRIPTURES.

I. *On Translation.*—It is to be taken for granted that a faithful and intelligible translation of the Scriptures should be made in the language of every people and tribe to whom the message of mercy is brought by the Missionaries of the Cross. All should hear, and have an opportunity of reading in their own tongue the wonderful works of God in connexion with human Redemption. Much spiritual knowledge may be communicated by the living voice, and much additional instruction of a valuable kind may be afforded by books of mere human composition. But no people can be *well* instructed in the mysteries of the Kingdom of God, till the Scriptures are translated into a language which they can easily understand, and till they are put in the way of reading and searching them for themselves, in order that they may bring every thing to the test of this unerring standard, and that their faith may stand not in the wisdom of men, but in the power of God.

As Protestant Missionaries we repudiate every plan that would tend, in the least, to impede the free circulation of the Scriptures in the vulgar tongue of every people among whom we labour. We desire all who hear us, as soon as possible, to have the full blaze of divine truth in all their dwellings; and with this view we would labour hard to make the entire Bible easily attainable by every hearer of the Gospel, young and old, rich and poor. All who take this view of the matter will be desirous to see every translation, with the circulation of which they have any thing to do,—as faithful and idiomatical as possible. In other words they will agree that the sacred Oracles should be presented, as nearly as possible, as they are found in the languages in which they were originally dictated by the Divine Spirit, and that every care should be taken to free them from taint of human sentiment and opinion. Nothing should be added to, or taken from, that which God at first spoke by the mouth of his servants.

It will be readily admitted that it is highly important that the translation should be as idiomatic and simple as the nature of the case will admit. This is essential to the easy and right understanding of the Scriptures. And the more idiomatic and simple the translation is, the greater boon will it be to the poor and juvenile classes; the less need will there be for the elaborate commentaries of the learned, which often darken counsel by words without knowledge; and the more difficult it will be for designing men to pervert the Scriptures.

At the same time, care must be taken not to sacrifice the meaning of the sacred writers to idiom and elegance of style. Great wisdom and carefulness are necessary to guard against the two extremes of an over-scrupulous literality, and a too free or paraphrastic style. Both are to be guarded against, but it would be difficult in a short space to make it appear what should be considered an extreme on either side. Two persons might agree on this point when expressing their sentiments in general terms, who would very widely differ when they came to the actual rendering of words and phrases.

No good can be got by the lengthened and vague discussion of such a point. On the contrary there is often much evil in it. Every one is apt

to shift sides, and to talk loudly of the importance of being very literal and faithful, or idiomatic and simple, according as the case in point seems to demand. This is often done with great unfairness towards an opponent who is quite as clear as the declaimer himself with regard to the general principle. And, it is much to be regretted, that the mind is thus often diverted from the thing itself under consideration. It is, however, well to be aware that there are such extremes to be guarded against, and translators must do the best they can to avoid both.

It may, however, be stated in general terms that translators are apt to be misled by their múnshis, and even by the Native Christians whom they consult on this point. The sacred writers have a peculiarity of style which need not be sacrificed to suit the taste of modern critics. Neither should the Hebraistic phraseology be *readily* abandoned for that which is affirmed to be an equivalent, and more in accordance with the genius of the language into which we are translating. Proposed equivalent expressions should be received with great caution. For it will often be found that they are so only in appearance, not in reality, or that only part of the idea is conveyed, or that the meaning is given in a much more feeble form, that much of the power, the beauty, simplicity or comprehensiveness of the original has thus been lost. It should be remembered that we are not simply attempting to give the general tenor of the Scriptures in a Hindú style, but as nearly as possible to give their thoughts and feelings and modes of expression in the language of another people. It may be, therefore, that the thought, the figure and mode of expression may be altogether new to our Native helpers, and altogether unknown to the language into which we translate; but it may nevertheless be quite capable of being expressed in that language, and may be easily made intelligible to the people for whose benefit the version is made; and if so, a literal rendering will in the end be always found preferable to any other.

We find a great many examples of this substitutionary mode of rendering in some of the older versions in this country. For instance, it has been presumed that *body* might be substituted for "*flesh*," and so Christ is said to have come in the *body*, the Word to have become *body*. And for "the carnal mind," or the minding of the flesh, we have "the minding of the *body*," &c. On the same principle, because the Hindús do not happen to be accustomed to the phrase "*Bless* God," or "*bless* the Lord," "*praise* God," has been considered a rendering sufficiently near. And so we have *posterity* for "*seed*," &c. These substitutions are made, not because exactly corresponding words are not to be found in the languages of India, but because the Pundits are said to prefer the others. The simple answer to all such reasonings appears to be, that the Apostles and Prophets should be allowed to address, us, as near as possible, in their own style, and not in that of the Hindú Rishis.

As to the best mode of proceeding in order to the completion of a version that is likely to give general satisfaction, the following seems to have much to recommend it. In the event of no translation already existing so good as to be taken for a basis, let one be prepared by some *one* competent person; or, if more than one are engaged in the work, let different portions be assigned to each, and let each one be solely responsible for his own part of the work. Let the several books of this Tentative Edition, as they are finished and printed, be sent to all the Missionaries who know the language, inviting their criticisms and remarks, and those of any intelligent Natives that may be connected with their Missions. A set time may be named when the remarks on particular books or parts will be expected. At any rate it should be requested that the remarks should

be sent to the translator or revisor as soon as practicable. These remarks may be of use to him as he proceeds with other books. When the whole Bible is thus finished, a Committee should meet to consider the remarks which other Missionaries may have sent in during the progress of the work, or which the members of Committee may have themselves prepared to consider at their meeting. Other remarks may suggest themselves to the Committee in the course of their discussions;—but they should not make it an object to make additional alterations; neither should they read the whole Scriptures when together for the purpose of discovering defects. Such a mode of procedure, besides being very tedious, gives rise to a great deal of unnecessary discussion; and alterations thus made on the spur of the moment may require to be abandoned on more mature consideration.

It is undesirable that a final revision of any part should be attempted before the whole Bible is completed; because those who take most pains in the work are sure to alter their opinions on many points as they go along. In the mean time a sufficient number of copies of the Tentative Edition, at least for use among the Christian population, should be printed. A good opportunity is thus afforded to test its merits, and to discover its defects. A well constituted Committee are then in a very favourable position for preparing a version that will give satisfaction, at least for a considerable time. This is something like the plan which is now being followed in preparing a revised edition of the Scriptures in Canarese.

It seems also highly desirable to take steps to secure as much uniformity as practicable in the different versions especially those of the south of India, as the Telugu, Tamil and Canarese. This would be an advantage to the Native Christians who have intercourse with their fellow-Christians speaking a cognate language, more especially those on the borders of the different countries, where there is a great mixture of languages. It would also lessen the difficulty of Missionaries who labour in more than one of the languages. At present it is much to be regretted that there is a great diversity in the use of certain important words and phrases. For example for Lord, in Telugu we have Prabhu, in Tamil Andavar or Karta, and in Canarese Karta or Swámi. For *Spirit* in Telugu and Canarese we have *atma*, but in Tamil *ávi*. And in Tamil the word *atma*, which is used in the other languages for spirit, is generally used for *life*. Such confusion might, at least to a considerable extent, be avoided, if a Select Committee of translators in the different languages, could first have some correspondence on the subject, and then meet together to discuss it at the central station of Bangalore.

The sooner the making of repeated revisions is brought to an end the better. But it is obvious that this cannot be done with advantage till in each language a version is prepared, such as to give satisfaction to the majority of Missionaries who labour in that language, and to others qualified to judge in the case. Perfection is of course impossible; and, after all that can be done, there will be differences of opinion on many points; but a certain degree of satisfaction to the minds of those who are to use the version is necessary, so that they may use it with pleasure and profit; and that the temptation to agitate for the getting up of opposition versions may be avoided. I do not wonder that a stir should have been made to improve Mr. Rhenius's Tamil version, or to make another in its stead. Excellent as that version is, in many respects, it has many serious blemishes. For example, who could but be pained in coming to such passages as the following? In Rev. i. 6, for "hath made us kings," we have "made us those belonging to his kingdom." In Matthew xii. 26, for "if Satan cast out Satan," we have "Satan cast out *another* Satan." And in verse 5 of

the same chapter, we have, "for profane the sabbath," "do not rest, but work on the sabbath," and very many similar unnecessary departures from the literal meaning of the sacred writers.

But while we point out some of the defects of former versions, to show the necessity that exists for carrying on the work to a greater state of perfection, we should be sorry even to appear to speak disparagingly of the labours of the faithful servants of Christ who prepared them. They did a great work, which has been of immense benefit to the Church in India; and they are worthy of all honor for what they have done. We now reap the fruit of their efforts; and we are now in a far more favorable position than they were, and have a vastly accumulated amount of facilities for preparing really good versions of the Scriptures. The Lord grant His aid and blessing in connexion with the efforts now made for the accomplishment of this most desirable object.

II. *On the Circulation of the Scriptures.*—The distribution of the Scriptures should be generally *by sale*, both to Native Christians and Heathens.

We take it for granted that an extensive circulation of the Scriptures is greatly to be desired, and that every *proper* means ought to be used to promote this most desirable object. It ought to be well known among the people of the country that it is our desire and aim, to make the Scriptures easily procurable by all, the poor as well as the rich, the unlearned as well as the learned, the young as well as the old; and that nothing would please us more than to see those Scriptures in the hands of all of every class and grade in the community.

But we wish the people not only to possess the Scriptures, but also to prize and diligently use them. And we consider the indiscriminate distribution of the Scriptures as very unfavorable to this. It is not denied that be the distribution ever so reckless, *some* copies are likely to be preserved and read. But there is too much ground to fear that these would bear a small proportion to those destroyed. I firmly believe that if, in any given town or village, they were to be distributed by sale only, there would in the course of a year or two be more copies preserved and well read, than if they had been given for nothing in large numbers.

The Native Teachers, who have great facilities for knowing how books are used by the people, will fully bear me out in this. All those who help me in the work, and who have tried the two systems under my direction, are very decided in their preference for selling; and they often express their regret that this plan alone was not acted on from the beginning. Many intelligent men among the heathen readily give their testimony to the same effect. When we state, as our reason for selling, that we believe that very many of those who receive them for nothing are accustomed to apply them to improper purposes, they often laugh, and say, "Have you too discovered this at last?" Of course they speak differently when they are importunately asking a book for themselves. But at all other times they readily admit that large numbers were destroyed when it was our custom to give them gratis; and that it is a reasonable and good plan to charge a small price for the purpose of preserving them from abuse. A heathen man expressed this view to our Native Teachers on one occasion in a very characteristic manner. "Give me," said he, "20 books for nothing daily, and I will make away with them all; sell me one and I will preserve and read it. That which comes for nothing goes for nothing, that which I pay something for is valued and kept." Another young man confessed that he had kept a Gospel, which he had received gratis, for about a year without looking at it. But the books which he purchased he began to read immediately.

The general impression produced by a very lavish gratuitous distribution of the Scriptures is also bad. It tends to the depreciation of the Word of God, breeding contempt for it in the minds of those who are naturally indifferent, and diminishing the regard for it in the minds of others. The tendency of the selling system is the very opposite of this; and it is just as beneficial as the other is injurious. It puts it beyond the power of the despisers of the Scriptures to get possession of them for bad purposes without making some small sacrifice; it stamps a value upon them, and thus increases the desire to obtain them; and it produces a feeling of gratitude for the boon conferred on those who are disposed to purchase. Such persons see the reasonableness of using this means of keeping them from the hands of those who would abuse them, while they are equally aware that it is owing to the benevolence of the charitable that the books are made available at so cheap a rate.

I have observed such happy results of the selling system very apparent among all classes, wherever it has been carried out, among our Native Christians, our school boys and among the heathen generally.

Another very important result of it is, that in cases where it is seen fit to make a present of a Scripture portion, either as a reward, or as an expression of friendship, or on account of poverty, it is now far more highly prized than when it was the custom to give to every one that asked and that was able to read it. It was then considered positively unkind to refuse the gift; it was like the refusing of a just claim; and in many cases the recipient regarded himself as conferring the favor. Now that the rule is to purchase, the free gift in particular cases is again beginning to be regarded in its proper light.

The giving away of the Scriptures for nothing has often a very bad effect in leading those to despise *tracts*, who would really be much more benefited by the latter. The cry is for *a large book*. The offer of a small one to one person while a large one is given to another is looked upon as a positive unkindness, or even an injury to be resented. I have often incurred the heavy displeasure of those who appeared to be friendly for a time, simply because I refused to give them a large book, believing a tract to be more suitable for them.

One great advantage that the selling of the Scriptures, as well as of tracts, has over the gratuitous distribution of them is, that it causes a much greater circulation of them among the juvenile part of the community. Nothing can be more pleasing in some places than the eagerness of the boys to purchase. They are our best customers every where; and they are more likely to read and profit by them than some of their elders. And yet no one who has had any experience of the work, would venture to give such books readily to boys for nothing. Indeed it would be quite out of the question to make a practice of giving Scripture portions to boys, the destruction of them would become so great, and the clamour and annoyance to which it would give rise would soon become so intolerable, that the most zealous advocate of the gratuitous distribution-system would be compelled to desist. Our only hope, therefore, of gaining an early extensive circulation of the Scriptures among the heathen youth of the country is in the selling system. In some measure the object would be gained by giving a copy of a Gospel to every house in which any of the family could read. But the other method is the most direct, and in every way the best, as the boys themselves, who are far more eager to obtain them than their elders, who are engrossed with the cares and hardened by the vices of the world, become the purchasers.

There is scarcely any thing connected with my work that affords me more

delight, or gives me greater hope with regard to the future, than the increased circulation of Scriptures and tracts among the young. It often cheers my drooping spirits, and produces a thrill of gratitude and joy, as one after another of this interesting class comes and calls out that he wants to buy a book.

Of course, the sale of *the Scriptures* among them is small compared with that of Tracts, for the double reason that the latter are both cheaper and more suitable to their attainments than the former. But even of the Scriptures, there are now far more copies finding their way among the boys than before the system of selling commenced.

On every tour I make I have the pleasure of selling some Scripture portions, chiefly single Gospels, to boys. On my last tour I had some conversation with the Brahmins in a Cutcherry, and gave them some tracts of the gratuitous series. Only two or three tracts were bought by them; but a boy at the door of the same Cutcherry bought a Gospel when I was about to leave, and I have no doubt he had some connexion with the Brahmins within, who were speaking lightly of these very books. In the same town a Brahmin lad, an inmate of the Tahsildar's family, bought two Gospels, Matthew and Mark, after having bought and partly read two or three tracts. Another very sharp Mohammedan boy of respectable family bought a Gospel and a tract, borrowing the money for the same from a wealthy silk merchant, who at the time was doing all he could to persuade me to give him even a *one pie* tract, (*i. e.* a half farthing book) for nothing! Some of our friends would have been much afraid to incur the responsibility of refusing a tract or a Gospel to that rich old man, who declared he was so desirous to have one gratis. For my part, I felt no such scruples. On another occasion the same man pleaded with me a long time in vain to give him a book; and afterwards I saw a boy taking some tracts to his house, which he had purchased from us in another part of the street. This, together with the incident connected with the Mohammedan lad, makes it apparent that such a man has himself to blame if he does not obtain a perusal, at least of some Scripture portion. If he really desires to read the Scriptures, he is sure to gain his object in some way.

Though I must confess that I distribute much fewer portions of the Scriptures by sale, than most of those who are disposed to give them gratis, and much fewer than I hope to do in course of time; yet I hesitate not to say that in the course of a year *I now sell*, both of portions of the Scriptures and of Tracts, a much greater number than ever I gave away, in the same time, for nothing. This is especially true with regard to the Scriptures, which I very rarely ever gave to boys, and which I gave to adults only when they showed themselves able to read freely, or when they had previously read and could give some account of a tract which they had received. The trouble of giving gratis with such precautions was at least as great as that of selling, while the results were not so satisfactory in any way.

In illustration of the above general statement I may say that, in a tour of about a month, made a little more than a year ago, I sold, with the help of Catechists, twelve Rupees' worth of tracts and portions of Scripture. In one poor and scattered village not less than two Rupees' worth were sold. On a more recent tour of twenty days we sold seven Rupees' worth. In judging of these sums, let it be borne in mind that single Gospels are sold at six pie (three farthings) each,—and tracts for 1, 2, 3 and 4 pie each, (or from half a farthing to a half-penny each,) so that the number required to make seven Rupees, (fourteen shillings) or twelve Rupees, (twenty-four shillings,) is very large; say, for the last mentioned sum, 100 Gospels and 800 Tracts.

It is also to be remembered that, in some of the places visited, the people had been long accustomed to have books pressed on their acceptance for nothing. Wherever this is the case, it is, of course more difficult to sell, though we rarely find that the books so given have been preserved. I see I have mentioned in my last letter to the Bible Society, that on a recent tour we sold 26 Scripture portions, including two New Testaments, and nearly 300 Tracts. But I would repeat the remark made in that letter, that the selling system has not fair play, so long as some Missionaries continue the gratuitous system.

Here I would strongly dissuade from attempting to combine the two systems. I do not see, that any one can reasonably expect to be successful in selling any where when he allows it to get abroad that he has no fixed rule, that he will yield to importunate solicitations, and that he will give for nothing to those who profess to be too poor to buy, or even to the rich, who are unwilling to purchase, but who declare themselves desirous to read if they receive them gratis. Many will be glad of such a pretext to teaze and worry the Missionary and his Assistants; and will often pride themselves in obtaining, by their tact and importunity, that which their neighbours have been obliged to buy. I could give many instances of this; but I have never met with one among the heathen who could read, and whose plea of poverty to obtain a book for nothing I could regard as sincere. The poor have often been the most ready to purchase; and the rich and haughty have often been the most clamourous and urgent in asking them for nothing.

Missionaries should also remember, that if they themselves give for nothing, while they require their Assistants and Colporteurs to sell only, they expose the latter to a vast amount of unmerited abuse, and greatly increase their difficulty in selling.

If the system of gratuitous distribution among the heathen is to be persisted in at all, it should be done systematically, giving from house to house, and from school to school, and from village to village. And those who prefer the selling system would do well to spare their pains, and wait till their brethren have finished their course. On no account should portions of the Scriptures be given away gratis at the time of preaching to the heathen in the streets, or by the way side to passers by who choose to ask for them. If this is done there is sure to be a great waste, as the same persons will ask for the same books over and over again. Sometimes they will have the hardihood to ask repeatedly of the same Missionary before he leaves the place; and at all events they will not fail to apply to the same or different parties who may visit their place at short intervals. If, therefore, the Bible Society is determined to fill the land by the gratuitous distribution of the Scriptures, and I may say *again* to fill some places that have already been more than once stocked with Scripture-portions, they ought, at all events, to do so in a way in which some precautions may be taken to secure the preservation and perusal of the Scriptures given.

But I would deprecate even this as a needless waste of Christian benevolence, and as a mode of operation for the accomplishment of a confessedly good object, in many respects inexpedient and even injurious. Many may be disposed to think lightly of the money thus expended, and may promise themselves a rich reward in thus sowing bountifully the Word of God. But may not the funds of the Church be laid out to more advantage in some other way? and may not the seed of the kingdom be kept till the soil is better prepared for its reception? surely we are not shut up to this one way of spreading the truth. There are many other ways in which our object may be accomplished. The Word of God is not bound, though we decline giving complete books of Scripture to all who profess a willingness to receive

them. The truth is being declared by the living voice; and it may be also freely circulated among the people, by means of tracts in smaller portions and in a form more likely to arrest their attention and to impress their hearts, considering their present state and circumstances. It is but a small number even of the readers, and the well disposed among the people, that are prepared to peruse entire books of Scripture. Many who attempt to peruse them express their utter inability to comprehend them; and I have no doubt they are in many instances thus deterred from attending to other Christian books more adapted to their capacity and present attainments. Truth, in the form in which they are most likely to receive it, is now brought before them in the tracts which are sold. Besides these, tracts consisting of Scripture selections only may be prepared and circulated to any extent. They may be prepared with little difficulty, in great variety, and at small expense, and freely distributed over the length and breadth of the land. While we continue to use these and other means of spreading the Gospel, and thus endeavour to create a greater desire after the Word of God, we need not reproach ourselves, as if we were impeding the progress of that Word among them, because we refuse to give it in the form of volumes free of charge.

In the mean time grants of Scriptures are largely made to schools, some are given freely in cases in which there is no great risk of abuse, and the numbers sold are considerable when we take into account the present character and circumstances of the people. By the blessing of God on these and other means, we may confidently expect, and patiently wait for, the speedy arrival of a happier day for India,—a day when its people will more highly prize, and more diligently study and practice the Word of God than even *we* now do, who are labouring for its diffusion among them,—a day when the Scriptures shall be eagerly and universally sought after, and "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

In the mean time, I should be glad if the Bible Society in India were to act on the following principles.

1. Be very careful in the choice of Colporteurs, employing those *only*, in whose piety, faithfulness and diligence some good degree of confidence can be placed. These should be able to read and commend the Scriptures to the heathen.

2. They should be required to *sell only;* and the Society should be content for the present, though the sales should not be great.

3. Give grants of Scriptures for schools only This privilege might perhaps be extended to heathen schools. In most cases such a boon would be thankfully received.

4. In order to encourage Missionaries and others to help in the selling of the Scriptures, and to enable them to give gratis in particular cases, let a liberal per centage be allowed, when they purchase Scriptures to a certain amount.

C. CAMPBELL.

After discussion the following resolutions were adopted.

RESOLUTIONS ON THE BEST MODE OF PRESENTING THE EVIDENCES OF CHRISTIANITY TO THE HINDUS.

1. That while it is the first duty of the Christian Missionary to the Hindús to "*testify* the Gospel of the grace of

God," and to "preach Christ and him crucified," relying on the self-evidencing power of Divine truth, and on the mighty energy of the Divine Spirit to "open men's eyes and turn them from darkness to light and from the power of Satan to God;" yet he must also be prepared, on all suitable occasions, after the example of the great Apostle to the Gentiles, to dispute with misguided objectors, and to "convince gainsayers," "in meekness instructing those that oppose themselves."

2. That for efficiency among certain classes of his opponents it is desirable he should be well acquainted with the Hindú Mythology and Philosophy, so that he may have this great advantage over them, that he knows both sides of the question while they only know one.

3. That elaborate arguments in reference to those subjects which, in all their relations, are not fully revealed to man, and are beyond the powers of the human mind to discover, are generally a vain and profitless labour, serving only to perplex the mind and entangle it in a labyrinth of speculation from which it cannot extricate itself; while on the other hand direct appeals to the conscience and to the common sense of mankind, will often far more effectually silence an objector, and incline the people to listen to the exposition of the truth.

4. It is of the highest importance that the Missionary should be prepared with suitable illustrations of every subject he has to advance, and should especially endeavour, in dependence on Divine aid, to obtain a readiness of reply to ingenious illustrations brought against him by his opponents.

5. That when, as a Herald of the cross, he goes forth to preach the Gospel of reconciliation, as *God's message to man*, he should do his utmost to keep to this primary duty; still there are other times when the course indicated above must be pursued in order to save both himself and his message from contempt; especially should he employ the press as the most suitable medium of controversy with the people, and, by means of well written books and tracts, seek to break the weapons of the adversaries of the truth, and despoil them of their armour.

6. That such a periodical, as the one referred to by Mr. Kies in his paper, if ably conducted, might materially contribute to the assistance of Missionaries in this arduous part of their duty, and that a Committee consisting of the

Revs. Messrs. Pope, Hall, Kies, and Rice be appointed to report on the best method of securing this object.

RESOLUTIONS ON THE TRANSLATION AND CIRCULATION OF THE HOLY SCRIPTURES.

1. That while the utmost effort should be made to secure purity and simplicity of style, and a true Native idiom, yet it should also be the steady and persevering aim of the translator to transfer the ideas presented to him in the original Scriptures, in the exact form in which the Divine Spirit has clothed them, so as to preserve the peculiar style of thought and expression which so completely distinguishes the Bible from all other books.

2. That it is of the greatest importance, that there should be only one version generally received and used in any of the languages of Southern India, and that, consequently, any existing version needing revision should, when at all suitable, be adopted as the basis of the new one to be prepared, and not an entirely new and independent version made, while the old one is still continued in circulation.

3. That it is extremely desirable that the technical terms used in the translation of the Scriptures should be, as far as possible, the same in all the languages of Southern India, and that those engaged in the work of translation in the different languages, should, by correspondence or otherwise, seek to secure this object.

4. That this Conference would earnestly impress it upon all engaged in the translation and revision of existing versions of the Holy Scriptures, that in cases where new words, concerning which there is doubt or dispute, are recommended for adoption, reference should be made to the general body of Missionaries using the cognate languages.

5. That after fully considering the question, they would earnestly recommend the practice of selling the Holy Scriptures in preference to their gratuitous distribution, where practicable.

Wednesday, April 28.

The Rev. L. SPAULDING in the Chair.

The following papers "On Native Christians," were read by the Rev. J. PEET, C. M. S., of Mávelikara, Travancore, and the Rev. E. PORTER, L. M. S., of Cuddapah.

ON NATIVE CHRISTIANS.

"How may the character and social position of Native Christians be raised? What are the best methods of stimulating the Native Christians to provide their own Places of Worship, and School-houses, and to maintain their own Pastors and Teachers? Ought Missions to provide the means of education for the children of nominal Christians?"

The first of these three subjects, entrusted to me to open, is not one I should have selected, as it appears to me to require some general practical acquaintance with the several Protestant Native Churches in India, and to know something of the working of each, to be enabled to form more correct and enlarged views than can be hoped to be obtained in any other way. But for the first five years of my Indian career I was wholly engaged in an Educational department, in a part of the country where no Missionary operations were carried on from which experience could be derived for the purposes now under consideration. Moreover, with the exception of Aleppie, the Church Missionary Society did not begin *full* Mission work in Travancore until the year 1838; that being the year when, by instructions, I commenced the first Mission Establishment at Mávelikara: and, as immediately bearing upon the subjects before us, it will be in place to state briefly the results of my labours. The Mávelikara Mission was, then, begun in 1838; since which time a part of that Mission has been taken to form a new station called the Tiruwella Mission; but, not reckoning the families made over to the Tiruwella Mission, the number in the Mávelikara Mission, up to the close of 1857, was 1212 baptized souls. This is exclusive of those under direct or indirect instruction for admission into the Christian Church.

But the peculiar trials and difficulties in the Mávelikara Mission have been so severe, harassing and protracted, that the whole of my careful and prayerful attention has been confined to that Mission; so that, having had no opportunity to seek for hints from older Mission Establishments, I formed for my own guidance a plan I here venture to name, because, under the direction and blessing of God the Holy Spirit, the practical working of it has in some measure enabled me to gather a Church and also to keep it together.

Now my plan was, and is, shortly this—to teach the Gospel of Christ, the whole Gospel, and nothing but the Gospel, but in a way calculated to reach the understanding and adapted to the peculiar condition of the several parties whom I may be called to teach. But some of the chief considerations that influenced me in forming such a plan, were that I am taught by Scripture, and know by experience, that there is but one way to ameliorate effectually the spiritual and temporal condition of fallen men, that is, by bringing them under the influence of the Gospel, according to the instructions, *Go and disciple all nations, teaching them to observe all things whatsoever I have com-*

manded you. But I also know, as a fact, that caste in India has so isolated the several classes from each other, and from the rest of the human family, that though, as in the case of the whole race of man, the means which Christ has prescribed are the most suitable for India, yet those means require to be especially applied in a way that will meet the prejudices, enlighten the understanding, and affect the consciences severally of the several classes in India among whom we may be called to labour. But, while working out this plan, I have been obliged to use very different language and figures of speech, according to the different classes from which the converts severally came; some of my congregations being persons from corrupt Christian Churches, and others from different classes of Heathens. And I state, as a fact, that from want of a more suitable help at the time, I was, upon one occasion, compelled to place a Catechist originally of a very different class to that he was appointed to instruct; but after labouring among that people some four months I was obliged to remove him by the mutual wish of himself and people. Now that Catechist was a God-fearing man, and the people respected his character; but, as a growing Christian people, he could not feed them, for they could not understand him: many of his ecclesiastical words, his phrases, his illustrations were all foreign to that class of people. Of this he himself became so painfully aware that he requested to resign, although among the people of his own former class he had been, and has since been, both acceptable and useful.

Having thus far premised, I proceed at once, to a direct consideration of the several questions that I have been instructed to notice, and as to the first, which appears to me, the most important, viz., "*How may the character, and social position of Native Christians be raised?*" I submit,

I. That one, and not the least effectual method is for the European Missionary to do all he can to secure the unlimited confidence of his own people, and, as much as possible, the good will and confidence of the heathen, or other classes of Natives, among whom his people may reside. Now I have had to cope with peculiarly bitter opposition from great and influential parties in the Native community, and have much mixed with Natives of various creeds; and my experience leads me to conclude that, to a great extent, it is possible to acquire their confidence. Undoubtedly, clear, upright and honorable conduct is soon discovered, and properly appreciated—the more so that Natives cannot find such in themselves or in Native Society. Such conduct does, and will always, command respect to an unlimited degree. Let it be known that your word can be confided in, that you speak and act the truth in uprightness, that you are impartial in matters of differences that may arise between your own people and their neighbours; and that, to the extent of your power, you will not suffer others to insult or interfere with their prejudices beyond the limits of moral suasion, beyond a clear and full inculcation of God's truth, and an unflinching uncompromising exposure of all, but especially of religious, error—and you will not only secure the favorable opinions of your neighbours to yourself, but will also, very materially, help to raise your people in local esteem.

But if you can to a certain extent succeed in acquiring the confidence of your heathen neighbours, much more can you do so with your own people; and, confidence once fully gained, you can mould them almost into any shape: you can in time do much to wean them from their litigious and revengeful dispositions engendered and fostered by the influence of caste, you may instil into them a spirit of self reliance and self respect which will be sure to raise them in the social position. Then will they learn, and be enabled, to walk both uprightly and firmly; and so will they

know when to bend with humility, and when to take a proper stand and unflinchingly maintain their own rights.

II. Another means of elevating the character and social position of Native Christians is, I think, to separate them from their Heathen or Mahomedan relations and acquaintances, and especially from their former Caste associates. By this I do not mean that we should gather our people into separate villages, as I am not fully competent to speak dogmatically on such a subject; for all my own people, and I believe nearly all of our Travancore converts, reside in the midst of the other classes of the inhabitants. And this, though trying, has its advantages; one of which consists in the benefits likely to accrue to the unconverted people about them; for that must be a very poor worthless Christianity which does not exhibit better fruit than can be found among the heathen, or other classes. Some three months since several heathen tried to entice a Christian family, their neighbours, to renounce Christianity on the ground that, besides getting protection, they would be able to work on the Sabbath, and tell lies with impunity. Now, whatever may have been the conduct of the Christians, the inducement held out to apostatize proves that the principles of our holy religion had become known in that neighbourhood; while the constant presence of the heathen would serve as a useful check upon the conduct of the Christians residing among them.

But as it may be expected I should offer a remark or two as to how separate locations may be likely to effect the character of our Native Christians, I may be allowed to state that, from theory, drawn from the Word of God, as well as from what I have read and seen, I am not in favour of them; and among other reasons, one is that they appear to me opposed to the spirit of our holy religion, and deprive Christians of one wholesome stimulus which our imperfect condition too often requires.

In connection with such an inquiry we should, I think, always take into account that we live under the dispensation of the Spirit, which worketh through the instrumentality of human agency, that is, through the Church. But that the Church may become an effective Agent, it is, to use the forcible figure of our blessed Lord, endued with the property of salt. Yea, every true Christian has received the effectual calling of the Spirit, not merely for the salvation of his own soul, but also for the express purpose that he may act for Christ among the human family. But look at the exclusive system. What it has done in the Popish world, the horrible state of Monasteries and Nunneries can testify. Nor has the system, so far as it has been worked in the Protestant Communion, been found altogether faultless; and methinks that an experimental acquaintance with the workings of one's own heart, and what we witness in the practice of others, will necessarily lead to the same conclusion.

Excluding and exclusive Christianity is not only a dunghill to nourish and strengthen the vices that are found to exist in the human heart, but it also begets or encourages a spirit of selfishness, formality, hypocrisy and spiritual pride; and helps in a great degree to unfit the Christian to labour effectually for Christ in the world. Some there are who practically show, in the case under consideration, as well as in other matters, that they can mend the Almighty's institutes. But let us for a moment admit an absurd impossibility. Suppose the advocates for exclusiveness have manufactured a man into nearly what they take to be a perfect man. But is that person fit to become an Evangelist for his Lord? Can such an one become acceptable to men? No, because he cannot feel for, nor with, them: their experience has nothing in common to attract each other. But what is there in

Christ that draws out the soul after Him, that touches its deepest affections, that induces the Christian to love his Saviour, though unseen, with a love that is indescribable and undying? What is it? It is because Christ, (and blessed be His name) because Christ placed Himself in a capacity to become enabled to be touched with the feeling of our infirmities, and though without sin, to become subject in all points to temptation like ourselves. In other words, we love Christ supremely because He is a sympathizing Saviour. And so of His people. Those who are enabled to glorify Christ most, are likely to be those who are *in the world* though they be *not of the world.* But holding these sentiments, and expressing such views, I am far from meaning to convey a censure to those, in India, who act upon the separating exclusive system; as this may, in the exigency of the case, be well for a time. The Catacombs were a welcome and necessary refuge for the early Christians. The Moravian settlements were called for, and fully justified by the exigency of the times; and, even in the case of one of the Brethren present, a separate locality for his Converts is perhaps the best mode he can at present adopt. Yet let it be borne in mind that, as far as India is concerned, separate localities may, and have caused our people to be marked out as a vile despicable set, and that this feeling as effectually tells against them as though their visages had been eaten away by some contagious leprosy.

But what, under this head, I especially notice, to reprobate, is the allowing of mixed marriages between Christians and Heathens, or of mixed families of Christians and Heathens to reside under the same roof. I may be told that so it was among the early Christians. Yes, and so Satan contrived to vitiate the purity of the early Churches by many evils; but the antiquity of an evil is one of the worst possible reasons for advocating its continuance—though, in truth, any arguments for mixed marriages, drawn from the very early Churches will not hold with us. The Apostles did not keep girls' schools; they had not the number of appliances which we have in India; and the rapid rate at which Christianity then progressed, makes it impossible to draw a parallel between them and us in this, and several other details of Church Government and discipline.

Two years since I could not have dreamed of referring to such practices, as I should have thought them too obvious to be allowed to gain admittance into the Christian Church now: but since that time I have heard that, in some parts of India, Christian men are found married to heathen women, and Christian women to idolaters. Yea, and more than this, that the conductors of such Missions will be heard making it matter of complaint that their Christian flock walk very irregularly; and they are frequently found praying that their people may be enabled to gather strength, and grow in grace. But, methinks, if Gabriel were commissioned to reply to such petitions, he would say in the language of one greater than himself, *Thou shalt not tempt the Lord thy God.* Surely such connexions should not be allowed to exist any where in India among Protestant Christians! So long as they do, so long will our congregations remain weak, sickly, and debased; and, I believe, a prayerful and careful consideration will show that such practices are wrong. What may have been done cannot be helped; but for the future, may there not be found suitable Christian partners for our young unmarried Christians? I know this trouble well. It is one of our difficulties, but we contrive to get over it, and as our people increase, so the difficulty grows less. Besides we may use this obstruction as an instrument to overthrow caste, and unite Christians residing in different districts. It is confessedly a very great difficulty to find a suitable mate for a girl or boy residing in the same village where the converts had previously been of different castes. Thus it is argued, "There is Déwasagá-

yam in the same congregation, a nice young man, with property enough, but his heathen standing was low, and if I allow my daughter to marry him it will be considered disgraceful." But to this it may be replied, that if the same Déwasagáyam had lived in another part of the country; his class might not be known or so much considered; the more especially, as persons of the same class acquire degrees of vileness or purity according to the notions existing in a district. For though the Tinnevelly Shánár is of the same caste as the Travancore Chogan, yet in North Travancore the Shánár is looked upon as a much better caste than the Chogan. The working out this suggestion will be found of great practical use, and productive of much benefit in our growing Churches.

But what when a husband or wife only, wishes to become a Christian, and the adverse partner, though deeply feeling the disgrace, is not willing to repudiate the other? Well, this is a question of benefit or loss to the Church or individual. Is the Church's purity to be risked for the benefit of a single person? The probability is that the baptized party, while chained to a slave of Satan, (and in such instances the unconverted will in general be a bigot) will be kept in a low state of Christian attainment, and that will prove a certain injury to the Church. However, in practice, much must be left to peculiar circumstances, and the discretion of the minister. As a rule, I should say, in such cases, let the applicant be long continued in the Catechumen class; let him remain therein until Divine Providence points out clearly what may be done without probable injury to the Church at large.

III. The next suggestion, I submit, is that, if you would effectually raise your Christian people, you must remove from them every vestige of caste. Caste to a great degree is a domestic tie, and so long as you allow its outward symbols to be retained, so long do you give occasion to your people to mix with those of their former class; the more especially, as they will find among them most of their old acquaintances and customs; and so you lay a stumblingblock in their path. And, in the case of converts from low classes, you make the Christian religion to be degraded in the eyes of the general community, to the level of the class whose outward distinguishing badge you allow your people to retain.

Christians in India derived this vile practice from Popery. It is an evil now generally decried, and, among some of us, has never been admitted: and to show the position the Church should, in my opinion, and may, legally claim, to raise her outward status, is the object of my present suggestions.

Christianity in India is more than 1600 years old. There is also another faith of long standing in these countries. A cursory notice of each, so far as applicable to our subject, will very materially help to show us the standard we ought to, and, I believe, legally may, set up and maintain.

The first coming of any number of Christians into India was probably owing to the Persian persecution. These Christians, most likely, were of the Manichean sect; and the coast of Malabar, the place where they came to reside. All we know, at present, of the history of this interesting people, is briefly this. We may infer that the faith of these Christians had attracted attention; and I believe that the Purána accounts of the 10 Avatars were stolen from the accounts which these Manichean Christians disseminated in India. Be this as it may, it is certain their religion made a stir, from the traditionary account that a mighty Hindú magician was employed to induce them to renounce their religion; and he succeeded in splitting them into two parties. Of these, one portion, so far abandoned their faith as to put on all the outward badges of heathenism; and,

with the exception of a few non-essential rites, conformed to heathen customs, were assigned a standing nearly equal to the Nairs, and had allotted to them a piece of ground on which they reside, which was called *Manigrámam.* For this, among other reasons, it is conjectured they had been the disciples of *Manes*—the spirit of compromise allowing them to retain the name, as well as a few of the rites, of their former religion. A few of these people scattered about, chiefly in South Travancore, exist to the present day under the name of *Manigrámakars*, or the inhabitants of the *Village of Manes*. It is right, however, to add, that the Hindús give a different account of the origin of the name, *Mani* being a word, literally, meaning *jewel*, and figuratively *excellency.* This title was given them, it is said, as a badge of honor for having renounced Christianity.

But, while these Apostates were thus indulged, or honored, the other party, who would not abandon their Christian faith, was held up to public scorn, and stigmatized by the name *Duriyakals*, that is *people who do not wear*, or who refuse to adopt, the outward marks of heathenism. Here then, we see, the earliest Christians refused, at least to some extent, to put on the outward marks of the heathen, although it subjected them to ridicule, and perhaps persecution. I say, to some extent, because now these people wear a mark on their heads—the heathen tuft of hair; and usually add to their name the word Chetti, the name of a well known class of Carnatic Súdras, as likewise of the class of Tradesmen. These *Duriyakals* reside now chiefly in old Travancore, where they have a Church, but, having no priesthood of their own, apply to the Syrian Priests who perform ecclesiastical duties for them: but they constitute a distinct class upon the legal status of the Syrian Christians.

The next, and the only other *Christian* class, it will be necessary to refer to, is that called *Syrian.*

As I have read some very incorrect reports about this people, it may not be out of place, briefly, to state that, some 500 years after Christ, a party, consisting of about 70 persons, came from Syria; that they had considerable property, and purposed to colonize in the coast of Malabar. But at that time Malabar was, for the most part, divided into petty sovereignties, continually at war with each other; so that, of course, the accession of such a large and wealthy party made the sovereigns, to whom they applied, gladly accept the Syrian people among them. They had separate villages assigned them; and large numbers of the lower and manufacturing classes were placed under their control. These Syrians, chiefly occupied themselves in commerce, made converts, and formed marriage alliances among the inhabitants, and went on progressing till, at the present time, they number more than 100,000 souls. These then, so called, Syrians are converts from all classes of Hindús, but retain the name, because they still acknowledge the authority of the Patriarch of Antioch; and frequently are governed by Bishops delegated by him. These people were frequently deceived by impostors from Asia Minor, who falsely went among them in the Patriarch's name, and insidiously insinuated their own peculiar notions and rites; they were also fearfully persecuted some 300 years ago by the crafty and blood-thirsty Popish agent Menezes, who, by the then power of the Portuguese, not only stole some of their Churches, and persecuted numbers to death, but succeeded also in corrupting the whole Syrian Church with their own abominable doctrines, and idolatrous practices. So that if you wish to know what, practically, the Syrian Church is now, I have but to refer you to Indianized Popery. With the exception that the authority of the Pope is not admitted, nor any outward

badge of heathenism allowed, Syrianism and Indian Popery are identically the same.

Such is briefly the history of the Syrian Church. Its bearing upon the subject of caste is this, that, whereas, though the present Church is as much degraded as can be, there are many reasons to lead us to infer she was much purer at first. Among others, not the least reason to believe this is, that she never adopted any outward badge of heathenism; and as an honor, though intended by the heathen as a mark of disgrace, the Syrians from the first, most probably, at least for many years past, have been stigmatized by the term "*egg-headed*" because they refuse to wear, what *they considered* an idolatrous mark,—the heathen tuft of hair upon their heads. And so from the first, they assumed an outward status of entire separation from their heathen relatives and neighbours, and have maintained it to the present hour; a standing which has been legally recognised, and allowed by all states in the country, although the authority of the Brahmins is in greater force in Travancore than in any other part of India.

The other religion, I referred to, was Mohammedanism; but this must be so well known to all here, that I need only point out the outward status it has adopted in India: and this is patent. The Mohammedans never adopted or allowed any outward heathen badge in their community; but, like the Syrians of Malabar, kept themselves wholly distinct from the heathen, and openly practised the rites of their own religion, though living among the Hindús. From all which, I think it logically follows:

1. That the outward status of Christians in Malabar, and of Mohammedans in other parts of India, having been allowed to exist in the midst of Hindúism for more than 1000 years, such standing is not incompatible with the public exercise of the Hindú religion. Nor can the advocates of Hindúism justly or legally take offence at any section of Christians or Mohammedans assuming the same standing, so long held by both Christians and Mohammedans, though these were converts from all sections of the heathen inhabitants of India.

2. That, as outward badges of heathenism are utterly opposed to the spirit of Christianity, the Syrian Christians of Malabar acted upon Scriptural principles when they refused to adopt the outward marks peculiar to the Hindús.

3. That, as all Christians should have a status, which accords with the principles of their own faith, not being incompatible with the public exercise of the religion of others; and as the outward status, so long held by the Christians of Malabar is not opposed to the spirit of the Christian religion, and is similar to the outward standing of Mohammedans in other parts of India; it is desirable that all sections of Christians should conform themselves to those standards.

I throw out these suggestions for the serious consideration of this Missionary Conference. The subject is of the first importance; and I feel convinced that it is only by the adoption of this or of some similar plan that we can reasonably hope to succeed in India. Outwardly our Christian body should be one.

I may here be allowed to briefly state my own practice, and experience on this subject. When, in 1838, I commenced the new Mission at Máveli-kara; I did not know how to act: but after deep thought, and earnest prayer, I resolved to take the Syrian Christian standard as my guide—a measure that brought upon myself and people most virulent opposition and persecution. But two months since, the same cause occasioned one of my Native Agents to be cruelly beaten, and one of my Churches to be entirely

consumed by fire; but we go straight onward, and, Christ working in us, and with us, our standing shall be maintained, and our cause prosper.

Let me add one practical hint, taught me by a heathen, especially applicable to converts from the lower classes. If, said he, you wish us to regard your people in a different light from persons of their heathen standing, you must put upon them some outward distinguishing badge: and this, to a certain extent, is judicious advice, and I work out the principle in this way.

The climbing of Cocoanut or Palmira trees is, in Travancore, confined to the low class Tír or Shánár. Syrian Christians will not engage in such work, and more than 60 families of the Chogan class actually threw up this business, at a very great cost, when they were baptized and joined our church. To this I greatly objected, and told them we must hit upon a plan to keep our Christianity, our Cocoanuts, and our honor. My plan was nothing more than making a little change in their dress and manner of carrying their tools. Common Tírs or Chogans, especially at climbing, wear a particular kind of cap. The Christian puts on a cloth or some other kind of covering for his head. The Chogan climber carries his cutting and other implements in a certain style, the Christian in a different way; so, when seen, he may be taken for a non-descript, but will not be confounded with a Tír. This is a harmless expedient, but it is close attention to these little things that will enable us to raise our people in the social scale.

Before concluding this subject, it may be necessary to meet one, and, as appears to me, the only objection that can be fairly made against it. Several years since, it was asked whether in fact, the effect of my plan would not be to create a Caste status for our Christian people: but a very little reflection will, I think, lead to a different and opposite conclusion.

In a late despatch from the Court of Directors the Resident of Travancore was instructed to do away with all legal differences that now exist among the Christians in Travancore, and put all, as soon as possible, on an equal footing.

Surely it needs no arguments to prove that all Christians should, as Christians, stand in the same social position: in other words, that they should have the same class status.

But here, it may be well to define exactly, what I mean by a Christian class status. It is, that in all public places, our Native Christian Brethren be allowed to walk, and in all Courts of Law to stand, exactly in a similar position to that in which Christians do in Europe or America. For present practical purposes, it is sufficient to maintain that Mohammedans in India do so; and that, therefore, their position has been pointed out as the proper standard for our Native Christians to assume. To call this *caste-making* is a sheer waste of words. Christians must stand somewhere: but when their position shows an utter contempt for Caste Regulations, it must tend to destroy all reverence for it in the minds of the people.

IV. Another and the last method, I submit, as calculated to raise the character and social position of our people, is frequently to try to impress upon their minds the great principles of our holy religion, and to strive to make them experimentally acquainted with its glorious realities—to unfold the mystery of that paradox *the peace of God in Christ Jesus, which passeth all understanding.* And when, dear Brethren, we speak to the more advanced of our Native Christian hearers with the demonstration of the Spirit, of those divine things, ourselves having tasted, handled and felt them, our discourses will

be clothed with power, and, coming from our own hearts, will, by the aid of God the Holy Spirit, impress the spirits of our people, and cause them, also to apprehend Christ more, and to strengthen and grow up in the Christian faith.

But to raise our people in the social position, we have, in connexion with this part of our subject, to consider their intellectual capacities; that is, we have not only to affect their hearts, but also to teach and enlighten them in matters of general knowledge.

But as many of our people are young in Christian experience, and others very dull, and therefore, the more likely to be deceived and led astray by sophistry, they require a few plain but essential principles of Christian truth to be deeply written on their memories, so as to enable them to give a reason for their faith, and a reply to the enemies of their religion. And for such a purpose we may take hints from the common enemy. Go from Ireland to China, and, however they may differ among themselves, you will find all Papists primed in one Catechism, containing a few of their own peculiar doctrines, and a large amount of false teaching about Popery, the unity, and antiquity of their Church; and how the rude and naughty Luther disturbed its repose, and ignorantly and wickedly taught that the Pope is not God on earth. Let us, Brethren, have in India a universal Catechism for Native Christians; one very short, very pithy, and very clear, so that all our Christians may be able to recognize each other as Brethren, and our inexperienced people become more established in the principles of their own religion, and all learn to speak the same Scriptural language.

But our people require general knowledge also; such as may be calculated to meet Native prejudices and counteract the superstitious notions most current in India. This by occasional lectures likely to reach and elevate their understandings, may be done to a degree that will raise their characters in the esteem of their neighbours, and cause them to be placed in a social position that would not otherwise have been allowed them.

V. I have been the longer in dwelling on the first question, as, I think, that one of the best methods to excite our people to liberality is to raise their character. But in very briefly replying directly to the question, *What are the best methods of stimulating the Native Christians to provide their own Places of Worship, and School houses, and to maintain their own Pastors and Teachers?*—I should, in addition to Church fees for marriages, &c., submit the plan of my own Native monthly love-feasts, when the people make a small collection for Church and general purposes. But one other good means to encourage our people to liberality is for our Missionary Societies to take care and never pay their Agents more than the several localities may be at present, or hereafter expected to be, able to furnish from their own resources. In the one case, you discourage the people: in the other, you hold out the means to stimulate them to exertion.

VI. To the third question, *Ought Missions to provide the means of Education for the children of nominal Christians?* I can merely speak as to what I deem best for Travancore. There a very large proportion of the population reads, but to what extent is exactly exemplified by the amount of education attained by numerous Native Office clerks. You land at one of the Presidencies, and see some of that class, usually copying some English official order. You speak to them, but find they are unable to reply in the language they have been writing, or even to understand what you say; and, upon enquiry, you find them just so many walking Copying Machines. So in Travancore; women can be found with learning enough to spell out the words of some impure song, or story book, which they have been taught

over and over again to repeat, more for the sake of acquiring the sound than the sense of the words but, except this, they cannot read at all. This also is the case with numbers of men, especially of the Nair caste; others have attained to the art of reading and writing an official complaint to the Sircar; and higher cases of learning generally extend no further than a facility to spell out the words, and learn the sounds, in which a Ramáyana or similar work is recited. On these accounts we have to establish Village schools, *that all classes may acquire a capacity to peruse our writings with understanding.* But if the mass require this, much more are such schools needed for the youth of our own people; and, for this purpose, we deem it advisable to establish them as near as can be to the homes of our people, though such school are always open to all classes.

As to schools of a higher order it is thought desirable with us to have Training Schools for our Native Mission Agents; but we also think that, as soon as possible, such schools should, in whole or in part, become self-supporting.

J. PEET.

ESSAY ON NATIVE CHRISTIANS.

HOW MAY THEIR CHARACTER AND SOCIAL POSITION BE RAISED?

Owing to an unexpected and trying dispensation of Providence, through which the undersigned has lately been called to pass, he has not been able to write so fully on the subject allotted to him as otherwise he would have felt disposed to do. He hopes, however, that the few thoughts that have been suggested to his mind on this interesting topic, will be received with candour and consideration by the Brethren present, and be of some service to those who are entering upon the work of Missions.

At the outset he would suggest that the term Native *Inquirers* as well as *Christians* be admitted to form part of the subject of this paper, as they form an important division of a Missionary's labours and anxieties.

1. In reference to all the Natives of this country, whether Inquirers or Christians, I would say to my Brethren, let us beware of entertaining any disgust, or of cherishing any deep rooted dislike to them simply as Hindús, Asiatics, or as men of a different colour, character and language to ourselves. Let the great Bible truth ever be present to our minds in dealing with the Natives of this land, "God hath made of one blood all nations of men, for to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." It is, and has been, too much the practice of professing European Christians in this land to call them by the contemptuous names of "niggers," "rascals," and other terms of reproach. Against such a spirit of dislike and contempt we should all be careful to guard, whilst we cannot be blind to the dark parts of their character, especially their lying, deceitfulness, ingratitude, dishonesty, idleness and uncleanness. Their gross apathy and neglect of the wants of the sick and distressed are also painfully manifest. At the same time we must not forget that under Christian instruction, good discipline, and consistent example, some amongst them have become faithful and honest servants, brave soldiers in the army, good Schoolmasters, and successful Ministers of the Gospel of Christ.

Let us then carefully guard against any prejudice or feeling towards them in general, which would lead us to the conclusion, that sound Christian instruction and consistent example, with God's blessing, will have no good influence upon their minds, or be entirely fruitless in raising them from the

state of moral degradation in which they have continued for so many ages past. Let us lay it down as an axiom of all our Missionary operations, as a principle to urge us onward in cultivating the heathen wilderness which lies before us, than these thorns and briers of the wilderness, can by the energy of Divine truth, and the renewing grace of the Holy Spirit, be changed into fruitful trees fit to adorn the garden of the Lord. Even amongst the most corrupt of the tribes of India, let us go forth in the spirit of *hope* rather than despair, saying, with the great forerunner of our divine Redeemer, "*God is able of these stones* to raise up children unto Abraham." Nothing is too hard for the Lord, and under the influence of His Spirit, the word of prophecy shall be fulfilled, "Instead of the thorn shall spring up the fir tree, and instead of the brier shall come up the myrtle tree."

2. Let us treat them with love and kind consideration. We must remember in reference to many of them, especially those in country Districts, that their manners are rude, their habits often disgusting, and their mode of address uncivilized and barbarous. We must therefore simply bear with them, showing them that the superiority of our religion and education does not lead us to act rudely towards them, but on the contrary to exhibit that civility and courteousness, which are so great ornaments to the Christian character.

Should they come to the Mission Bungalow out of idle curiosity to see a white face, to look at some pictures, or to hear a piece of music, even then, do not look upon them with anger, or cast them out as dogs, but treat them as part of the human family, explain to them the meaning of what they see, and lead them on step by step to the glorious facts and doctrines of the Christian faith. Show them the wonderful love and pity of Him who pleased not Himself, and who amidst His manifold labours could drop a word of comfort to afflicted widows, hear the petition of sorrowing mothers, and take up children in His arms and bless them. Let us seek by all means to save some. If our conduct to Native inquirers be unkind or forbidding, we know not how many may thus be kept back from any further enquiry concerning the great things which make for their everlasting peace. Let us seek to draw them to the truth as it is in Jesus, with the cords of love and the bonds of human sympathy.

If it were necessary to enforce the importance of paying kind attention to visitors where there is no apparent desire for becoming acquainted with the truth, I might mention a circumstance which occurred a short time since at one of our stations. When the undersigned was on a visit to Dhúr, a respectable Mohammedan Priest came to pay his respects to the Missionary. No doubt curiosity alone led him to come. He had with him his son a fine lad about 12 years of age. When they came they were asked to sit down, and after some conversation the 3d and 4th chapter of John were read to them by a youth, the son of a converted Mohammedan, who had been brought up in our Schools. They remained for some time conversing about the Christian religion, and afterwards frequently visited the Catechist. When the minds of the Natives were much agitated in reference to the terrible rebellion of 1857, and about the time of the Mohurrum festival, *this* Priest came to the Catechist and said to him, Sir, take my advice, go away from this place for the present. Take your wife and family and as many of your people as you can, you are not safe here. Go, I cannot tell you any thing more, but you had better go soon. The Catechist acted upon his advice, and found out afterwards that a plot had been laid to take away his life, if circumstances had favoured their wicked design.

3. We must give them a large amount of Biblical instruction. This must be carried out by schools, and the regular preaching of the Word. In this department

of labour we cannot exhibit too much diligence and patient perseverance. Our Native Christians need line upon line, precept upon precept, here a little and there a little. The exhortation of Paul to Timothy needs to be kept continually in view. "Reprove, rebuke, exhort with all long-suffering and doctrine." "The servant of the Lord must not strive, but be gentle to all men, apt to teach, patient."

Besides the Exposition of the Word of God on the Sabbath, there should be Bible Class Meetings in the week, when we may have a better opportunity of getting at the spiritual condition of our people than on the Sabbath. At such seasons we may have time to notice those little defects and bad habits, which in a more general discourse we are prone to pass by unnoticed. On these evenings instead of a formal discourse, I would recommend a Bible class for the mutual benefit of young and old. At this meeting difficulties might be stated by our converts, obscure passages of the Word of God explained, and searching questions put to the mere formalist. From past experience I have found these meetings profitable to myself, and have reason to believe that they have been so to our Native Christians.

Generally speaking, I think that the Catechetical mode of instruction is peculiarly adapted to instruct and awaken the Native mind. For the uneducated portion of the Christian community, I would recommend adult schools carried on for one hour on the evening of each day. Such institutions would be peculiarly helpful to their mental and spiritual improvement. Owing however to the general poverty of our Native Christians, the heat of the climate, and the natural apathy of their minds, such schools can only be carried on with great difficulty. Still they are worth a trial. I have known some instances where educated Christians have taught their wives to read, and such labour has been attended with the happiest results, in the increased comfort and peace of the domestic circle. Where Christian females are interested in books and improved by knowledge, they have less time and disposition to quarrel with their neighbours. They whose minds are interested in, and elevated by, Christian knowledge, will soon entertain a disgust for the unprofitable and vain gossip of ignorant minds. Let the wives of our Missionaries give special attention to this department of labour; it is one with which *they* have to do.

Let me also here recommend to our Christian female friends and co-operators in this good work, the importance of establishing Mothers' Meetings, wherever practicable. At such meetings the great responsibility of mothers, and the best methods of training up their children in the fear of the Lord, should be especially brought to the attention of our Native Christian mothers. The awful results of neglecting the spiritual instruction and discipline of their families when young, should be placed prominently before them, and on the other hand illustrations of the happy effects of the contrary mode of procedure. Special prayer should also be offered for the conversion of particular children on such occasions, and thus the spiritual interest in the eternal welfare of their neighbours families should be awakened and increased. I would also suggest the great desirableness of a regular visitation of our Native Christians.

This might be carried on weekly, or, if that were not practicable, monthly. At such times the discourse of the Sabbath, the welfare of their families, the destitution of the heathen around them, might be made a profitable topic of conversation. On such occasions *some* of our people (heads of families) have repeated texts preached from, and given me the outlines of the *discourse*. These visitations are decidedly beneficial to the character of our Native Christians. I would also strongly recommend, that every Christian family

and every Christian child brought up in our Schools should be furnished with a copy of the Word of God in his Native tongue.

4. We should sympathize with them in their afflictions, and endeavour to help them in their difficulties.

The inspired Apostle James informs us, that 'pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' No doubt that where the influence of pure Christianity is *felt*, this is one of its blessed fruits. As Missionaries and Ministers of the religion of Him who went about *doing good*, this amongst *other* fruits should be exhibited in our conduct. The most distressed objects amongst our Native flocks, should form the objects of our particular solicitude and effort. A pious regard for the fatherless and widows should be amongst the first fruits of that Divine charity which seeketh not her own, but is ever alive to the necessities and afflictions of others.

The heathen living in the neighbourhood of our Christian Churches must see that however they may neglect and despise their widows, the precepts of Christ, and the grace He has bestowed upon us, have taught us to act otherwise. In all our Mission stations there should be, in order to the full development of genuine Christianity, Alms-houses for widows and Refuges for the orphan. A Christian Church is incomplete without these accompaniments of a living Christ-like charity. The heathen must see our Christianity not only in books, but they must behold it in our constant care for the wants of the poor and destitute. "He that giveth to the poor lendeth to the Lord." Whilst the superstitious and proud Brahmins deem it charity to feed ants and monkeys, thus throwing away their time and efforts on those whom Providence has taught to feed themselves, the charity of our Native Christians must be seen in feeding the poor, and supporting the widow and the fatherless. In order therefore to the establishment and support of these institutions, we must diligently instruct our Native Christians as to the solemn duty of supporting them, in order to the complete development of that religion which they have embraced. The care of its own poor is amongst the first duties of a Christian Church, especially the care of the widows and the fatherless.

5. I would suggest that in order to advance the social condition of our Native Christians, we must carefully instruct them on the evils of early marriages and betrothals, and the necessity of keeping free from debt. Without fear of transgressing the bounds of truth, we may state that there is no custom amongst the Hindús so fearfully degrading in its effect on the mind, and so physically weakening to the body, as that of *early marriages*. As Christian Missionaries, to whom is consigned the spiritual care and the moral guardianship of our Native Churches, we should stedfastly set our faces against this pernicious custom. I do not say that we can put a stop to it entirely, but we may by moral persuasion, and our manifest disapproval of such marriages, do much to hinder their being made. Let the parties be taken aside privately, and shown the great evils arising from such imprudent connections to both parties. Let us also endeavour to disabuse the minds of our converts as much as possible of the idea that woman is born only for marriage, and let us show them that woman has her peculiar department of useful labour both in the married and unmarried sphere of life. Let us show them that in the Church of Christ she can employ her time and talents usefully for the glory of God, in the visitation of the sick, education of the young, and in promoting the spiritual good of her own sex.

We must guard our Native Christians also against unsuitable marriages, such as, an educated woman marrying an uneducated man, a pious woman forming a connection with a worldly man, and vice versâ; seeing that such marriages are generally attended by the most miserable results to both parties, and bring scandal on the Christian name. In many of these cases much good may be effected by Christian watchfulness, private rebuke, and counsel wisely administered.

Though we do not advocate Missionaries or their wives being what is termed match-makers, yet we think by their influence and counsel much evil may be prevented, and wise and happy marriages be made which will conduce to the mutual benefit of both parties. If 'a prudent wife is from the Lord,' the persons who are the instrument of obtaining such a treasure may be surely looked upon in the light of benefactors to Society.

6. The exercise of Christian Discipline in the Christian Church, is essentially necessary to the moral elevation and spiritual improvement of our Native Christians.

Perhaps there are no people on the face of the earth, so given to vain talk and quarrelling as the Hindús. This old leaven, we are grieved to affirm from experience, cleaves to our Christian Natives, and requires all the skill and watchfulness of a faithful servant of God to check it. Of all the Christian precepts in the New Testament, the one inculcated by the Apostle James appears most difficult to impress on the Hindú mind; "Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God."

So far as we have observed, the Hindú mind, even when brought under the influence of Christianity, is weak in purpose and defective in that moral courage, which is so essential in order to withstand strong temptations, and in forming true greatness of character. I think all Christian Missionaries are agreed on the point, that where Church members have been guilty of immorality, or gross departure from the truth as it is in Jesus, they should be suspended from the privileges of the Church until such time as they manifest true repentance, and seek to be admitted again to the fold of Christ. It may be a matter of enquiry whether *other methods* of discipline may not be administered with advantage. On this point I seek the advice and experience of my Brethren engaged in the same work. But in reference to all such offending members, the duty of the Church in reference to them must be carefully kept in view. "Brethren, if any of you be overtaken in a fault, *ye who are spiritual restore such an one* in the spirit of meekness, considering thyself lest thou also be tempted." (Galatians vi. See also James v. 19, 20. Heb. xii. 12, 13.) "Wherefore lift up the hands which hang down and the feeble knees, and make straight paths for your feet lest that which is lame be turned out of the way, but let it rather be healed." We fear that the duty of Church members and officers in this direction is sadly lost sight of, and that the halt and the lame are too often left alone to stumble on in the way of unrighteousness, instead of being sought out, reproved, directed, and restored again to the way of holiness and peace.

The great Shepherd and Bishop of souls, Christ Jesus, not only seeks that which was lost, and feeds that which is hungry, but brings again that which is driven away, binds up the broken in heart and heals that which is sick; and if we profess to be His Ministers we also must tread in His steps. When backsliders are turned out of the church, we must not let them

alone, we must not abandon their case as hopeless but seek to benefit them by our counsels and prayers, and thus endeavour to restore them to the fold of the good Shepherd. Let us deal not only *faithfully* but *tenderly with such souls*, remembering our own weakness, and liability to err, and setting before them the promises of the Word of God to such wanderers in case of their repentance.

Even if a Christian Catechist should be suddenly overtaken by temptation, and by an act of immorality cause the enemies of the Lord to blaspheme, though the Missionary may and should suspended him from the duties of his sacred office, and from the privileges of Christian fellowship, yet he need not utterly reject him, or cast him away from all Mission employ. If possible put him in some inferior office where he may employ his time usefully, and earn his living honestly. But still keep an eye over him, seek out opportunities of private rebuke, spiritual conversation and prayer. Thus, by the blessing of God, he may be brought to a deeper sense of his sin, and to a more earnest reliance upon Christ than he ever felt before. Should he be brought to sincere repentance and reformation of character, we know of no Scriptural authority or example why he should not be restored to his former office; nay, rather the conduct of our Saviour in reference to fallen but repenting Peter, would warrant us in again restoring him to his sacred office. It was after Peter had fallen into sin and thus experienced how great was his weakness, that our Lord addressed the command to him, "Feed my sheep, and feed my lambs." The example of the prophet who transgressed the commandment of the Lord, and subsequently repented and was restored to office, is to the same effect.

It may be a matter worthy of consideration whilst dwelling on this topic, whether in all cases of strict and impartial enquiry into the moral conduct of any Church members, it would not be on the whole desirable to call together a few of the most established Christians to examine into such allegations. We think that, in the present state of our Hindú Churches, a small assembly of the most approved characters, with the Missionary at their head, is the best method of conducting such an enquiry.

7. We should seek to promote their temporal welfare as far as practicable. In many instances our Native Christians are miserably poor. This may be traced in part to their idleness, and in part to want of proper remuneration for their labour. Many of our Native Christians in the Cuddapah and Kurnúl Zillahs are weavers by trade, in which capacity they can earn but a small pittance for their livelihood, even though they should work from seven o'clock in the morning to seven at night. I have recommended them strongly to seek new employment, and where a desire to improve their worldly position has been manifest, have obtained land for them on a cheap tax and built cottages for them. In this way a few of the most persevering have succeeded. Generally speaking we have found our Native Christians so devoid of energy and self-reliance, and so attached to their localities, that it has been found difficult to transplant them to a new spot, where they and their families might obtain a more profitable livelihood.

Some of our younger Christians have been taught trades, and in this way a few have risen in the social scale. If respectable Lay Elders of a Missionary spirit could possibly be induced to come out from Europe to assist the Missionary in thus improving the temporal welfare of our Native Christians, much good might result. It is however but little that the Missionary can effect *alone*. A little effort in this direction is better than nothing at all; but we *need greatly the help of lay Brethren of experience in worldly affairs* in order to direct and carry on such efforts to a profitable issue.

II. We must now touch but briefly on the second part of our subject, viz. How may our Native Christians be stimulated to provide for their own Places of Worship, and to support their Pastors.

This question is closely connected with the foregoing one which has already been discussed. For the more our Native Christians are elevated in the social scale, the *greater ability* will they possess to build their own Places of Worship and support their own Teachers. Among the best methods for stimulating them to this duty, we may mention, special appeals from the pulpit urging them to it. Particular texts of Scripture enforcing the duty of giving to the cause of Christ, should be frequently set before them, and the blessings which attend such a course of conduct. At our Missionary Prayer Meetings special examples of liberality amongst the Christian poor in other lands should be read and explained to them in order to excite their zeal. In addition to these means for stimulating the charity of our Native Christians, we may mention some more practical ones. A weekly collection from seat to seat for the purpose of sustaining the worship of God among themselves, and Missionary Boxes distributed amongst the young. This has been carried on in connection with the Cuddapah Mission for a few years with a gratifying amount of success, considering the poverty of our congregation. Last year upwards of 50 Rupees was collected in this manner, besides our Sacramental collections. We are persuaded that the best way to teach our people the duty of giving, is by thus practically setting the thing before them Sabbath after Sabbath. Besides these small efforts, Auxiliaries for the support of the Bible and Tract Societies have been established, and are now in active operation although the results are yet small, very small, compared with the efforts of the more prosperous and numerous Native Christian communities of Tinnevelly and Travancore, whose liberal efforts in this direction are worthy of all praise and imitation. We hope that their example and that of other converts in other lands, may provoke our Native Christians to abound in this grace also. Any suggestions from our Brethren in those parts on this point will be thankfully received.

In conclusion, let us not indulge in feelings of despondency in reference to the great work now brought before us. Let us seek by Christian example, influence and instruction, as well as by widely directed benevolent efforts to raise our Native Christians not only in their social position amongst the Hindús, but especially to improve their Christian character, and thus make them lights to this dark land, and as the salt of the earth to the corrupt masses by whom they are surrounded. Let us lead them on step by step, until, by the grace of God, they shall become perfect men in Christ Jesus, and be prepared to join us in the general assembly of the Church triumphant in heaven, where there is no Greek, Barbarian, Scythian, Hindú, European, bond or free, but where all are made white in the blood of the Lamb; and where all minor distinctions of party, sect, and nation are swallowed up in that heavenly title and character, "Kings and Priests to God and the Lamb for ever and ever."

"Bound to our Lord by common vow,
In one great enterprize,
One faith, one hope, one centre now,
Our common home, the skies."

EDWARD PORTER.

The following papers on Village Congregations by the Rev. F. Baylis, of the L. M. S. South Travancore, and the Rev. J. Rendall, of the American Board of Foreign Missions, Madura, were then read, in order that both these kindred subjects might be taken up for discussion together.

VILLAGE CONGREGATIONS.

THEIR ADVANTAGES AND DISADVANTAGES AS A MODE OF MISSIONARY OPERATION, AS ILLUSTRATED MORE PARTICULARLY IN THE WORKING OF THE TAMIL MISSIONS IN SOUTH TRAVANCORE.*

In entering on this subject, it may be well first to give some idea of the manner in which these Missions have been carried on, which in all matters of importance has been the same in the various districts which compose the Mission. About 40 years ago there commenced a large influx into the Christian Community from people mostly of the Shánár caste, though there were also some from the slave-castes of Travancore, with a few Erlavers, Weavers and Fishermen. They had been for the most part devil-worshippers, and on coming over to Christianity, destroyed their devil-temples, renounced all outward connexion with heathenism, and professed themselves anxious to learn the truths of the new religion and to walk in accordance with them. Their minds were very dark, their consciences deadened, their moral perceptions well nigh effaced. Such was the natural effect of the system of devil-worship in which they had been trained, and of ages of oppression and degradation. Love and gratitude seemed to have no place in their hearts, fear alone impelled them to offer sacrifices to the demons they worshipped in order to appease their anger, and thus remove disease, or some other temporal calamity. If there was a slight acknowledgment of a Supreme Being, there was no knowledge of His character, no sense of sin as committed against Him, and no fear of the punishment due to sin. In such a case, the Missionary was called to act in very peculiar and perplexing circumstances. He could not often rightly judge of the motives which had brought these people to accept a new religion. It is very probable that a few clever men among them saw the advantages that would arise from connection with the European Missionary, they saw that they themselves might be raised to positions of some importance and profit, and that their caste might by degrees be elevated from its long degraded state by means of the new religion; and, actuated chiefly by such worldly motives, induced numbers of others to join them, and then represented to the Missionaries that all these were really desirous to receive the truth, and have it taught to them and to their children. The Missionaries may have entertained doubts as to the motives of many who thus joined, but they felt it to be their duty to receive them, and do their best to remove their ignorance, and bring them to Christ. Thus a certain system, a mode of operations, grew up from the circumstances of the case; and though we can now see, or think we see, many faults in that system,

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* I have, in bringing forward this subject, purposely confined myself to the Missions of the London Mission Society in South Travancore, as I felt that my knowledge of the Madura, Tinnevelly, and other Missions, which are somewhat of the same character, was not sufficient to warrant me in dealing with the subject generally, as though my remarks applied to those Missions. I think, however, that it will be found that they do apply to those Missions also in most particulars, though not in all. I would add also that this paper has not been framed or adopted by our Missionaries in South Travancore as a body, and that I am alone responsible for any opinions contained in it.

many better modes of commencing and carrying on a Mission, it is probable that had we occupied the position of those earlier Missionaries, with no greater knowledge of the people, and no greater experience of the workings of Missions, than they had, we should have acted very much as they acted.

The plan generally pursued was this. In villages, where a good number expressed their willingness to embrace Christianity, a small school-house was erected, and a schoolmaster appointed to collect and teach their children, with the children of any Romanists and Heathens who would attend. This building also served, until the congregation became established, and sometimes afterwards if the people were few, as a prayer-house. The best men connected with the Mission were appointed as Catechists, and others of good moral character and moderate abilities as assistants to read the Scriptures and tracts to the people, and teach them Catechisms. At the first these men could have been little fitted for their work, and few of them, it is to be feared, possessed real piety; but the Missionaries strove to make up for their deficiencies, as far as possible, by constantly visiting and examining the congregations and schools. These Agents were gathered together on one day of the week at the Head-station to give in their reports, and receive any directions as to their work which might be necessary; and they then received regular instruction in Scripture, Evidences of Christianity, Geography, and other useful subjects. Quarterly examinations were held to test their progress, and thus gradually, as their abilities became known, and their characters developed, many who appeared inefficient or unworthy were removed. Still the employment of Agents who were not truly pious, and who did not engage in the work from the love of it, was doubtless for a long time one of the great drawbacks to usefulness in the Mission. In some places where there were a good number of adherents, Chapels were erected, which were gradually multiplied. The people were daily taught Catechisms or texts of Scripture, and had the meaning explained to them, and at many places they met every morning or evening for worship. These congregations were constantly visited by the Missionary, who conducted Divine service, examined the adult classes in their lessons, and the children of the school in theirs, inquired into cases of irregular attendance or improper conduct, and administered suitable reproofs and warnings. By means of classes into which young men who were thought suitable were gathered, and especially by means of the Seminary, where young men had a course of superior education, chiefly in English, a better class of Mission Agents was gradually raised. Boarding-schools, both for boys and girls, were carried on. From the former, boys were selected for admission to the Seminary, others, after some further training, were found suitable for Village Schoolmasters, while a few learnt useful trades. In the latter, many girls were well-trained, some of whom have been useful as teachers of girls' schools, and many have proved well fitted to be the help-meets of educated young men, while the teaching that has been thus imparted has done much to improve the character of females, and raise their position throughout the Mission.

Such is an outline of the system that has been pursued. Let us now see what have been some of the advantages secured by it.

(1.) The first we may mention is that *large numbers are thus brought under direct Christian teaching.*—And this is a matter of no small importance, whatever may be the class of the community concerned, but especially with a class so ignorant and degraded. Indeed it is hard to conceive of any way by which such persons are to become Christians at all except by their first giving up outward connexion with idolatry, and placing themselves in the way of receiving constant, almost daily, Christian instruction. From my own experience in Missionary work, and from what I have heard and read of the

experience of others, it certainly does appear that the cases of conversion *directly* from the preaching of the Gospel to heathens have been very few. There may have been instances of persons of the thoughtful, educated class, who had long been dissatisfied with their own system of religion, and had sought in vain rest for their souls, who, on hearing the Missionary or the Catechist preaching the glad tidings of salvation, have at once closed with the offers of mercy and found rest in Christ. But such cases are, I think, very rare. In India, the conscience seems all dead, there is no sense of sin to lead men to fly from the wrath to come, and so the message of the Gospel has merely laughter, scorn, or indifference. We do not doubt the power of the Spirit of God, but He works by means, by suitable means; and it certainly does seem that a certain course of instruction, a reiteration of divine truths and earnest appeals, is necessary to awaken the dormant powers of the soul that it may perceive the evil of sin, and the necessity of a Saviour. In Madras, and some other places, this awakening process has been carried on in connexion with schools, in which, by taking advantage of the desire of the Native youths for an English education, the truths of God's Word are daily taught, and pressed on the heart and conscience. The seed has thus been long, patiently, and prayerfully sown; and the result is that through God's blessing it has sprung up in not a few youthful hearts, and brought forth fruit of rich promise for India. But it is only the young among the heathen who can be thus wrought upon. Adults will not often, on account of caste-prejudices and natural aversion to the Gospel, put themselves under the instruction of the Missionary: and, when they do so put themselves, and in large numbers, may we not believe that God is pointing to us the way by which such souls may be enlightened and served. And to those who have thus followed the leadings of His Providence, He has granted His blessing. By daily teaching, Sabbath ordinances and frequent exhortations, truth has gradually been instilled into the minds of many, and true conversion has often followed. In schools too, especially in the Boarding Schools, the truths of God's Word are clearly taught every day, the mind is enlightened and invigorated, new principles are implanted, and a race grow up at least open to the influences of the Gospel, and in a state to receive them. Thus we often see the children grow up quite a different people to their fathers. The truth too is ever working among such a people as a civilizing, elevating power, inducing them to relinquish many evil, soul-debasing, customs, year by year to give more largely of their substance for the support of the Gospel among themselves, or its spread among others.

(2.) Another advantage that may be named is that *it appears the only system adapted to the peculiar circumstances of the people.*—It may not be the best adapted for all other classes of the community, but it seems to be for these. A people, long down-trodden and oppressed by those above them, and grossly ignorant, cannot be expected for a considerable time to do much for themselves. If we waited till they were able and willing to build their own chapels, support their own teachers, and keep up schools for their children, *entirely of themselves*, we should wait in vain. Others must take the initiative for them. Whilst it should never be lost sight of that they ought to do all this, and the duty of doing it should be pressed upon them systematically and forcibly, still it must be remembered that the best of them are but as children in the Christian life, and that they required to be trained to this gradually. It has taken a long time for Christians in old Christian countries to learn their duty in this respect. But, in assisting the people, we have to take great care that we do not hinder, instead of helping forward, their progress towards being a self-sustained Christian community. Costly Churches and Chapels, built by the contributions of Europeans, which they can-

not appreciate, and which they will probably never be able to imitate, and high salaries to Agents, which they are not likely ever to be able to raise for themselves, cannot prove *real helps* to them.

(3). Another advantage is *that the Missionary is always provided with work of real importance, and at the same time of an encouraging nature.*—He has always a large number within his reach to whom he may preach the Gospel, and expound Christian truth, who will listen with attention, so that he may reasonably expect that his labors will, by God's blessing, be the means of great good. How often does the Missionary whose chief, or only work, is to make known the Gospel to the heathen, return from his preaching greatly discouraged, for ,who hath believed his report? It is true he may encourage himself by the thought that he is doing his duty, but who can continue thus, year after year, without seeing some fruit from his labor? But the Missionary, who labors among a people who have nominally submitted to the truth, has the hope that he is training up many who will be witnesses for God in the midst of an evil generation, and will, as their characters are developed and strengthened by the power of the Gospel, exert a far more powerful influence on the heathen population around them, by their word and by their lives, than the European Missionary is ever likely to produce by his preaching. His labors are therefore chiefly to superintend the whole of Native Agents, and to act as Pastor over a professedly Christian community, and these labors generally so fully occupy his time and thoughts that he can give little to the work of direct preaching to the heathen.

(4.) Again, it may be mentioned as an advantage that *the Missionary is not called upon to provide in any way for the support of such converts.*—The people, who thus come over, mostly work as before. Some as palmyra-climbers, some as cultivators, some as traders, and earn their own livelihood. Nothing is offered them; on the contrary, they are taught from the first that it is their duty to give to the support of the Gospel, and to various useful Societies, and there is proof that they do give. The fact that during last year (1857) the people connected with our *Tamil* Missions in South Travancore contributed to the Auxiliary Missionary Society the sum of Rs. 1649, to the Bible and Tract Societies Rs. 1022, that 252 Rs. were raised by them for the sufferers in Bengal, and this entirely of *their own accord,* and that other contributions were made to Poor Funds, Dorcas Society, &c., making up the whole amount to Rs. 3410, shows that they are not a people supported by the Mission. It is true many gain something indirectly in a worldly point of view by their connexion with the Mission, and a few gain directly by holding Mission-situations; but the Agents, who receive salaries from the Mission, form a very small number in proportion to the whole, and the salaries given are exceedingly small compared with those given in most of the other Missions in India.

Such are some of the advantages which appear to result from the system pursued in these Missions. At the same time, there are doubtless disadvantages, such as may appear to some to outweigh these advantages. But in viewing these, and in comparing one system with another, we have ever to bear in mind that no one system is found suitable for all places, and all classes of the community; and especially, that there is no system which has yet been pursued, however good, that is not attended with some disadvantages, for all are not only human, and therefore imperfect, but they are all carried on by *foreigners,* removed to a great distance in position, feelings and habits, from the people they seek to benefit.

(1.) One disadvantage connected with this system is *the inability of the Missionary to meet, in a manner at all satisfactory, the spiritual wants of the people, or to provide a sufficient number of suitable Agents to do this.*—

Each Missionary (while the field is so scantily provided with laborers) has the charge of a district containing from 1500 to 2500 adults, who are regularly connected with the Mission, besides a large number of children. Now could he have these all living in one place, or even in three or four places, so that he might be constantly among them, and see to their instruction, guidance and government, he might hope to be the means of great blessing to them; but instead of this, they are scattered in 20, 30, or even 50 different places from 5 to 20 miles distant, and that too in a country where roads are almost unknown, so that his visits to out-congregations cannot be very frequent or regular; and the Catechists are not generally men of much judgment and power, who can bring a strong influence to bear on those who are too apt to look upon them only as men of the same class as themselves, and to pay them only ordinary respect. Thus the Missionary feels that much that he does is constantly being undone, and has to be done over again, from his not having been able to follow it up himself.

(2.) Another disadvantage is *the tendency it may cherish in the people to rest content with a nominal Christianity.*—It is true, efforts are constantly made to prevent this; the difference between a *real* and a nominal Christian is constantly shown them, the greater punishment that will come on those who possess privileges, but neglect them, is often pointed out; and those who have not been baptized, (and these form the majority, for as yet baptism has not been very readily administered,) are not spoken of as *Christians*, but only as *adherents*, or those joined to the Mission (corresponding to the term Catechumens employed in some Missions)—still with a people so indolent and apathetic, the mere fact of their being connected with a Christian community, and attending the services of God's house, may be quite sufficient to lead them to suppose that they have done all that is necessary, and so to seal themselves up in indifference.

(3.) Another disadvantage is *that under such a system the people may be led to think that everything should be done for them.*—It was so at the beginning. Chapels were built by the subscriptions of friends in England. Catechists and Schoolmasters were supported by the Mission, and who can wonder that they should be well content that it should be always so, and that it should be exceedingly difficult to convince them that the time has come when they should themselves build and keep in repair their Chapels and School-houses, and at least contribute a large share towards the support of those of their number who labor in the Gospel among them. It would be the same probably among any other class of the Natives of India. The difficulty is, having been obliged to treat them in the beginning as *children*, to bring them on to a state in which they can he treated as *men*, and in which they will themselves wish to be so treated.

(4.) Another disadvantage is *the vast amount of mere matters of detail and secular business that it brings upon the Missionary, which take up his time, chafe his spirit and injure his health.*—He is obliged to attend himself in a great measure to the building and repairing of Mission-houses, chapels and schools, and all who have had to do with Native-workmen in such matters know how much there is to occupy the time and try the temper; he has often to hear the complaints of the people, give them advice, direction and reproof, and induce them to settle their dispute amicably, especially as they live in a country where the man of the greatest cunning and the longest purse always wins the day if the case is taken to the local authorities. In some cases of gross oppression from the heathen or from Sircar officials, (and these have very often occurred in Travancore) he has to interfere on their behalf in the way allowed by law, he has to give medicines to the sick, to keep many accounts, and to write many reports and letters respecting the Mission generally, and respecting

Catechists, and children in Boarding Schools, who are supported by friends in England. It is true some of these matters have to be attended to more or less by every Missionary, but they become far more burdensome in a large district, and among such a people.

(5.) The last disadvantage that may be named is *the want of adaptibility in the present Native agency, or in the influence of the present Christian community to operate powerfully and beneficially on the heathen of the so called higher castes.*—These despise the Christians. They hate them on account of any advantages they may have obtained, and especially on account of their exemption in some degree from the oppression and exactions they were once obliged to endure at their hands. They fear that from their growing intelligence and education, they may, under a better Government, obtain many privileges and situations they cannot obtain now, and thus rise to equality with them. They often see the evil that prevails among those who call themselves Christians, but do not come near enough to them to see the good; and few of the Christians, on the other hand, possess the boldness and address, or the standing in the country, to enable them to do much for the conversion of such: so that, though many have heard the Gospel over and over again, and read many Christian tracts, they seem as a class as far removed from Christianity as ever. Although there are some among them who are well convinced of the truth of our religion, and profess to be Christians at heart, yet they cannot make up their minds to break through their caste-customs, and join a community composed mainly of those whom they have ever considered so much lower than themselves.

I have thus endeavoured to present the system pursued in our Missions *as it is,* and I believe the system pursued in the Tinnevelly, North Travancore and some other Missions, does not greatly differ from it. It certainly has faults, but I believe that a sudden revolution in our plans would only be productive of great evil. We must take the system as it is, and strive to carry out such plans, as will, by the Divine blessing, gradually, but surely, improve it.

It may be well however, before concluding, to add a few words, giving an outline of what I conceive would be a more excellent way of commencing and carrying on Missions among such a people. We will suppose that a few Missionaries come to labor in some unoccupied tract of country, similar to Travancore or Tinnevelly, where there are large classes of the people ignorant and superstitious, oppressed and degraded; but being free, in a great measure, from caste pride and prejudices, and being without any clear, well-defined system of religion, and no great attachment to the rude worship they have, only a fear of the consequence of forsaking it, they are open to some extent to Christian influences. The Missionaries itinerate amongst them, repeatedly visit them, and strive by various means to make known to them the great salvation, and induce them to accept it. By and bye, some individuals profess a desire to know the truth, and for this purpose to put themselves under regular Christian instruction, and they influence their relations and friends, so that the people of a whole village, or a considerable part of it, express their readiness to destroy their devil-temples, give up their implements of worship, abandon heathen customs, and submit to the regular teaching of the Missionaries, or of such as they may appoint. Here the trials and difficulties of the Missionaries begin. They may not be well acquainted with the character of the people, or have had large experience of the working of Missions among such, and they may possess a large measure of that charity which believeth all things, hopeth all things, and be thus led to think that there has really been a work of grace commenced. Whereas experience has, I think, fully shown that where numbers have thus come over together, it is, in nearly every case, from improper, or at least *very defective,* motives. They may

be suffering some particular oppression from the higher classes, or the Sircar officials, as has been so often the case in Travancore, and may hope, through the influence of the European Missionary, to be delivered from it. Or, they may have some law-suit or dispute, which they think, by the help of the Missionary, or even by their simple connexion with him, may be decided in their favor. Or they may think that the presence of a paid Catechist and Schoolmaster among them may be of material service to them in settling their disputes, in writing their documents and petitions, in standing forward as their champions, if trouble comes on them from without, or as being likely to prove suitable mediators between them and the Missionary, and obtain for them from him any help they need. These and many similar motives have probably influenced most of those who have put themselves under Christian instruction, though they may have seldom sought direct pecuniary assistance, or expected it to be given them.

We will suppose that the Missionaries have not as yet any trained band of Native helpers, they have not had time to raise up suitable persons from the few converts around them, and may not be able to obtain them, or only to a very limited extent from Missions already established. They require teachers for the people who have come over from heathenism, for they are very ignorant, and require line upon line, precept upon precept; and, in the case of most of them, it is only by constant and patient teaching that they can come to understand the simplest truths of God's Word. The temptation is strong to take the more intelligent of the people and make them Readers to the others, though there is no proof of their possessing real piety, or any special aptitude for the work, hoping to improve such by constantly teaching them and superintending their work, and gradually to raise up a better class of Agents. This has been done to a large extent in the South Travancore Missions, and it has produced no small amount of evil, entailing much perplexity and trouble on the Missionaries now at work, but a better system is being gradually introduced, and by steady perseverence we hope that ere long, by God's blessing, the evils of the past will be cleared away and the working of the Mission in all its branches carried on more in accordance with that pure and spiritual religion which we have come to establish among the people.

And here I would earnestly warn all who may have to commence, or who are now carrying on, such Missions against employing, on the ground of expediency, any men as Catechists or Readers in whose piety and love for souls they have not reasonable confidence; and would briefly point out the method which I have long thought should be pursued when considerable numbers offer to put themselves under instruction. I would reject none, come from what motions they may. I would say, "Here is the Gospel of Christ, adapted to all your wants. I am ready to teach it to you, for my Master came to seek and save that which was lost." But I think the Missionaries, so laboring, should for a time *themselves be their teachers*, visiting them frequently; and let suitable Native helpers, if these be such, visit them also, and thus patiently instruct them in the first principles of the Gospel, but not *settle a Catechist among them* until it can be seen whether they are really desirous of hearing the truth. Whatever may be done after they are fully accepted and joined to the Mission, the Missionaries should then take care not to offer them, or to render them, the slightest assistance in their law-suits, or in any case of oppression they may profess to be suffering from. If they want a place to meet in for worship or instruction, they should be told to join together and put up a simple shed in the midst of their village for the purpose. If, after being tried for some time in this way, they continue steadfast, a Schoolmaster might

be appointed to teach their children, and they should be required, as another proof of their sincerity, to send every child of suitable age to school. I would not insist upon it that every man employed as Schoolmaster should give evidence of being a converted man, so long as he had cast off heathenism, professed his belief in Christianity, appeared to bear a good moral character, and was tolerably suited for the work of teaching, but I would in no case employ *an avowed heathen*, to teach Christian truth. If a few suitable Native Agents could be obtained, one might be put here and there to itinerate among these people, or be sent two together, to instruct them in the doctrines and precepts of Christianity, and conduct divine worship as often as possible; but should there not be such Agents, the Missionaries should go on visiting and instructing them as before, and leave the result with God. It is quite time to employ such Agents when He raises them up, and fits them for the work. At the same time suitable means would have to be used to train up a body of men from among those who appeared sincere converts for the different departments of the work, the details of which must necessarily differ according to the locality and circumstances of the case, and need not be entered into now.

It may be said that if such a system were carried out, very few would come over to Christianity, or most of those who come would be disappointed and go back. This would probably be the case in some instances, perhaps in many, but it does not follow that the *real* progress of God's work would be thereby hindered. It is quality, not quantity, that should be considered, and we may be surrounded by a number of covetous, worldly-minded nominal Christians, who regard the Mission only as a means whereby they may obtain temporal advantages, and who will prove, not only a source of constant anxiety and disappointment to the Missionary, but a great hindrance to the spread of the Gospel.

Then, as to the management and training of such as have thus come out from heathenism, and put themselves under the instruction and guidance of the Missionary, I would offer a few suggestions, but acknowledging that I have not had that lengthened experience that would enable me to speak with great confidence.

The great object of the Missionary is, by his preaching and teaching, to bring individuals to accept, and rejoice in, the blessing of Salvation, and to raise the whole to be a strong, healthy, self-supporting, and aggressive Christian Community. Now experience proves that if men get nearly every thing done for them, they do not like to do anything for themselves, and the habit is formed of looking to the Missionary, and the funds he may have at his disposal, for the carrying on of all departments of effort among them, and of regarding them as *essentials* of the Christian religion, instead of being only *temporary arrangements.* To treat men and women not only as though they were children—for in respect to such a people this cannot well be avoided at the outset, in consequence of their ignorance and feebleness—but as though they were always to remain such, is not the way to develop a healthy, vigorous, and independent spirit. I would therefore be very chary of rendering assistance of any kind, and endeavour from the first to throw them as much as possible on their own resources. Chapels and schools must no doubt at first be erected chiefly by the contributions of friends to the cause in England or India; but it is a great question whether the number that has thus been erected has not been the cause of more harm than good to the people. A few chapels and school-houses might be built at considerable distances apart, not one for every petty hamlet and village, as has been too often the case. If the people really desire to join in the worship of God, and value instruction for themselves and their children, they will find no

great difficulty in attending these chapels, and sending their children to these schools, though somewhat distant, and the very difficulty would probably lead them more fully to realize the privileges of divine worship, and the advantages of education. If however they require a chapel or school in their own village, I would say, let them join together and build. The place might be only like a wretched hovel, but it would be *their own*, and as they become more imbued with the civilizing, strengthening influences of the Gospel, they will substitute for them buildings more suited for the worship of God, and instruction of the young.

Another principle I would strongly urge is that no Mission situation be ever given unless there appear some real fitness for it on the part of applicant, or at least no positive unfitness. Too many situations have been *made* for unsuitable individuals, from what appear benevolent motives, but which are not truly such; and in the case of young men who have received some training in Boarding Schools and similar Mission institutions, simply because they have received such training, though they may be mentally and spiritually unsuited for Mission work, and had far better climb palmyras, plough fields, dig tanks, or break stones on the road. In this way, a Mission has often been encumbered with a number of *hangers-on,* who have been a burden to its funds, a drag on its operations, and above all a disgrace to the cause of our Great Master. And the temptation to employ such is especially felt where large numbers have put themselves under instruction, and there are consequently openings for a considerable number of Agents of various kinds.

Another principle that should be insisted on is the entire abandonment *from the first* of all heathen and degrading customs by the people who thus come over. I do not here refer so much to Caste distinctions, and those customs which arise from them, as the Missionaries of all our *evangelical* Missions are now, I think, agreed that caste cannot be tolerated in the Christian church. I refer rather to such customs as the wearing the Kúdumi, the use of tom-toms and such music at marriages, burials, &c., which, though they may not be essentially heathenish, are associated in the minds of the people with all their old heathen customs and habits, and also certain customs of a heathen origin which yet prevail at marriages in some parts. In respect to such customs, as in respect to those more immediately connected with Caste distinctions, some Missionaries have, I believe, gone upon the principle that the people as they became more enlightened would naturally give them up, and walk more in accordance with the holy precepts of the religion they profess. But this, I humbly conceive, is a grievous mistake, and has proved itself to be so in the history of Missions in India. When communities wish to join the Christian religion, it is for us, as Christ's servants, to dictate the terms on which they many enter, not to leave it with them; and we cannot be too careful how we lay the foundation, lest we establish a corrupt Church, whose corruptions will probably increase, rather than diminish, a church which can bring no glory to our master, and never prove an efficient instrument for the evangelization of India.

Another principle I would insist upon is, that no man or woman regularly connected with the Mission, whether baptized or not, be permitted to marry from among the heathen, as leading to many and serious evils; and that every marriage be conducted according to settled rules, and after a Christian manner; and that any who refuse to comply with the rules of the Mission in this respect be at once excluded from all connexion with the Mission. I am happy to say that in the South Travancore Missions this principle has of late been vigorously carried out, though it has led to the exclusion of a

considerable number of adherents, and required a considerable degree of vigilance and firmness on the part of the Missionaries.

As to the bearing village-congregations have on the formation of Churches, we would say, that if they have been thus carefully gathered, if they are vigilantly and wisely superintended, and if the truths of the Gospel are taught to the people diligently by the Missionary and efficient Native helpers—those truths being faithfully and affectionately brought home to their hearts and consciences, and the blessing of the Holy Spirit being earnestly sought—there can be no doubt but that in numerous instances true conversion will follow such efforts, and a Church be formed which will have in it all the elements of increase and prosperity. We know of no other method by which the Church of Christ is to be established among such a population. It may be at first slow in growth, the members of the Church, or Communicants—if due care be taken in admitting only those who really appear suitable, and proper discipline be kept up—will for some time bear only a small proportion to the number of nominal Christians; but the children of all these are daily being taught the truths of the Bible, and from these especially from those in the Boarding Schools, where such instruction is more systematically and vigorously imparted, and there is more of the direct influence of the Missionary or the Missionary's wife, many, we may believe, will be brought to a knowledge of the truth, and form living-stones in that spiritual temple of which the corner-stone is Christ.

It may be well to add a few words respecting *Christian Villages,* I mean villages composed wholly of professing Christians, who have been gathered together in one place that they may be more entirely under the care of the Missionary, and subject to Christian discipline. These are not perhaps so common as they were, or so generally approved. Our Lord does not appear to have intended that his disciples should withdraw themselves from the world, but that they should abide in their respective callings, if these are not unlawful or immoral, and in their respective villages or towns, and be moving among their fellow-men as lights in the world, as the salt of the Earth. This influence cannot well be exerted when Christians isolate themselves in the so called Christian villages; but from the very want of opposition, and from there not appearing the necessity for great circumspection in their walk, their natural apathy is often increased, and their religion becomes a poor and feeble thing. Our people truly are weak, and in the midst of the heathen they are exposed to some peculiar temptations, which may not assail them in a Christian village, though there may be others there of equal power, but, while a few may yield to these temptations, and fall away, *because they were not of us,* the piety of others will be strengthened, and they will be able to exert a powerful influence for good on the masses around them still sitting in darkness. I can testify that some of our strongest and best Christians are those who are living in the midst of heathens, and these bearing witness for Christ; while I am obliged to confess that the two or three Christian villages that have been formed in South Travancore are far from being in a satisfactory state. There may be circumstances, such as where the little flock are much scattered and exposed to violent persecution from the heathen, when it may be advisable in the first instance to gather such into one place, where they may have the protection of the Missionary, and be a mutual comfort and help; but in all such cases, I think it is in the highest degree necessary that the Missionary should so far have control over the lands and houses of the people as to be able to compel any individual, who continues, after proper warning, *to act immorally, or disturb the peace of the community,* to sell, or otherwise give up his house, and leave the village. Seeing that many are generally glad to avail themselves of the advantages, and com-

parative safety of living in such villages, unless this power is possessed by the Missionary, the village may ere long become a sink of iniquity, prove the source of his greatest pain and anxiety, and be a disgrace to our holy religion.

I would now conclude by expressing the hope that, by our meeting together, by our mutual counsel, and by the information elicited, we may all be enabled to labor more *intelligently*, as well as more earnestly, and so adapt our plans to the circumstances and wants of those among whom we labor, that there may speedily be a large in-gathering of souls into the Redeemer's Kingdom, and His name be greatly glorified.

FREDERIC BAYLIS.

ON VILLAGE CONGREGATIONS.

In the Providence of God, nearly all the Missions in Southern India have been led to form congregations of nominal Christians within their bounds. Persons dissatisfied with idolatry and wishing to learn more particularly about Christianity, are admitted to such congregations, and the members are pledged to study the Scriptures and to attend meetings for religious worship. The formation of such congregations began with the early German Missionaries in Tanjore, and along the Eastern coast, but the work has received a great impulse during the past twenty-five or thirty years.

At the close of 1856 there were eighty-four thousand seven hundred and twenty-three persons under instruction in connection with the following Missions, viz.:—Persons connected with Missions of the Church Missionary Society in Tinnevelly, Madras and Travancore, 34,033. Persons connectedwith Missions of the Gospel Propagation Society in Madras, Tanjore and Tinnevelly, 20,408. Persons connected with Missions of the London Missionary Society in Travancore and other parts, 16,469. Persons connected with the Missions of the American Mission Board in Madura, 5,327. Persons connected with the Missions of the Leipzig Lutheran Missionary Society in Tanjore, 4,517. Persons connected with the Missions of the German Evangelical Society on the Western coast, 3,969. Total, 84,723.

Such an instrumentality might well claim the careful consideration of this Conference. Your attention is requested to the following points bearing upon this subject.

1. The formation and growth of Congregations in our South India Missions.

2. Their success as an instrumentality in the propagation of the Gospel among the people.

3. Their adaptation to the Missionary work, and particularly the modifications needed with reference to extending this instrumentality to Cities and large towns.

4. Evils attending this instrumentality, and their remedy.

5. The bearing of this instrumentality on Education and Literature.

6. Means to be used in extending this instrumentality.

1. *The formation and growth of Congregations in our South India Missions.*—It is important here to notice the circumstances under which this comparatively large number of persons have been led to renounce idolatry and

to desire instruction in the Christian religion. One important circumstance undoubtedly has been the opportunity thus afforded to escape oppression.

Caste feeling in South India is very strong, and there is very little social intercourse between people of different castes. The higher classes claim important privileges, and the position of the lower classes is one of hardship and servitude. The interests of the classes are thus very diverse. The British Government has undoubtedly exerted a very beneficial influence in removing the hardships and servitude of the lower classes; but custom and ancient rights are so strong, and the ignorance of the lower classes is so great, as to make it impracticable for them in many cases to secure their rights, guaranteed to them by Government, so long as they remain heathen. Some under these circumstances flee to Christianity as a refuge from oppression, even though they have at first a very faint idea of the Spiritual nature of our holy religion.

Another circumstance favoring the formation and growth of congregations in our Missions, is an increase of knowledge respecting Christianity. By the preaching of Missionaries and Catechists, as they have travelled through our districts, and the circulation of the Bible and religious tracts, many have come to know something of the nature and claims of Christianity, and their faith in their own religion has been shaken. Such although not prepared to make an open profession of their faith in Christ, are frequently desirous of learning about this way more perfectly. They are thus prepared to unite with a congregation as learners. Many of our congregations are formed of such persons, and as a class they are less given to change and more hopeful than those previously mentioned.

Another circumstance favoring the formation and growth of congregations undoubtedly, is the advancement in knowledge and spirituality of the members of the older congregations. We read that when Andrew found the Lord he sought his brother Simon and brought him to Jesus. Just so many of the poor people, who have found the Lord Jesus to be their Saviour, are anxious that their friends and relatives may also be brought to Christ. Many congregations have been strengthened by additions in this way, and many new congregations have been formed.

2. *The success of these congregations as an instrumentality in the propagation of Christianity.*—The gathering of eighty-four thousand seven hundred and twenty-three souls into congregations, all of whom are pledged to the renunciation of idolatry, and to a regular attendance upon religious worship, is important of itself. This is now having a powerful influence in some of our districts upon the heathen community. Christianity is organized among them. Many of them have friends who have become Christians, and the subject is thus kept constantly before the community.

But, beside this, the number of converts gathered from the adult members of these congregations is a success for which we have reason to be thankful to Almighty God. There were in 1856 twelve thousand and seventy-six Church Members connected with five of the Missions alluded to above, viz.:—Members connected with the Church Missionary Society, 5289. Members connected with the Gospel Propagation Society, 3690. Members connected with the London Missionary Society, 1372. Members connected with the American Mission Board in Madura, 804. Members connected with the German Evangelical Mission, 921. Total, 12,076. Nearly all of these persons received instruction as Members of congregations before they were received to Church privileges. This instrumentality has thus been owned and blessed of God in the salvation of many precious immortal souls. Churches have been gathered from these converts, and more than twenty Native Pastors have been

already ordained over the Churches organized within the bounds of these Missions. The same blessed work has commenced through this instrumentality in other Missions more recently established, and we may hope by the blessing of God, that the work will progress faster hereafter than heretofore.

3. *The adaptation of Congregations to the Missionary work, and particularly modifications needed with reference to extending this instrumentality to Cities and large towns.*—Our work as Missionaries is to teach this people the way of Salvation through Christ, to lead them to accept Him through the blessing of the Holy Spirit, and to establish the institutions of the Gospel among converts. In the case of nearly all this people, a great preparatory work is necessary before the truth can be effectual to their conversion. We are situated very differently from the Apostles in this respect. The Jews to whom they preached were familiar with the Scriptures. The Gentiles also to whom they preached were in many cases acquainted with the Scriptures from their intercourse with the Jews. They were thus much in advance of this people, who have been in gross darkness for thousands of years. Congregations supply a great need here. There are schools in which the poor and the ignorant are brought together and learn those truths necessary for salvation. However important the duty of preaching in the high ways and hedges in this country may be, considering the state of the people, can we expect more by such an effort than to lead some to a more careful examination of the truth?

The most important part of our work, however, is to lead souls to Christ, and establish the institution of the Gospel among converts. Here it may be important to notice, that nearly all the converts in our Missions are from members of congregations. Having listened to the Gospel and attended worship statedly, the truth has been blessed to their conversion. As converts multiply, Churches are organized and Pastors are ordained. This instrumentality is thus proved to be eminently adapted to Missionary work. It is true, success thus far has been found mostly in villages and small towns. In some of our large towns and cities, congregations have been gathered, but in many cases they have been the result of converts coming in from the villages. But the success, however small, in cities and large towns, warrants us to believe that more might be done for them. The same classes who reside in villages live in cities, but under different circumstances. Their rights are better understood, and they are subject to less oppression than their brethren in the villages. They are also more affected by a closer proximity to the larger temples, the great seats of idolatry. Under these circumstances, it will be more difficult to establish congregations in our cities, but the great masses in these centres of influence must not on this account be abandoned.

The opening of places for preaching and discussion would undoubtedly facilitate the gathering of congregations. Visiting from house to house and presenting the claims of the Christian religion, is another preparatory step of great importance.

There is an experience now being gained by the Colporteurs of the Bible Society which may be of great value hereafter. There has certainly been a great preparatory work going on in very many of our large towns and Cities. The Christian school has been at work, and a knowledge of the Bible has extended to a large number of families, through the pupils of these schools. Auxiliary to this, the Bible, portions of Scripture, and religious tracts have been extensively distributed, and the foundations of Brahminism have been undermined. These influences have been felt chiefly in our cities, and it would seem in view of all these preparatory labors, that God in his providence is calling upon His servants to make some organized effort to establish congregations in

these places. Can there be any doubt that any earnest effort to carry the Gospel to these large masses, accompanied with faith and prayer will be blest of God?

4. *Evils attending this instrumentality, and their remedy.*—Notwithstanding the success of these congregations as an instrumentality for the propagation of Christianity, and their adaptation to the work, it cannot be denied, that there are evils connected with this system of labor which should by all means be remedied. One evil which claims our notice is, that Christianity is represented by a class of men, many of whom have no piety and but little principle. These people take upon themselves the name of Christian as soon as they renounce idolatry and unite with the congregation for instruction, and they thus stand before the heathen as representatives of Christianity, before they have much claim to bear that honored name. Occasion is thus given for the wicked to blaspheme. This evil however will be felt the most in the early history of the congregation, and it may be remedied in great part by making a marked difference between the simple Catechumen, and the professed Member of the Church.

Another evil, connected with this system of labor, claiming our notice, is a tendency in the organized congregation to resist, more or less, efforts to overcome inveterate habits pertaining to heathenism. The congregation at first is composed of unconverted persons, and the members may not appreciate the great change to be introduced by the new religion which they have adopted. There will naturally be a tendency to compromise between the truths of the new, and the errors of the old, religion. Such an influence would be felt particularly in large congregations. Numbers give the idea of power, and the organization itself suggests the means of regulating their affairs. Congregations at all disposed to resist the efforts of Missionaries, would be greatly encouraged by interference on the part of another Missionary Society. In this department of Missionary labor as well as all others, Missionary Societies should act in good faith towards each other. The principle that we are all engaged in the same blessed work, and are servants of the same blessed Master, in connection with the truth that the harvest field is ample, and greater than we can with our present forces reap, might well prompt us to co-operate as brethren in giving the Gospel to this people. Another evil connected with this system of labor, is, that Missionaries are too apt to neglect the heathen in caring for their Christian congregations. The Missionary should never forget that his Mission extends to all in his district. If he pass by the great mass of the heathen to care for the few Christians under him, to whom are the former to look for a knowledge of the plan of salvation? The Missionary should never forget, that he is to make full proof of his ministry as an Evangelist. So far from neglecting the heathen on account of Christian congregations, rather let him regard these as a means to facilitate his labors among the heathen. Our work is eminently aggressive, and we should never rest satisfied until all have heard of the love of Christ to them, until all have had an offer of salvation provided for them by Christ, and made known to them in the Gospel.

5. *The bearing of this instrumentality on Education and Literature.*—Christian communities, as represented in these congregations, have an important bearing on Education and Literature. All the village schools in these communities are recognized Christian schools. The study of the Bible is one of the most important studies. The majority of the children too, are children of nominally Christian parents. The teachers also are in most cases Christians. Under these circumstances, the schools must have a strong influence in favor of Christianity, in the villages where they are located. The

Seminaries also established in many of these Missions for the education of Catechists and other Native helpers, are conducted with reference to the wants of these congregations. Congregations create the necessity for educated Native helpers, and thus they have a direct bearing on the bringing forward of a large and important class of educated Native teachers and Catechists. It is also a very interesting feature of the work in reference to these congregations, that they have been the occasion of adding greatly to Tamil literature. Missionaries and educated competent Native Assistants have directed a good share of attention to the supplying of the Native Christian community with books suitable to the great variety of the wants of this community. During the past few years it is surprising to notice the large number of works, both original and translations, which have gone through the press to meet the wants of this increasing Christian community. Were all the works on Theology, Biblical History, Sacred and Profane History, and Science, beside school books and various miscellaneous works for the people collected, they would already form a small library. A Tamil Catechist can now find in his own tongue all that he requires to make him efficient in his work. These congregations are thus having a very important bearing on education and literature among the people, and we have great reason to be thankful to God on this account.

6. *We have only to notice the means to be used in extending this instrumentality.*—God in his providence has given us a great variety of means. We have the press at our command, and we must not fail to use it. Every copy of the Scriptures, or of portions of the Scriptures, and every well digested tract or treatise, put in circulation is a messenger to prepare the way of the Lord. They are like 'bread cast upon the waters to be found after many days.' This and every other auxiliary means should be conducted with system and perseverence. More too should be done in preaching the Gospel to all classes among the people: none should be neglected, the high, the low, the rich, the poor, all should be visited and receive directly from our lips the message of salvation. To effect this the Missionary must travel through his District, visit the villages, become familiar with the people, and tell them of the love of the Saviour. The truth will thus be made known, and the people will have an opportunity to choose life or death. Above all, we must not forget that success in this work depends upon the Holy Spirit, and we must look to Him for every needed blessing. We must look to Him that our own hearts may be right, that we may be filled with love to Jesus, and that we may have all needed grace and wisdom to labour, for the good of the souls of this people. We must look to Him that many who listen to the truth may be led to embrace it, and that the Kingdom of God may come among this people. Thankful to God for all the instrumentalities He may see fit to own and bless, let us remember that it is not by might nor by power but by the Spirit of the Lord. Paul may plant and Apollos water; but God alone giveth the increase.

J. RENDALL.

On the subjects of the above papers the following Resolutions were adopted.

RESOLUTIONS ON NATIVE CHRISTIANS.

1. That as our primary relation to the Native Christians is that of Pastors and Teachers, our chief reliance for rais-

ing their character and social position, should be on the doctrines of the Gospel, and on the Scriptural discipline of the Church, in all their elevating and purifying influences; and that the greatest possible attention should be given to the inculcation of the relative and social duties of Christianity, in all their comprehensiveness, as set forth in the New Testament, especially by the great Apostle in his Epistles to the newly formed Churches.

2. That we should assert, and, in a spirit of modesty and firmness, maintain the full equality of the Native Christians with all other classes of the people, as it regards all their natural and political rights and privileges, resisting to the utmost their infringement by Brahmins and other castes, on the ground of the distinctions of that heathenish system; and that wherever any of the Government regulations are framed on the principle of a regard to caste-distinctions, or where the conduct of any of the officials is regulated by it, we may, and ought to seek by all peaceable and legitimate means, to obtain an alteration in such laws, and in the conduct of such officials.

3. That it is the duty of Missionaries to use all their influence to protect the Native Christians from the violence and injustice of their heathen and Mohammedan neighbours, though they should also teach them to avoid all doubtful litigation, and to endure with Christian meekness the many annoyances and persecutions incident to their Christian profession among a heathen people.

4. That no effort should be spared to teach them both the theory and the practice of contributing, according to their ability, towards the support and propagation of the Gospel in their several localities, and in the dark regions beyond. Christian zeal, and practical ingenuity, will guide to the adoption of the most suitable methods of doing this in each separate community.

RESOLUTIONS ON VILLAGE CONGREGATIONS.

1. That when any number of heathens openly abandon idolatry, and desire to be formed into a congregation of inquirers under the instruction of a Missionary, they should be received, though their motives may be, in part, of a low and inferior character; but that great judgment and caution

are requisite in the management of such Congregations, and that no effort should be spared to show them the necessity of their being actuated by higher and purer motives, in order to their enjoyment of the spiritual blessings peculiar to a genuine Christianity.

2. That such congregations under judicious and careful management, and by means of earnest and faithful teaching, accompanied with a sound Scriptural Discipline, may exert a powerful influence in favour of the spread of Christianity, and greatly contribute to the formation of true spiritual churches of Christ; while the evils necessarily incident to such a method of proceeding are not such as materially to diminish its advantages. The same principles apply to the formation of congregations of catechumens, or inquirers, in large towns and cities, though the different circumstances would obviously lead to some modifications in carrying them out.

3. That this Conference most devoutly rejoices in the fact, that so many congregations of inquirers and professing Christians have been formed in Southern India, and would most fully sympathize with those brethren who are now diligently and faithfully labouring to free them from evils which may have arisen from the want of experience, and of the exercise of more caution in their first formation and subsequent management.

Thursday, April 29.

The Rev. W. B. ADDIS in the Chair.

After the reading of two more of the Historical Papers by the Rev. J. Cox of Trevandram, and the Rev. J. HOCH of Mangalore, the Rev. B. RICE, L. M. S. of Bangalore, read the following paper on Vernacular Literature.

ON VERNACULAR CHRISTIAN LITERATURE.

IN the present position of Missions in South India, the subject of Vernacular Christian Literature is one which demands our earnest attention. There is a large, and constantly increasing, body of professing Native Christians, who need to be supplied with intellectual and spiritual food in their own tongue. There are great numbers of educated youths, who seize with avidity every book that comes within their reach. And there exists moreover, in many of the large towns and cities, and in other localities where the Gospel has long been preached, a quickened state of popular thought, which urgently requires to be guided and informed.

No one can look abroad on this great empire with an intelligent eye, without perceiving that we are now living in what may emphatically be

d, the transition period of the Hindú mind. From ages past the inhabi-s of India have been, as it were, spell-bound, under the influence of of the mightiest systems for enslaving the human intellect that Satan ever devised. Darkness has covered the land, and gross darkness the people. Now, however, the slumber of centuries is broken. Light begins to dawn; and we behold the prospect of a new and a glorious day.

One proof of this altered condition of things may be seen in the present vigorous working of the Native press. In the first number of the quarterly series of the "Friend of India," published in 1820, it is stated, with much satisfaction, that 15,000 volumes had issued from the Native press during the previous *ten* years. In 1853 it was ascertained that, from the same source, no less than 418,275 publications had proceeded in *one* year, in Calcutta alone. Similar activity likewise prevails in South India. I have recently obtained a list of upwards of one hundred Telugu and Canarese books that are to be purchased at Native Booksellers in Bangalore. A much longer list might, I doubt not, be made out in Madras. And the sale of these publications is, I understand, very considerable, so much so as to render it a remunerative trade. No doubt most of the works here referred to are absolutely pernicious, or comparatively worthless. Still the circulation of such a number from Native presses alone, proves that the disposition to read is on the increase. And if to all this we add the various publications that are constantly sent forth from Mission presses, for every one of which, that is at all adapted to the Native mind, a ready circulation not gratuitous alone, but by sale also, is always found, is it not evident that there now exists a much greater craving for intellectual food than ever before?

Now this being so, it is manifestly an imperative duty to put forth our utmost efforts in order to meet this condition of things. The proclamation of the truth by the living voice to old and young is undoubtedly of the first importance. But along with this let us never forget the mighty power of the press. If in professedly Christian Europe and America it is thought necessary to strain every nerve in order to counteract the influence of an Infidel press, how much more needful is it, in benighted India, vigorously to withstand the baneful working of a Heathen press, and to do all that in us lies to flood the minds of teeming myriads, who are only waiting to be taught, with heavenly light?

But here three important questions arise. First, What kind of Vernacular Literature is needed? Secondly, how is it to be provided? And, thirdly, in what way may it be best circulated amongst the people?

I. What is the kind of Literature needed in the present circumstances of this country?

1. *A literature skilfully adapted to the Oriental mind.*—This may seem very obvious. But obvious though it be, it has frequently been forgotten. For example, there exists, in three of the Native languages, a volume on the Evidences of Christianity which contains references to controversies prevalent only in Europe; quotes by name Lord Bolingbroke, Hobbes, Collins, Woollaston, and other infidel writers, and is altogether less useful than it might otherwise have been, from being cast throughout in an English mould. Many other instances of works not well adapted to the special purpose they are intended to answer will occur to those who are familiar with our older tracts, and other Vernacular publications. Translations from English books must always be, more or less, unsuitable for Native readers. What we want is, works specially prepared for the people in the midst of whom we dwell. Take an English book, if you please, as a *basis*, but let the whole subject be di-

gested by one who practically understands the Hindú character, and let it then be presented in a manner agreeable to Asiatic modes of thought.

2. *An effort should be made to produce books written in a lively, interesting, style.*—Much of our Christian Vernacular Literature is too dry, stiff, and elaborate, to please Natives. They require something more vivacious, and pointed. With this view, appropriate similes should be employed as much as possible. One apt illustration goes farther with a Native than a dozen logical arguments. It may be questioned also, whether we have sufficiently regarded the poetic element in the Eastern mind, and whether means should not be employed to present the chief facts of Bible history, and the most striking arguments against Hindúism, and in favour of Christianity, in Native verse. Any one who considers the extensive and permanent influence which the stanzas of Vemana have produced, and the interest with which a crowd always listens to the recitation of songs, will at once perceive how much might be gained in the dissemination of truth, and fixing it in the minds of the people, by the aid of poetry. Great exertions are being made just now, at home, to popularize religious literature. And how much more necessary is it here where the great mass of the people are mere children in thought and feeling?

3. *Publications in refutation of the Hindú philosophy are greatly needed.*—While it is true that the great bulk of the people for whom we write are but children of larger growth, there are still some amongst them who occupy different ground. They may be called, in relation to the rest of their countrymen, *thinkers.* Their thinking is, indeed, of a very speculative cost, and much of it may appear to us to be very absurd; yet to *their* minds it possesses real importance, and is not to be put down by ridicule, or to be passed over with contempt. These speculations involve them in a labyrinth of doubt, from which they know not how to escape. I believe also that there are many who perceive difficulties where we should see none, or who are staggered by real difficulties which they would gladly have removed. Hindúism is based on philosophical speculations of various kinds, and it is not enough for us to *say* they are absurdities, we must *prove* them to be so. These philosophical notions although not formally stated, underlie much that is said and done in this country, and are quietly assumed as true in the reasonings and practices of the people.

Besides all this, as the popular Mythology loses its hold upon the more thoughtful, they fall back upon some modification of the Védantic system, which clouds the understanding, and puffs up with intellectual and spiritual pride. Now, though I do not believe that the hindrance to man's conversion to God lies so much in the head as the heart, still the way to reach the heart is through the intellect. And while I would not, as a rule, enter into Metaphysical discussions when engaged in the public preaching of the Gospel, I think we err in not availing ourselves of the press more largely to withstand the multiplied errors of a philosophical kind that prevail around us. So far as I know, we have no tract or book in any of the Vernacular languages that would adequately meet the case of speculative minds, such as I have referred to. To skim over the surface of the things is not sufficient for such persons. We must go to the root of the matter; distinctly understand what their theories are; disprove them in a brief and pointed manner, and substitute in their place, the truth. Some of the most popular of the Hindú sacred writings might also be succinctly analyzed, and their defects shewn.

4. *To turn from Heathenism to Romanism.*—If it is true, as stated in an English Newspaper, copying from the Madras Directory, that there are in

South India no less than 627,815 adherents of the Romish Church, a large proportion of whom are Natives, *it is high time that more active measures were taken, through the press, to oppose the efforts of the Papacy.*

5. *We want a greater variety of tracts and books suited to Inquirers.*—Many of the heathen have gained some knowledge of Christianity, and desire to know more. To give them the whole or any considerable part of the Bible, is not, in every case, practicable; as in some of the Vernaculars nothing like a complete copy of the Scriptures is yet to be obtained; and even if it were, there are many things in the Bible, as it stands, which a heathen would fail to comprehend. We greatly need some good Biblical tracts, each tract giving an epitome of Bible truth on one particular subject. The series might then be bound together, and form a useful little volume to put into the hands of an inquirer. How often have I wished for such a digest of Scripture truth; when asked by an intelligent Native for a book that would tell him, as he said, "all about it."

A brief compendium, exhibiting in a simple style the cream of Gospel doctrine, and the main outlines of Christian duty, is also very desirable as a Manual for instructing those whose hearts have been touched by what they have read or heard, and who present themselves as candidates for baptism.

6. *We require a literature for youth of both sexes.*—A complete series of well prepared school books, viz., Reading lessons, Scripture lessons, Grammars, Geographies, Histories, Epitomes of Science, and of General knowledge, with Maps and Diagrams for their illustration, is one of our most pressing necessities. Without these it is impossible to conduct Vernacular schools with thorough efficiency. With these, the standard of education in such schools might be at once raised, and an impression produced upon the susceptible minds of the young, which time would never efface. It has been said, "Give me the songs of a country, and let who will make its laws." With equal, if not greater propriety may it be said, Let me make the school books of a country, and I care not who makes either its songs or its laws.

But besides school books, we want also works to inform the understandings, and influence the hearts, of the young, out of school hours. It is a significant and pleasing fact that the most urgent applicants for books are generally to be found amongst the youths of India. Now no time should be lost in taking advantage of this opening for usefulness, by the preparation of Narrative tracts, Historical tracts, Biographical tracts, Descriptive tracts, or whatever else may be best calculated to interest the youthful mind, and give a right direction to its opening faculties. Knowledge is power, and especially so when based upon the Word of God, and imbibed in early life.

7. *A higher Educational Apparatus than that required in ordinary schools is also needed for the training of such Native Agents as it may not be practicable to teach in English.*—While it is of importance to give as many of our Native Assistants as possible a thorough education through the medium of the English language, there will be others—for example such as may be converted in adult age, not having had early advantages, and such as are intended to labour amongst the rural population—whose education must be carried on solely in the Vernaculars. For this purpose, suitable Text-books on Theology, the Evidences of Christianity, History and Science, are required. For each Missionary engaged in such tuition to be obliged to produce his own Text-books is a needless consumption of time and labour.

8. *We want a Theological literature for the Native Churches.*—These would be greatly benefited by comments on the Bible, works of practi-

cal Theology, books on Experimental Religion, a reproduction in the Vernaculars of the substance of leading Christian Biographies, and an extended Hymnology, giving expression to the varieties of religious experience. Publications of this nature would afford Native Christians the means of rightly improving their closet and Sabbath hours, and their family worship; and would greatly tend to promote their growth in Scriptural knowledge and piety. If we, with all our early religious advantages, feel the importance of such reading as this in nourishing faith and piety, how much more must they?

9. *We want a Serial literature adapted to all classes of the people.*—Few of us, perhaps, consider how greatly we are indebted for much of the information which we possess, to the periodical press. A similar advantage, on a smaller scale, should be given to the Natives of this country, the majority of whom are in profound ignorance of the world in which they live. In Tamil the want is partly met, but there should be in other Vernacular languages a Christian Newspaper for the community generally, a Religious Magazine for Christians, and a Children's Magazine for the young. In no other way can we so well cultivate a reading taste, and propagate sound views on passing events, and on men and things generally. And the sooner these Vernacular periodicals can be, to some extent, *pictorially illustrated,* after the manner of some English ones, the better. Pictures speak to the eye, and would contribute greatly to the popularity and usefulness of such publications. But whatever wood-cuts are employed should be *good* ones, and really illustrative of the matter in hand. Otherwise they merely disfigure the page. *One good* illustration is better than half a dozen bad ones.

II. The question now arises, HOW IS SUCH A LITERATURE AS THAT WE HAVE SKETCHED, TO BE PROVIDED? I would say,

1. *Let us vigorously sustain the South India Christian School Book Society, whose object appears to embrace the supply of Vernacular literature generally, as well as books suitable for schools.*—Mr. Murdoch, the able and indefatigable Secretary of that Society, has evidently a just idea of what is needed in the department of Native Christian literature, as a reference to his reports will abundantly shew; and he is entitled to our warmest thanks for what he has already accomplished. Such a man, engaged in such a work, ought to be able to command the help of every one in the country capable of affording him assistance.

2. *Publication Committees should be organized, and kept in active operation, in connection with our Tract and Book Societies.*—Such Committees should not content themselves, as at present, merely with examining works which may be spontaneously submitted to them, but should themselves originate new publications, drawing up lists of such as are most needed, and taking proper steps to secure their preparation. I believe the London Religious Tract Society would aid the printing of such works, when prepared, even much more liberally than it now does, if the urgency of the case were pointed out, and measures taken for a suitable appropriation of the increased grants that might be made.

3. *Missionaries who manifest a special interest in the production of Vernacular literature, and who may be otherwise qualified for it, should be relieved as much as possible from other work, and encouraged to give themselves to this.*—I do not advocate setting a man apart to book work *alone*, especially if it were on the ground, as I have sometimes heard it stated, that he has not a free colloquial acquaintance with the Native language, and is therefore better employed with the pen than in preaching, because my belief is, that

the best books for Natives have generally been produced by active, practical men, who mix freely with the people in the ordinary routine of Missionary work, and who therefore know better what is needed than men exclusively devoted to literary labour. Mere book-makers, working from day to day in their studies, would be liable to work too much on theory, and produce books too stiff in their style to be acceptable to the people.

4. *Educated Natives, who possess the necessary qualifications, should be encouraged to write on given subjects that may appear suited to their tastes and capacities.*—I question whether we have made a sufficient effort to draw forth Native talent in connection with the press. Spontaneous authorship on their part is perhaps not to be expected. But under European guidance they might afford valuable aid.

5. *Suitable tracts and books prepared in one of the Vernaculars should, as soon as possible, be translated into others.*—Whatever may be the paucity of Natives capable of producing original works, many could be found able to make at least a fair rough translation of works already existing; translations which, with a comparatively small amount of labour on the part of the Missionary, might be fit for printing.

6. *Lists of tracts and books most required should be published, and prizes offered for the best productions on any given subject.*—Here one cannot but remark a serious deficiency under which we labour in the Madras Presidency, viz., that we have no Missionary Journal as a means of interchanging thought on topics of common interest. Politicians, and Literary, and Scientific men, have their periodical publications, but we, who are engaged in the noblest work of all, have in no suitable medium of communication with each other, and with the public, through the press. Were a periodical of this kind in existence, (and I hope that this Conference will take some steps to secure it,) every Missionary should make it a point of duty to give notice in its pages of new publications in the Vernacular, and also of those *preparing* for publication. At present, one sometimes finds out by accident that books exist in one part of the country which are needed, but unknown, in another; and, in other cases, similar works are being prepared in two places at the same time, each party being ignorant of the labours of the other, which surely is not a wise economy of time and strength.

III. A SUITABLE VERNACULAR LITERATURE BEING IN COURSE OF PREPARATION, THE NEXT INQUIRY IS, HOW MAY IT BEST BE CIRCULATED AMONGST THE PEOPLE?

1. *As a* RULE *all our books both large and small should be sold at a nominal price.*—I do not myself believe that tracts and books gratuitously distributed, when that distribution is judiciously made, are so often wantonly destroyed as some persons suppose. Nevertheless, it is undoubtedly better to sell them for a small sum if it can be done; and as experience appears to prove that it can, I say, Let it be done, by all means. But there ought at least to be a gratuitous series of *Tracts*, and those tracts not mere fly sheets, but sufficiently large adequately to inform a Native who might read nothing else, what Christianity is. A disposition to buy a tract or book always pre-supposes a disposition to examine its contents; but how is this disposition to be created where it does not exist? The history of Missions will shew that many converts have received their first knowledge of Bible truth from publications which fell into their hands unsought. Let there then be a gratuitous series of tracts for general distribution, and let all other books be sold at prices which will place them within the reach of Natives of small means.

2. *Book Shops, under proper superintendence, should be established in some*

commanding position in every large town where there may be a chance of success.—It must not be expected that the sales at such establishments will, at present, prove remunerative as a matter of business. They will, for a time, be principally useful in giving publicity to Christian Vernacular Literature, promoting its spread, and thus gradually creating a greater desire for knowledge amongst the people.

3. *Book Hawkers should be employed to travel through the country.*—Active, intelligent, trustworthy men, might, in this way, introduce books into towns and villages which they would not otherwise reach. A liberal discount should be allowed on the amount realized in order to stimulate the sale. I should like to see our Tract and Book Societies employing Colporteurs, as well as the Bible Society.

4. *At central Missionary stations in populous towns, where there is a rising Christian community, and a number of educated youth, it might be possible to establish a Native Reading Room,* where a library of suitable English and Vernacular books might be gradually collected, and where such Newspapers, and Periodical publications as exist, suited to the Natives, might be supplied, in order to attract attention, and promote a taste for wholesome reading. Here, for a small subscription, such as are disposed might be encouraged to go, in order to promote their intellectual and spiritual improvement.

5. *Public Lectures on popular subjects with illustrations by Diagrams, the Magic Lantern, and, in some cases, Scientific experiments, might be delivered, and afterwards printed and sold.*—Such lectures would be the means of exciting inquiry, and communicating much important information; and might be made indirectly to bear, in a most important way, on the diffusion of Christian truth.

Nothing more has been attempted in this paper than a mere outline of what seems both needful and practicable for promoting the enlightenment of the teeming myriads by whom we are surrounded, through the medium of the press. Most of the suggestions here made are being now acted upon, in a greater or less degree. What we want is, increased activity in carrying out old plans, and a trial of such new ones as may appear to promise success.

The work before us is an arduous one, and the great end we have in view must necessarily be slow in its realization. But we can all, by earnestness and zeal, contribute something towards the grand result. Let us endeavour, in humble dependance on Divine aid, to rise to the importance of the occasion. And may He whose glory we seek, graciously accept and bless our labours; and hasten the period when, by the united efforts of His servants, the knowledge of the Lord shall cover this mighty land as the waters cover the sea.

The following paper on the same subject was read by the Rev. J. Hoch.

VERNACULAR LITERATURE; BOOKS AND TRACTS.

(1.) How may these be best provided?

(2.) Of what classes of publications may it be proper for Missionaries to undertake the preparation?

(3.) How may an extensive circulation be best secured?

(4.) In what circumstances should tracts and books be given gratis?

The first and second questions bear so closely upon each other, that we may consider them together. They assume for granted that books and tracts must be provided in the Vernaculars, and that in many cases Missionaries appear to be the fittest persons for their preparation. On the other hand, the second question evidently implies the great desirableness of relieving the already overtaxed Missionary, in some measure, of the duty of writing books. I need scarcely add that I fully agree with these positions. In a time like ours, and among a people like that which has become the constant object of our prayers and exertions, no farther arguments are required to evince not only the great usefulness, but in fact the actual necessity of the most varied publications, for the purpose of carrying light into many a secluded harbour of darkness, scarcely ever reached by the preacher of the Gospel, and of preparing a way for our message of peace, as well as of fixing and confirming the spoken word in the minds and hearts of our hearers. The experience of centuries, and above all the history of the Reformation, providentially ushered in by the invention of printing, speak so powerfully as to render other arguments needless. So far, no doubt, we agree. We all admit, that a Vernacular Literature is wanted, comprising all possible classes of Christian publications. But our opinions probably diverge as soon as, under present circumstances, the Missionary is pointed out as the fittest person to supply these wants, and to furnish our schools and Christian communities as well as the Hindú, in general involved in traditionary error, with a healthy Vernacular literature, based on the enlivening and enlightening Word of God. Still I maintain that the Missionary is undoubtedly bound to undertake the task, unless competent co-adjutors be secured to take the work out of his hands, and carry it out in a genuine Missionary spirit.

The work committed to our hands necessarily embraces also the language of the people to whom we are sent. Our Mission is to preach and to teach. We are charged to proclaim the mystery of the Gospel in a heathen language. But when employing this language for our purposes, when diving into the Hindú mind and venturing into the labyrinth of Hindú errors, so forcibly impressed upon this language during a servitude of thousands of years, we feel that it has become a most inadequate vehicle for the unsearchable riches of Christ. We feel that the language must undergo a change as well as our hearers; that both must become evangelized, if we desire our message of peace to evade the danger of becoming Hindúized and leaving an impression upon our hearers very different to what we expect. The latter in fact was the practice of the Roman padres in our parts. They accommodated both themselves and their doctrine to the Hindú mind, and the result of their exertions necessarily was a modified darkness. Our course must be diametrically opposed to theirs, in order to rescue the Hindú from darkness. The Gospel of Christ, which we preach for that purpose, has nothing in common with their notions. It is from above, they are from beneath; it is not of this world, they are of this world; it is light, they are darkness. This we must keep in mind. It is not sufficient, therefore, that we learn to express ourselves intelligibly in the Vernacular. While we accommodate ourselves to the Hindú and his way of thinking and reasoning, we are at the same time bound to accommodate his language, with all its idiomatic peculiarities, to the Gospel. New words become necessary and must be introduced; the meaning of other expressions is modified, and the language is eventually changed and evangelized. Misunderstandings of course will occur. These cannot be prevented. Yet the change impresses upon the mind of our hearers the truth, that we do not desire to enter into a compromise with their old notions; and as soon as their minds have been changed by the Spirit of God and His Word, they can no longer misunderstand us.

For the accomplishment of such an accommodation of the Vernacular to the Gospel we look in the first place to the translation of the Scriptures. The Septuagint undoubtedly was a most important means to prepare the Greek language for the Gospel. The translations of the Reformation had an incalculable influence on our European languages. Erroneous ideas were rectified. The meanings of words, nay, in some measure, the very construction of sentences was changed, and we received a Gospel language. The same is our task in regard to the heathen languages in which we are preaching the Gospel. But if our translations of the Bible are to become accessible to the people, and the new Gospel-language is to become intelligible, a new literature is required at the same time. It is our task to introduce the Gospel-language, the language of the Bible into our schools and families. Heathens, as well as Christians, must learn it. For this purpose tracts and books employing this new language are necessary; and the Missionaries being best acquainted with it, are the fittest persons to prepare them.

There is another consideration, moreover, which urges upon Missionaries the same duty of preparing books for the people among whom they labour. They have not only to introduce something specifically new; but heathenism, with all its errors and baneful effects, must at the same time be taken up by them to be exposed to the light and judged by it. They must be reproved by being made manifest by the light, in words and writings. We know, for instance, that the old heathen literature is a powerful weapon in the hand of our enemies, which we should do wrong to ignore. An attempt to do away with all these works would be vain indeed, nor could such a crusade ever be advocated by us, as it would be much more in accordance with the spirit of Mohammedanism, by which the destruction of the Alexandrian library was dictated, than with the task committed to our hands by our Lord. These works, moreover, when properly used, might still prove of service to the cause of the Gospel. If edited in an attractive form, and accompanied with well-digested introductions, and notes subjecting the contents to a critical investigation in the light of the Word of God, having moreover all obscene passages carefully expunged, and being sold at moderate prices, they might serve to supplant the old pernicious editions in some measure, and subject to the influence of the Gospel such as are wont to entrench themselves behind their Shastrás, or at least counteract the effects of their teachings among their disciples. In a similar manner all other errors and delusions of Hindúism ought to be dragged to the light. This is work, from which we cannot keep aloof. If we desire to do our work thoroughly, we have to strain all our nerves, in order to remove out of the way of the Gospel all such obstructions of former ages.

It is clear, therefore, that we must chiefly, and in the first place, look to Missionaries for all such publications as are necessary to draw heathenism to the light, and spread Christianity among the various classes and tongues of India. Still we should commit a great mistake, if we were to assume that all Missionaries—or most Missionaries ex-officio—are called by their divine Master to write books. In the same proportion as our duties and avocations are manifold, the Lord sends variously gifted servants into his vineyard. And if accordingly every one attends to that kind of work for which he has been manifestly prepared by his Master, and appointed by His providential dispensation, a most beneficial division of labor, befitting the different members of one body, will be the happy result. Thus in reply to our first question "How may books and tracts be best provided?" we would suggest that, in connection with our presses, one or two Missionaries, peculiarly gifted for this kind of work, be set apart so as to devote their

time and strength chiefly, or at least in a great measure, to the preparation of such books and tracts as have become necessary for the prosecution of our work. As long as this task is left to every one that feels at times an inclination to put his hand to it, when not prevented by other avocations, it is to be feared either that our wants will never be adequately supplied, or that other duties will be greatly neglected. Other Missionaries should not be excluded, however, from this work, if they feel that they are called to it. But still it appears to be advisable, that they should engage in it only with the concurrence of those especially set apart for it, so as to secure in this department the necessary harmony and co-operation. If moreover all the brethren engaged in preparing works in the same language, though belonging to different Societies, would devise among themselves a plan of dividing the labor devolving upon them, not only much time and strength might be saved, but also much greater results would be attained. In all such concerns the maxim of "divide et impera," if carried out in the spirit of brotherly love, appears to be the principle upon which success depends.

It would not be right, however, to look exclusively to Missionaries for the supply of our literary wants. It is but proper to mention next to them, as most welcome fellow workers in this department, their partners in life, who share with them their Missionary cares and duties. Instances are not wanting of Missionary wives who have become successful authors, and been the means of furnishing, especially their own much neglected sex among the Hindús, with suitable books. It is much to be desired, that many more may feel encouraged to follow such examples, and ply their pen for the enlightenment of the poor Hindú females.

There is one class especially, however, from which we should endeavour to derive more and more assistance in our literary engagements. I mean such of our converts as have received a superior education in their own, as well as in foreign languages. In most cases the Missionary remains a foreigner, notwithstanding a constant intercourse with Natives, and the influence he may acquire in time in his adopted language, is somewhat impaired by this defect. A foreigner could never have accomplished for Germany, what the German Luther did for his nation by his translation of the Bible, and his various works composed in his mother tongue. Again, English master-minds were necessary to produce a national work like the English Bible, and furnish the English nation with a Protestant literature. We should act wisely, therefore, if we were to set apart and train for our literary department such of our converts, as have been truly converted, and through the Spirit of God become wells of living water, especially if they have enjoyed opportunities of mastering their own, as well as foreign languages, and, if possible, also the original tongues of the Bible. Such men may prove in time the most effective Agents in evangelizing their own language.

With regard to well educated though unconverted Native Assistants, it is generally admitted, that however valuable and necessary their help proves when properly directed, they must be kept under the most stringent control. And this is not to be wondered at, as they are moved in their work by another spirit than that which alone warrants thorough faithfulness. A Christian work, prepared by a Native, who, constrained by the love of Christ, entirely sympathises with its contents, cannot fail to differ most favorably from the production of a man, who takes no interest in it beyond the pecuniary reward offered to him.

So far Missionaries and converted Native Assistants have been considered as the most effective Agents in calling a Christian Vernacular literature into existence. As we take it for granted, that such men only should be selected

for this work, as are thoroughly acquainted with the language and mind of the people for whom they write, and firmly stand in the fellowship of the Holy Spirit, resolved to serve the Lord and His cause in the department assigned to them, any farther hints as to the manner in which their work ought to be executed, appear to be superfluous.

Our literary wants however are so numerous, that the Missionaries set apart for this work cannot but be grateful if they are relieved from preparing many a necessary work by individuals or Societies formed for such purposes, especially if they are directed in their operations by that Missionary spirit, which must prevail in the preparation of a Christian Vernacular literature, such as we have in view. Thus the assistance afforded by men like Mr. Muir, or Societies like the South India Christian School Book Society, have special claims to our sincerest gratitude, and deserve our most earnest co-operation. But also such co-adjutors as have not so much evangelization, as civilization, or the interests of science in view, may prove of great service, and we cannot but wish that their number may be considerably increased. Thus, if the attention of philologists in India, Europe, and America, could be directed to our Vernacular languages, if they could be induced to study the old literature composed in them, and ascertain the derivation, original meaning and successive applications of words with greater deliberation than Missionaries, in most cases, can afford to bestow on the subject, if they could help us in recovering that freer and simpler mode of composition, which, though in some measure still retained in verbal intercourse, has in most cases given way in writing to the present cramped and much alloyed court-language, incalculable gain would be derived from their labors. They have it in their power to furnish us with well digested material for dictionaries and grammars, richer by far, and more carefully sifted and arranged, than Missionaries could collect under the pressure of daily work.

In replying more particularly to our second question, it may be advantageous to specify the different classes of publications, to which Missionaries should especially direct their attention.

I. We begin with *the re-editing of heathen works.*—We have already observed, that Missionaries might do a service to our cause, if they would engage in editing such works, omitting all improper passages, and writing for them introductions and notes, in which the prevailing errors of the text were confuted and contrasted with the Word of God. Such editions might prove a salubrious antidote against the poison, which is spreading by an indiscriminate study of heathen literature. On the other hand, it seems to be doubtful, whether it lies within the sphere of a Missionary to spend his time and strength in editing such works, merely for the purpose of acquiring literary lore.

II. *School Books.*—Since a Society with competent and efficient Agents has been formed for the preparation of this class of books, Missionaries in a great measure are relieved from the task of composing them, except in cases where local circumstances render peculiar works necessary. Besides the Bible, a series of Readers, Manuals of Grammar and Composition, of Arithmetic and Geometry, Elementary works on Geography, History, and Natural Sciences, with particular respect to India, Great Britain, and Biblical Countries, School-globes and School-maps, together with an Atlas to be placed in the hands of the pupils, comprehend nearly all our wants under this head. With reference to the plan of these works, I venture to make a few suggestions.

1. As the main object of our Mission Schools, is to render our pupils thoroughly familiar with the Word of God and the Bible-language, our School-books ought to teach that language, and form an introduction to the

Holy Scriptures. Thus our primer should contain Scripture names as well as other names, and our School-Readers represent the language of the Bible, as well as that of secular works. Our Manuals of grammar and composition should take particular notice of the formation of Scripture sentences, and of new terms introduced by the translation of the Scripture as well as of words used, in consequence, with a somewhat modified signification. Even our Arithmetic-books might render a service, if in connection with others, Biblical weights and measures were employed, and now and then chronological questions, taken from the Bible, introduced. Above all, the works on Geography, History, and the Natural Sciences should contain all the necessary information within their compass, to render the Word of God, in its Historical and Geographical allusions, intelligible.

2. With regard to the selection of the material for our School-books, great simplicity, and at the same time solidity, and perfect truth ought to be the leading principles, while trifling and childish subjects should be omitted. There remains enough to interest a child without having recourse to trifles. Lessons which tax the child's capacities and oblige the pupil to work in good earnest, are preferable to lessons which pretend to teach every thing in a playful manner, without developing the child's faculties.

3. From long experience I cannot but disapprove of the method which takes the pupil for its starting point, and directs him to reason on every subject he comes in contact with, before he has collected the necessary material so as to form a sound judgment. This method, though plausible enough at first sight, should as much as possible be avoided, as it has an evil effect on the moral development of the pupil, who learns by it more and more to consider himself as the centre of his peculiar world. I am well aware that this method is an offspring of the system of Pestalozzi, a man for whom I shall always entertain the greatest regard. I thank God that it was my good fortune to have one of his intimate friends for my training master, and that I was permitted to spend nearly three years in his Normal school, respecting which Pestalozzi confessed in 1824, with tears in his eyes, that he had at last seen realized what he had failed to accomplish by his own efforts. With many of the best teachers in Switzerland and Germany, I believe, that Pestalozzi has led to an extreme which we should seek to avoid. Simple books, offering to the pupil a rich and well arranged material altogether new to him, and containing all necessary directions how to employ it with advantage, have proved the best manuals in schools.

4. Our Vernacular school-books should not be mere translations of English works, but as much as possible the results of practical teaching in Vernacular schools; their wants differing in many cases considerably from those of English schools.

5. Our school-books should always keep in view the end of school-education, i. e. the ability of continuing studies without the assistance of a teacher. This object might be attained by adding a number of questions or exercises to each lesson, which the pupils should work out without any assistance whatever, after the lesson to which they refer has been sufficiently explained and mastered. By such exercises they learn to study for themselves, and are prevented from helping themselves by simply committing their lessons to memory. With such books, moreover, real progress will be made by the pupils even under a bad teacher.

6. It is a common complaint that in our English schools a system of cramming prevails, and that the knowledge of our pupils is confined to the very words in which it has been imparted to them. But it is as generally lost sight of, that our pupils in such schools are obliged to use a new

language, in which they are almost unable to express their thoughts, and at the same time have to acquire the knowledge of new things, which they have never heard spoken of in their own language, and for which they have no adequate expressions, except those in which their description had been conveyed to them. This would however be obviated, by preparing for such schools a series of school-books in the Vernacular, which the pupils should be required to study before they make use of English works on the same subjects. And as to the study of the English language, why should our pupils not enjoy the same assistance, we derive from elementary works composed in our own language when studying foreign languages? Why should not also, for our English pupils in India, elementary works for the study of English be composed in the Vernaculars?

7. Globes and maps are another urgent want of our schools. Some exertion should be made to supply our schools with cheap globes, large enough to represent distinctly the different countries and their principal features, without names, however, so as to secure cheapness. In providing the necessary maps some measures should be adopted to avoid the false impression, we generally receive from them with reference to the relative magnitude of different countries. This might be accomplished by drawing the hemispheres on so large a scale as to suffice for all less important countries, and preparing maps of those of greater consequence, such as Western Europe, the Biblical Countries, and South-eastern Asia, on one common scale, so much enlarged as to answer all school purposes. Another advantage might be secured for the lessons in Geography, by printing the large school-maps altogether without names, and preparing for the use of the pupils a small school-atlas corresponding to the large maps, and containing all the names requisite.

III. A third class of Vernacular publications should comprehend all kinds of works for general information,—such as true narratives of a Christian character; descriptions of journeys and voyages in all parts of the world, illustrated with maps and sketches of interesting objects; biographies of distinguished men and women of all times; short and popular treatises, richly illustrated with drawings on various subjects of science and art, trade and manufacture, prepared with a comprehensive knowledge of the Hindú mind and Hindú errors, and rendered attractive by avoiding a dry systematic treatment; also Christian almanacs, and periodicals of various kinds containing narratives and information on various subjects, together with many illustrations, like the Leisure Hour, or discussing the events of the day, and the progress of science and arts in the light of the Word of God. These works should be prepared so as to meet the wants of all the reading classes among the Hindús, young and old, males and females. And if composed in the right spirit, they could not fail of proving powerful instruments in undermining heathenism. I cannot see therefore why Missionaries, competent for this task, should not devote part of their time to it as long as other persons are not forthcoming, willing and able to prosecute the work, with the same experience, and on the same Christian principles.

IV. Christian books and tracts for all such as do not believe in the Gospel of Christ. This is no doubt the most legitimate field of a Missionary's literary labors, and duly calls for a large share of his attention. It is however so comprehensive, that not only the support of Tract Societies, but also the co-operation of pious friends, taking a vivid interest in the conversion of the people, is most urgently required, if the task before us is ever to be accomplished. All the prevailing errors of the Reading classes among Roman Catholics and Mohammedans, Brahmins, Jains, Lingaites, and

other Hindú sects must be brought to the light, and refuted by the Word of God. All the leading truths of the Gospel must be exposed before them and contrasted with their errors. Invitations to come to Jesus, appeals to be reconciled to God in Christ and converted to the Bishop and Shepherd of their souls, addressed to old and young, men and women, must be prepared. For these purposes we require original compositions, prepared by men who are perfectly familiar with the Hindú mind, and the Vernacular in which the work is to be written. Also translations of approved works of English and German divines, or of suitable extracts forcibly appealing to the heart of the unconverted, may prove very useful. There is one class of publications however, under this head, which especially claims our attention. When ascertaining the commencement of most conversions, we cannot help being struck with the observation, that they rarely are the immediate results of long and comprehensive arguments, or of systematic expositions of Scripture doctrines, or of the evidences of Christianity, though perhaps set forth with great force and eloquence. All these means may have proved of great service in gradually disentangling and preparing the mind of the unconverted. Still they appealed to reason chiefly, and thus provoked opposition. Most conversions, I believe, can be traced back to some stray Word of God, which like a grain of seed fell into the hearer's heart and accomplished the Master's pleasure. Such quickening Words of God therefore, printed on stray leaves, accompanied with a short appeal to the heart, applying the words to the reader as a divine message specially addressed to him, might no doubt prove very useful in many cases. They would be of service, moreover, in fixing the main object of our verbal addresses on the mind of our hearers, and could easily be distributed gratis, without interfering with the sale of books and tracts. They might also prove the means of attracting the attention of the readers to others of our publications. Such hand-bills moreover, especially when neatly printed and illustrated, would rarely be destroyed; and being so small, would be read at once by the receivers, and even if thrown away by them, might prove a blessing to others who should chance to pick them up.

V. Our converts also have peculiar literary wants, which it is our duty to supply. We have to furnish them with short sermons in the Vernacular, either translations, or original compositions, with practical expositions of Bible passages and short prayers for daily use in their houses, with collections of hymns and appropriate tunes, and any other publication which may help them to let the Word of Christ dwell in them richly in all wisdom, and to teach and admonish one another in psalms and hymns and spiritual songs. Christian biographies, and narratives selected from the history of the Church and Missions all over the world, would form another most valuable addition to their stock of books. Our Catechists and better educated converts, who have a desire to study the Word of God with the aid of works written in their own language, require Commentaries, Biblical Antiquities, Introductions to the Holy Scriptures, and similar publications, in the Vernacular; and we cannot withdraw ourselves from supplying all these wants as soon as possible.

VI. The literary wants of Missionaries, and especially those of beginners, still studying the language, claim finally a short notice. Grammars, Dictionaries, and Elementary books such as those prepared by the Rev. G. U. Pope for the use of those studying Tamil, are urgently required for newly arrived Missionaries, and where they do not already exist, they ought to be prepared without delay, as they would help our young brethren to overcome the first difficulties of their Missionary life in much shorter time than otherwise, and enable them much sooner to take a share in our

labors. A reading-book, moreover, with such extracts from Native literature, as every Missionary should be acquainted with, accompanied with ample notes for his guidance, might prove of great use to them, and the time bestowed upon such a work by an experienced Missionary would be amply compensated by the real gain accruing from it to his younger fellow-laborers. Lastly, we cannot pass altogether unnoticed the urgent want of an English Magazine for Missionaries, embodying the experience and progress made by our brethren in various Missions and in different departments. Such a publication might prove of most important service also to the prosecution of our literary undertakings in the Vernaculars.

The third and fourth questions remain to be considered. A few remarks however will suffice concerning the gratuitous distribution of our books and tracts, and the means by which an extensive circulation may be secured. The sale-system, so generally advocated in our days, offers no doubt great advantages, but still is attended by some considerable difficulties. While it is but right that books or tracts of any value be sold, if not at full price, yet at such a rate as to secure them against destruction, and protect ourselves against the much spread notion that a gratuitous distribution of our religious books is a meritorious work in the sight of our Lord, we cannot altogether disregard the just desire of a Missionary to place in the hands of his hearers a tangible token of his good will, in order to remind them of the words addressed to them. By the introduction of hand-bills this desire might be easily met. If in most cases at least, we would limit ourselves to a gratuitous distribution of these only, and especially make a liberal use of them after having addressed the people, we could leave them with the conviction that our seed has been sown freely, and that we have left in their hands a short résumé of our words in a form likely to be read and preserved. Such hand-bills moreover might be of service in promoting an increased sale of our larger publications, by referring the readers to the titles of such among them as give more ample information on the subjects spoken of in the hand-bills, mentioning at the same time their prices and the place where they can be procured. With the exception of these hand-bills none of our publications should be given gratis, unless a real anxiety to procure and read them be opposed by great poverty. In such cases some small service might be asked in compensation, or the book be lent for perusal at first, and given as a present only after the receiver has given evidence of having read it. In schools presents of books should never be given otherwise than in the form of prizes, and the pupils should be permitted to take home with them such books only as they have received in this manner, or paid for. All other books, used during the lessons, should be kept in the schools as its property.

Among the means of securing a more extensive circulation for our publications, schools occupy no doubt the first rank; and by establishing them in new localities and gradually increasing their number, the sphere of our literary operations must become considerably enlarged. Schools necessarily excite a desire after books, to meet which, honest shopkeepers in their vicinity might be selected for the purpose of entrusting them with the sale of our books, allowing them a proportionate profit. In connection with larger educational establishments the erection of permanent book-shops becomes necessary, which, if properly managed, should gradually relieve the teachers of the duty of providing their pupils with their class-books. Colporteurs also, or rather hawkers, heathens as well as Christians, sent with our books in different directions, entrusted with the duty of offering them from village to village and from house to house, and of setting up temporary shops at places where large

multitudes are expected to meet for the purpose of a festival or fair, cannot fail of exciting an increased demand for our publications, especially if the taste of the people has been sufficiently taken into account in the selection and preparation of the wares exhibited to them for sale. Missionaries might, moreover, allow such Colporteurs or hawkers to accompany them on their tours, so as to be entirely relieved from the duty of selling books. While they preach the Gospel and distribute their hand-bills, they have then an opportunity of directing more importunate petitioners to their companions, by whom the books are offered in the vicinity for sale.

But we conclude. The Lord asks at our hands that, constrained by the love of Christ, we faithfully and diligently sow our seed in the morning, and not withhold our hand in the evening, and then like the husbandman patiently wait for the early and latter rain, and for the precious fruit. Such "*patience*" also "*worketh experience, and experience hope; and hope maketh not ashamed.*"

After discussion, the following resolutions were adopted on the subject of the above papers.

RESOLUTIONS ON VERNACULAR LITERATURE.

1. That the Conference deeply feel the importance of the most vigorous efforts being made to furnish a supply of wholesome intellectual and spiritual food for the Native minds already more or less prepared by education to receive it, and to anticipate the greater want which must soon be felt in connexion with the progress of Vernacular education throughout Southern India.

2. That it is essential to the acceptableness and usefulness of Vernacular books and tracts for the masses that they be original compositions, or, at least, carefully executed and free translations by men well acquainted with Oriental modes of thought and reasoning, imagery and illustrations, and whose knowledge of the language is not that of the mere student, but that of the practical man in daily familiar intercourse with all the different classes of the people, and that they be written in a pointed, lively and interesting style.

3. That, especially for the use of Native Christians and Native Pastors and Teachers, well adapted translations of good English or German books and tracts on Theology and Christian experience, together with a few well-selected and judiciously abridged biographies of very remarkable Christians, would be of the greatest value.

4. That immediate and strenuous efforts should be made by the various Book and Tract Societies in South India and North Ceylon to secure the reprint of some old Vernacular

Christian books of great value, which have been out of print, for some time past, though still in great demand.

5. That controversial works adapted to the more philosophical thinkers among the Natives, and skilfully turning their own weapons against them, are much needed, as well as fuller statements and more complete expositions of the whole system of Divine truth for inquirers and Native Christians.

6. That a Vernacular Literature for Females who have received an elementary education is greatly to be desired, and would, it is thought, be best provided by Missionaries' wives, or other Christian females, specially qualified for this deeply interesting and important work; and also, that a greater variety of books suitable for children and youths, both for School-lessons and for general reading, should be prepared by those who possess the peculiar talent necessary to success in this department.

7. That small tracts containing brief statements of truth, or refutations of error, and inviting to the perusal of larger books and the Holy Scriptures, as also Hand-bills illustrated with suitable pictures, should be prepared and circulated gratuitously in large numbers.

8. That Christian Almanacs containing such statements of truth as would be likely to arrest the attention, and lead to the desire for further information on religious subjects, should be published in all the Vernaculars at the proper time every year; also that Periodical works and poetical compositions, if of the right kind, would be likely to prove extensively useful.

9. That a Hindustàni literature adapted to Southern India is most urgently needed, and requires to be commenced almost from the beginning, while the present state of mind of the Mohammedans in reference to their British conquerors, seems, especially, to call upon Christians to seek, in imitation of the loving spirit of their Master towards His enemies, their enlightenment and salvation.

10. That it is very desirable for the Secretaries of School Book and Tract Societies, and Conductors of Mission Presses, to keep up a constant communication with each other, that each may know what is being done by the others;—and Missionaries engaged in the preparation of new works, or designing to prepare them, should make it publicly known in this way.

11. That in view of the great importance of this department of Missionary labour, it is highly desirable, that those who are specially qualified for it should be allowed to devote a large portion of their time to it, and should be set free to a large extent from other duties. If such brethren were generally chosen as Secretaries of the principal Tract and School Book Societies, and were to give their entire energies to the working of those Societies and the preparation of the needed publications, a powerful impetus would soon be given to this great object.

12. That advantage should be taken of any memorial that may be presented to Government, to urge the suppression of all publications of a grossly immoral or licentious character.

13. That the Conference sincerely rejoice in the operations of the South Indian Christian School Book Society, and especially in the earnest and judicious efforts of its devoted Secretary, and believe they have already been of great value, while they confidently anticipate a greatly enlarged success in the future. They would recommend all Missionaries to co-operate with Mr. Murdoch and aid him in his valuable labours as much as possible; and that Messrs. Sargent and Hall be appointed a Committee to draw up a communication to the Missionary Board of the United Presbyterian Church of Scotland by which Mr. Murdoch is supported.

Friday, April 30.

The Rev. G. U. Pope, in the Chair.

The following Resolution was moved and seconded.

That since Conferences of the most eminent Philologists and friends of Missions in Europe have pressed upon all Missionaries the desirableness of introducing the Roman characters wherever possible, and two of their number, viz., Dr. Lepsius, and Professor Max Müller have especially embodied their views in learned essays addressed to the Missionary Societies and their Agents, this Conference shall, through its Secretaries, communicate with the Director of Public Instruction, suggesting that the Madras Government should be moved to consider whether representatives of the Vernaculars might not be consulted as to the possibility of carrying into effect the measure advocated.

Moved and seconded, as an Amendment to the above,

That this subject be referred to the next Conference for consideration.

Carried by a majority.

After the reading of three more of the historical papers by the Rev. G. Kies of Guledagudda, the Rev. C. Moerike of the Neilgherry Mission, and the Rev. J. Sewell of Bangalore, the following paper on Caste was read by the Rev. E. J. Hardey of Mysore.

HINDU CASTE.

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts xvii. 26.

"God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted of Him." Acts x. 34, 35.

Brahminism, in all its out-goings, is a system of falsehood and deceit; and in discussing the subject of Hindú caste, there is danger of attaching to it an importance which it by no means deserves. The subject of caste has been largely handled in all its bearings upon those who are its slaves, by Missionaries and others, in several of the Presidency publications; and all that can be said upon the subject, has already been well said.

I regard Hindú caste as an utter absurdity, contrary to both reason and revelation, and therefore not for a moment to be tolerated by Protestant Christians. It were an attainable thing, perhaps, to write a long, and even philosophical Essay on Caste, in regard to its social and religious aspects; but of what advantage would that be to practical men who call "a spade a spade," and who are determined to look Hindúism in the face, and reduce it to its proper proportions. And I conceive it to be no interest of ours to follow this thing, *caste*, through all its ramifications and tortuous windings, or we shall quickly be drawn into a whirlpool of absurdities. *Caste* is so *camelion-like*, that it can change its colours and aspects to suite every circumstance, and evade every difficulty in Society.

There is no Hindú caste unconnected with Brahma, the first person of the Triad. From him, one and undivided, four castes are said to have sprung. Brahmins, from one of his five faces, but which I know not, though I should think from the one cut of by Shiva as a curse for telling lies; Kshetrias from his shoulders! Vaishas from his thighs; and Súdras from his feet. But, Brahma is a creation of Brahm, and cannot therefore himself create. What absurdity so great as that which supposes, that from one and the same individual, may emanate four races of men, distinct in habits, in blood, in birth-purity, and in their relations to himself. If caste be admitted in its fourfold state, then I am prepared to produce by name more than 700 distinct castes of men, who hold no social intercourse whatever; who never eat together, and who never marry outside their own particular caste. This being so, I assert, that Pariahs and Chucklers, or the right-hand and left-hand castes, being men, are intimately connected with, and related to, the four original castes. If these be the offspring of adultery, still, the child must be of the same caste as his father, and into these four adulterous classes they must be resolved. The same may be said of the 17 castes of Goldsmiths, who are not included in any of the four ori-

ginal castes. Should the Brahmin object to his children, the Pariahs and Chucklers, as equals with himself, so neither will the Goldsmith admit the Brahmin as his equal in purity of caste. In this case, neither will I admit that either his wife or children are Brahmins; for his wife and female children are at the best but Súdras, from beginning to end, and the Ganges can never wash them into Brahmins. All his boys also are Súdras, and he makes them Brahmins only by the investiture of the sacred thread.

But, as the Brahmin has proclaimed himself the head of the creation, and has even dared to call himself a god, to whom worship may be offered, I shall content myself with a few practical remarks as to the best methods to be adopted towards reducing these inflated gods to their proper dimensions, as men and brothers of the human race. And, as the question in the programme is, "what efforts should be put forth to eradicate caste from the Native mind?" our observations will have principal reference to the Brahmins, as with them is the origin of caste, and amongst them will its last throes be witnessed. It will struggle long and hard, and it will require efforts well directed from every given point, before it will succumb. As caste and pantheism are two forts, perhaps, more impregnable than Sebastapol, as we heard the other day, so the Church and *State* must unite in the conflict; and before their concentrated efforts this mighty Babylon will be cast as a millstone into the depths of the sea; and, sinking, it shall be found no more at all for ever.

Let then the first blow against caste be struck at the Enam lands of the Brahmins.

All *Enam-lands* belonging to individuals, which can be proved to be such, should cease and determine with their present occupant. In every case where a legal tenure cannot be proved, let all such lands at once revert to Government. Wherever encroachments upon Government lands can be substantiated, let all such stolen property, together with the *Enam-land* be heavily taxed. But, all *Enam-lands* belonging to temples, if held by a legal tenure, should remain untouched.

But, so long as *Enam-lands* are held by individuals, which lands are generally the richest in the country, caste will remain intact. The holders of these lands are only unprincipled Brahmins, who will compass sea and land, not only to retain, but add to their ill-gotten gains. How is it that so many Brahmins, who have no situations for years together, still retain their pride and respectability? Simply, because they possess a piece of *Enam-land* which has been left to them by their unprincipled forefathers. I say unprincipled, for every Rajah in the country has been, and is still, a slave to the Brahmins. They have been cajoled, or compelled into giving *Enam-lands* to these lords of the creation. As an illustration of the slavery of the Rajahs to the Brahmins, I will only add that, at this time, there are hundred of pensioners who have been so since they were infants; and these pensions place them beyond want or care. Let the *Enam-lands* once be lost to the Brahmin, and the axe will, at the same time, be laid to the root of his pride; and his great swelling words of vanity will be lost upon the down-trodden Pariah, who, raised by education, will stand as erect as himself.

Let the second blow dealt upon Caste be its utter disavowal by Government.

Let every man, be he Brahmin, Kshatrya, Vaisha, Súdra, Pariah, or Chuckler, stand or fall by his individual merit. Up to the present time, all caste distinctions have been scrupulously observed by the Government. So long as this shall exist, and holidays are given upon Hindú and Mussalman festival days, an almost insuperable obstacle will be thrown in the

way of the downfall of *caste* by Missionary efforts. There exists no reason whatever why caste should be fostered by the reigning power.

Every Brahmin is professedly of the vaidíka, or priestly order, and has no authority from his books either to wear a turban, or to enter into Government employ under Europeans. Tens of thousands have broken caste in both these particulars, and their only excuse is, that necessity to maintain their families has compelled them to the step. If then, the maintenance of themselves and families has compelled them in these two particulars to break their caste, it is evident that caste is not that mysterious thing which the Brahmins would have us believe. It used to be defilement to touch a European, or a Pariah; but now thousands of Brahmins shake hands with the former, and jostle the latter.

It is contrary to the laws of caste for a Brahmin to eat flesh and drink toddy. But where will you find a Súdra who believes that they do not do either of these things? It is a notorious fact, that the Brahmins of Coonghul eat flesh and drink spirits. This is not denied by the Brahmins of Mysore; and yet these very flesh-eaters and toddy-drinkers, attend the weddings in Mysore, eat and drink with the faithful, and are not excommunicated by them. There is a Society in Bangalore, at the meetings of which all the young men appear disguised, and practice every abomination, *irrespective of caste.* At Gúbbí, I know rather intimately a Native doctor, a Brahmin and pundit, who in former years used to urge one to sell him brandy as a medicine; and I heard the other day when in Gúbbí, that he is a great drunkard. But *his drunkenness has not turned him out of Caste.*

Brahmins, according to the laws of their caste, may not eat flesh, and yet they every day eat *asafœtada.* They are compelled to admit that the flesh of a buffalo forms a large ingredient in its composition; that it is conveyed from one part of the country to another to the shop of the merchant by pariah horsekeepers. And yet they eat it as a digestive article of food: they enjoy it, and its taste is delicious. They care not for either the buffalo's flesh, or the pariah's touch; the delicious morsel they will have. Their caste is effectually destroyed by its touch; but, *camelion-like,* they can change their colours to suit their circumstances.

The Brahmin who is so horrified at Europeans killing a sheep and eating its flesh, does not hesitate to kill, or to have killed for him, a deer, when he is to Brahmanize his boy. The sacred thread is never tied on without a piece of deer's skin being attached. If asked where he obtained the skin, he replies, "The hunter brought it to me." But how did the hunter know you wanted the skin? Here he stands aghast, for he has himself ordered it to be brought, and *it is easy to perceive that the receiver is as bad as the thief.* In this he has broken his caste, for his caste forbids him to kill any animal whatsoever; and yet he obtains a deer's skin every time this ceremony is performed.

Caste amongst the Hindús is a bugbear and nothing more! The very presence of a Pariah is defilement to the Brahmin and others, that is, it spoils their *caste;* and yet the proud Brahmin and the fat Modeliar, are becoming reconciled to sit side by side with the Pariah in a Railway Carriage. And my own opinion is, that Railways will run through and through this thing called "caste," and will do more to destroy the Hindú ideas as to birth-purity and defilement by touch, than almost any thing else; and that on a mighty scale.

If then, Brahmins, in these and many other ways to which our limits will not allow us to refer, break their caste, and still suffer nothing amongst their own people, why should Government as the dominant power, consult for a moment the feelings of its servants on a subject of this nature? Dr. Duff

in an able article on caste, printed in the "Calcutta Christian Observer" for this month, (April 1858,) very properly observes: "As a Christian Government we are shut up to but one consistent and practicable line of action, even that of solemnly resolving to have nothing whatever to do with Caste; to wash our hands in innocency concerning it; and in every possible way, simply to ignore its existence altogether." Government has too long fondled *caste* as a petted and spoiled child; and the viper has turned upon its master, and has stung him well nigh unto death. With whom is Government at war at this present moment? with a race of men who, after one hundred years of kind treatment, have at length found out that the Government has designs upon their caste. *Caste* would by no means touch the greased cartridges; but *caste* did not hesitate a moment when a soldier's, or an English woman's life was to be taken, to bite the cartridge by thousands. Mohammedans and caste-Hindús hate each other to the death, but in this insurrection, *caste has been thrown to the winds by the conceited Brahmin;* and he has fratronized with his most deadly foe in order to exterminate those who, for a century, have preserved him from the grasp of his old enemy. To kill a cow is an awful offence to the caste of the Hindú; but, strange to say, *caste* suffers nothing in throwing helpless children from bayonet to bayonet; or in perpetrating unheard of brutalities upon our helpless country women! The Mohammedan hides his wife from the unhallowed gaze of the European, as well as from that of the Native; but has he not outraged every feeling of humanity in Delhi, in compelling European females to walk naked through the streets, and then butchering them more savagely than a South Sea Islander ever did? It is well we are a Christian Government, as by this every Mohammedan and Hindú woman is as safe in our hands as though there had been no mutiny. Blessed superiority of Christianity over Mohammedan fanaticism and Hindú caste!

Let the third blow against caste be manifest in freely admitting Native Christians into Government employ; and in showing to the heathen that they are equally protected with themselves.

Caste has hitherto triumphed on this very point. *Protestant Christians* who renounce *all caste*, have been carefully excluded from most of the Government situations; whilst *Papists, who hold caste in its integrity*, find no difficulty in sitting side by side in the Cutcherry with the Brahmin. In many parts which might be named, were a Pariah to be introduced, the entire business of a Court would come to a stand-still. But, *Christians are not Pariahs; they are Christians.* And if these are Pariahs, they are only Pariahs in company with every member of Government, from Lord Canning down to the commonest Christian beggar in the land. *The Government itself is a Pariah in the eyes of every Brahmin in the land*, and in thousands of instances they dont hesitate to say so. It is high time Government vindicated itself against the foul aspersions of those sycophants who will fall upon its feet and worship them, if necessary to secure its own ends; but will stab the same Government, in its most vital part, if by it their caste may be preserved.

Thank God, Sir John Lawrence, has thrown aside every shackle by which Government has hitherto been bound. He has caught the true spirit of the times, and has risen with the present crisis to a proud eminence amongst his countrymen. He says boldly; "The system of caste can no longer be permitted to rule in our services. Soldiers, and Government servants of every class, must be entertained for their merits, irrespective of creed, caste, or class. The Native Christians as a body have, with rare exceptions, been set aside. I know not one in the Punjaub, to our disgrace be it said, in

any employment under Government. A proposition to employ them in the public service six months ago, would assuredly have been received with coldness, and would not have been complied with; but a change has come, and I believe there are few who will not eagerly employ those Native Christians competent to fill appointments. I consider I should be wanting in my duty at this crisis, if I did not endeavour to secure a portion of the numerous appointments in the judicial department to Native Christians; and I shall be happy, as far as I can, to advance their interests equally with those of the Mohammedan and Hindú candidates. Their future promotion must depend upon their own merits. I shall, therefore, feel obliged by each Missionary favouring me with a list of Native Christians belonging to them, who, in their opinion, are fit for the public service." God, in His mercy, long spare the life of this noble Christian man, who has dared in the face of the present crisis, to identify himself with the work of the Lord in this land. A spirit and operation like this throughout the length and breadth of this country, would deal a death-blow to a thousand of the fibres of caste. Its sap would be cut off, its roots would decay, its leaves would wither and die.

As a fourth blow to caste, let all caste distinctions cease at once and for ever in our Jails.

Persons of every caste, and of every shade of caste, are committed to prison. These are fed and clothed, and nursed by Government in sickness. But this same Government allows *its* rice to be cooked by every man according to his caste. And it is a fact, that thousands prefer the jail to being at large, for there they are well fed, well clothed, and their caste is carefully preserved by that very Government which has proved them guilty of murder, and every other atrocious crime. That their crime has forfeited their caste, should be made manifest not only to themselves, but to every Pariah and Chuckler in the jail. What an anomaly of a murderer setting himself up in prison as a caste man. He ought rather to be branded in the face as the veriest Pariah in existence. Who have shown themselves the most brutal in the late massacres of our beloved countrywomen and their babes? These very wretches, liberated from our jails by caste soldiers, are those who have acted against us as devils incarnate.

Prison-discipline, to say the least, must henceforth wash its hands of all caste distinctions in its treatment of *all its victims;* and if in no other way, in prison at least, a *Christian Government* should show unmistakeably that birth-purity has no place within its walls.

The other day, the editor of the "Christian Intelligencer" stated, that he himself witnessed about a year ago a culpable piece of truckling to caste in one of the great central jails of the North West. Accompanied by a large party, he visited the jail in question. In one of the cells, or rooms, was a large circular platform made of wood. On this platform two men were busily engaged in kneading bread. A little girl, one of the party, accidentally touched this platform with her foot. She did not touch the meal, or go within a yard of the men. But they at once became insolent and refused to prepare the bread, and complained to the Governor. *The Governor ordered all the meal to be thrown away, and fresh meal to be given!* The Governor, poor man, could not help himself. He said, if he had not yielded, there would have been a rebellion in the jail, and he had no force at hand to repress a rebellion. "That caste usages," says Dr. Duff, "should be obsequiously yielded to, in the case of otherwise well-behaved citizens, is bad enough; that these should be so unworthily submitted to, in the case of felons, or con-

demned criminals, must surely be pronounced the very climax of sinful weakness."

A lady and her little girl visiting at my house, the little girl one day playing with the Múnshi, took the liberty of taking hold of his hand with her teeth. Innocent creature, she meant no harm to the man who was himself a father, but saliva had rested upon his hand. Instantly he rose, and in a rage said, he must go. As quickly I replied, go, and dont come back again. Having bathed and performed other necessary ceremonies, he returned, but the door was closed against him. He was a family man, and I considered he had insulted me in insulting my guest, and for a whole fortnight he stood daily at my study door imploring to be let in. But not till all the village knew why he was kept out, did I admit him; and as I had, through his caste, lost 15 days' service, I stopped 15 days wages. Though, in this instance, I did not destroy his caste, I taught it never to show itself to me again. This man is now an Amildar, and one of my best Native friends, and contributes to the Mission, though still a rigid Brahmin. I think, Mr. Chairman, I should have treated caste in the same way in the jail; and if it had been kept 15 days without kneading bread, the Governor, poor man, would not have had much fear of a rebellion.

Our caste-jails are the concentrations of all that is wicked and develish.

These human beings are confined 7, 14, and 21 years, and thousands for life. They are shut out from the world, and are without God, and without hope in the world. As we have said, all caste distinctions with such should here be lost. But, let every central jail in this country have *its Missionary Chaplains*, who shall call them together morning and evening for reading the word of God and prayer. Every Sabbath day let the prison-bell call them all twice to divine service. Let them have a good school every evening, and let the only superiority amongst them be, that those who are the cleverest shall be promoted to the office of master or monitor in the lower classes. If it be objected that this would be forcing religion upon them, we ask in return, *who are they?* and *where are they? are they slaves or freemen?* as criminals under sentence, are we to ask them what shall be done for their well-being? The objection, if worth any thing, which I deny, would apply with equal force to English and Continental prisons. The prisoner never wants the Chaplain, but Government thinks for the prisoner, and acts accordingly. The Continental and English Governments place their Chaplains in the prison, for the one purpose of bringing the inmates to Christ. And shall we be less merciful to these poor wretches who are shut out from their temples, and from their púja services? shall we not direct them to the Lamb of God who taketh away the sins of the world; or shall we deny the word of life to them, and allow them to drop from our prisons into hell fire? Place your Missionary Chaplains in all jails, and not only will caste prejudices die away, but the kindness showed to them in their solitude and chains, will bind them in affection to you for ever. They will thus leave the jail with a thorough knowledge of the Christian religion, and, in thousands of instances, as baptized Christians. They will return to their long lost homes moral and changed characters, without any regard to caste or caste prejudices. No one can estimate the amount of good this measure would effect on the ground of caste alone. In 20 years, thousands would be added to the Church from our jails, such as should be eternally saved. In every jail there are numbers who can read. In Mysore, whilst the prisoners were building a wall near the Mission House, they begged and entreated I would give them books. They also asked me to obtain permission to establish a School within the walls of the prison. And this is just what they want, to raise them from their degradation, and to place them in their proper

position as thinking and immortal beings. Only think of the thousands who die like dogs in our jails, without once hearing the name of Christ, and think then of our responsibility to God, and the blood may well creep through our veins.

Let the fifth blow at Caste be struck by raising the Pariah and Chuckler from their degradation.

Let this be accomplished, and you deal a blow to caste from which it will never rally. It is the haughty caste of the Brahmin which has so completely benumbed every faculty of these poor creatures. They have for centuries regarded themselves as the offscouring of all things. They have crouched beneath the contemptuous gaze of the twice-born; and as they have rushed away they have felt that they were only fit to be trodden under foot. A dog, an ass, a putrid carcase, may lie at the door of the Brahmin without its contaminating; but these poor outcastes from all Society contaminate a whole street, and are more dreaded than cholera, or the small pox. Education, and the Christian religion alone, can break down this giant barrier. Thanks to Missions, already are these effects becoming apparent in the returning courage of the Pariah, and in his manly bearing towards his oppressor. Let these poor creatures be taken by the hand; let them be made to feel that *all men are their brethren;* let them know that God in heaven above "is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness, is accepted of Him." Our efforts to raise these outcastes, will give the heathen to see that we regard all men as equally one in the sight of a just and holy God. And, in proportion as we raise the Pariah and Chuckler, in that same proportion will caste, that child of the devil, hide its diminished head; and the time will come when all these nations will be one fold under one Shepherd.

I have thus far dwelt upon great measures which can only properly be carried out by an enlightened and Christian Government. As to dealing with caste piecemeal, as Missionaries are compelled to do, I scarcely know what to say; for our efforts are comparatively on so small a scale, that I think we might as well attempt to move the Neilgherry Hills piecemeal into the plains, as hope to destroy this great Babel. For, as Dr. Duff says; "Caste has like a cedar struck its roots deep into every crevice of the soil of Hindú nature; wound itself, like the ivy, round every stem and branch of Hindú intellect; and tinged as with a scarlet dye, every feeling and emotion of the human heart. It reaches to the unborn child; and it directs the nursing of the infant. It shapes the training of the youth; it regulates the actions of manhood; and it settles the attributes of old age. It enters into and modifies every relationship of life; and it moulds and gives complexion to every department of Society. Food, and raiment, and exercise, and the very functions of nature, must obey its sovereign voice. With every personal habit, every domestic usage, and with every social custom, it is inseparably interwoven. From the cradle to the funeral pile, it sits like a presiding genius at the helm, guiding, directing, and determining every movement of the inner and outer man. Beyond the ashes of the funeral pile, it follows the disembodied spirit to the world of shades, and fixes its destiny there. It communicates itself to all the parts of a living idolatry; chains each to an unchangeable position; and cements the whole into a close and rock-like body."

And when I know that no Brahmin mother, however fond she may be of her helpless offspring, *never, no never,* touches the cooking utensils of her daughter, or ever eats rice cooked by her, till she has had her first child, I confess that caste is too deep seated ever to yield to any power

merely human. Nothing short of the mighty power of the Holy Ghost renewing the entire nature of the Hindú, can eradicate this monster evil.

Thank God, in the modern Christian Churches in India caste is not tolerated, and therefore its very name is pollution to our lips. But we, as Missionaries, require to have the eye of a lynx to catch its first risings, and to track its secret lurkings amongst our people, who are always in danger of falling into this snare of the devil.

As to the Heathen, I know of nothing that we, as Missionaries, can do to eradicate caste from their minds, beyond what we are already doing. Our preaching, our conversations, our tracts, our Scriptures, our Christian marriages, our Sacrament of the Lord's Supper, and our insisting upon its utter relinquishment, these all are a silent leaven which slowly, though surely, will lay the monster in the dust. Our prayers must be redoubled, the Holy Spirit must be implored; and the prayers of the righteous availing much, God will answer from the place of His holiness, and the earth shall be filled with the knowledge of the Lord, as the waters cover the Sea.

But *the Government must assert its Christian character, and ignore caste wherever it finds it,* and then the unwieldly system will quickly sink as a milstone in the mighty deep for ever. *If we cannot destroy, we must frown the hydra-headed monster out of existence.*

N. B.—Several of the brethren in the Conference expressed doubts as to the correctness of my statement regarding Asafœtada; but all my information is from the Natives, and amongst them, Brahmins. I place as much reliance upon their word in this particular, as in that upon any other general subject. If I doubt this, I must also doubt upon a hundred other subjects connected with the domestic economy of Hindúism. If it can be proved that my statement is incorrect as regards the asafœtada found in the Native bazar, I will publicly acknowledge my mistake. But, until this is done, I should not feel myself justified in withdrawing the paragraph. If I do the Brahmins a wrong, let them show their zeal in exposing my mistake. This they can do by allowing the Government Chemists to analyse the asafœtada sold in all the bazaars in the country.

Several other brethren objected to my strong suggestion as to Missionary jail Chaplains. But, as the writer of each paper is alone responsible for the sentiments expressed, I much prefer the idea to be ventilated than to withdraw it from the paper; as I earnestly hope the time is not distant when the suggestion will be acted upon. One respected brother from Tinnevelly stated to the Conference that he had access to the jails; but that must be to visit delinquent Christians. But my remarks do not refer to Christians at all; but to those who are heathen, and slaves to their *passions* and ignorance.

EDWARD J. HARDEY.

The following paper on the same subject, which had been prepared by the Rev. J. WALTON, Wesleyan M. S. North Ceylon, was read by one of the Secretaries.

CASTE.—NORTH AND EAST CEYLON.

IT is needless to occupy the time of the Conference by definitions and illustrations drawn from authentic Hindú sources. According to the theory

of the Shastrás, the distinction of castes is an original institution of God, and an essential part of the Hindú religion. Caste does not depend upon a man's moral character, but upon his birth; it is not lost by the commission of crime, but by ceremonial pollution; the loss of caste involves the loss of all social position in this life and fearful punishment in the next. It is not, therefore, either in theory or practice, a mere civil distinction, but emphatically a religious institution. Nor is there any dispute among us as to the real nature and practical tendency of caste, whether in the world or in the Church. In *Hindú Society* it is an enormous evil. We concur with Bishop Heber in his earliest and most correct opinion, that it is "A system which tends, more than any thing else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder." We coincide with Bishop Turner when he says, that it is "An invention of the author of evil, the father of lies, by which he enthralls so many millions of souls in this country."

In the *Native Church* Caste is the accursed leaven, the enemy of all graces. As Bishop Corrie states, "Caste sets itself up as a judge of our Saviour himself, and condemns Him." We believe the testimony of Rhenius, that "Where caste is allowed in a congregation, the spirit of the Gospel does not enter."

The various Missionary publications on the subject of caste which have reached us from the continent, clearly show that caste is a more virulent and inveterate thing in South India, than in North and East Ceylon. In a work on caste published in 1847, by the late Mr. Roberts of Madras, reference is made to the year 1828 when, the writer states, "We had suffered much in North Ceylon from the retention of this monstrous evil in the Church. For some would not take the Sacrament at the same time, place and mode, for fear of impurity; they would not sit together on the same bench."

Whatever may have been the case with respect to caste distinctions in any of these Churches thirty years ago, we believe that of late years there has been, to a large extent, a bonâ fide renunciation of caste by those who have been admitted into communion with us. Nor does such renunciation of caste by our candidates, entail upon them those serious inconveniences which are suffered by converts on the continent of India. With us caste is *chiefly* a distinction of *social rank*, and it is only occasionally that it discovers any of the features, which belong to it as a religious institution. In this paper we confine ourselves to our own field, and give the impressions of our own experience. We must leave it to others, more competent to the task than we are, to describe the evil as it operates in general Society, and infests the Churches in Southern India, and to suggest appropriate remedies. "We speak that we do know, and testify that we have seen."

For more than three hundred years Western ideas, under the auspices of the Portuguese, Dutch and British Governments successively, have been exerting a powerful influence in Jaffna; the mass of the population have been made familiar with Christian truths and forms. When the British occupied the Island in 1796, but one-tenth of the inhabitants of Jaffna remained unbaptized. The British Government early abolished slavery, long discouraged and finally abolished caste; and the inferior castes rapidly rose under our fostering institutions. In bestowing appointments in the public service the claims of caste have been, to some extent, disregarded. Many years ago the Government issued instructions to the Agent of this Province prohibiting Judges,

ges, Magistrates, and Native officials from inserting a man's caste in public documents, such as jury lists, deeds, lawsuits, registries, &c. The Ceylon Government has an educational system an essential part of which has ever been, the daily teaching of the Bible. The three Missionary bodies have given a superior education to a large number of youth of both sexes; no distinction of place, or food, has ever been tolerated either in the day or boarding schools; the Scriptures, and carefully prepared tracts have been freely circulated; the Gospel has been preached from one end of the land to the other. These causes have changed the face of Jaffna Society, and, in particular, have sensibly modified caste. The influence of the Brahmins, always great where caste prejudices are strong, is notoriously small in this part of Ceylon.

In the province of Jaffna the Velálas are the owners and cultivators of the soil, and form a large majority of the population. All the inferior castes, excepting only the fishers, are in a state of comparative dependence upon them. It is upon the cultivator caste chiefly that Missionary labor has been bestowed; not from any plan or choice on the part of the Missionaries who have endeavored to preach the Gospel to every creature, but from Providential circumstances. The material benefits of education too, have, for the most part, been monopolized by the Velálas; they have filled our Schools, and they form our Churches. Some of our Church members belong to the lower castes, but the total number is comparatively small.

On admission into the Church the converts generally "abide in the same calling in which they were called;" but as regards caste distinctions observed by them when they were heathens, there is a noticeable change. To a good and a growing extent, there is a kindly Christian intercourse with the lower castes on the part of the higher. The latter will freely enter the house of the brother of low degree, and perform for him there any office of Christian charity: they assist him in his poverty, visit and pray with him when he is sick. They will receive the Christian low castes into their own houses, and eat with them there. At the consecration of a Church, or on the occasion of a Christian convocation, the different castes have repeatedly eaten together. But such is public opinion here that neither embracing Christianity, nor eating with Europeans or Americans whose cook is a low caste man, nor eating with inferior castes of their own people, excludes the Veláia from the social status and privileges he before enjoyed. Now and then there is a temporary outcry on the part of the heathen members of the family that the conduct of the convert, in keeping company and eating with low castes, is damaging the rank of his house; but after all they will, in the course of a few days, eat and drink with the offender as before, and even give him one of their girls in marriage.

We must add, however, that there is one evidence of a thorough renunciation of caste, rigorously exacted elsewhere, which we have not required from our converts, and which they have never spontaneously given, but in a few exceptional cases. The higher castes neither eat in the houses of the low castes, nor intermarry with them.

In explanation of their reluctance to eat in the houses of the inferior castes, they assign prudential reasons connected with difference of rank and social habits, things hard for us to understand, but which are very important in the estimation of all Natives; and we have not felt it our duty to compel an intercourse of this nature, desired by neither party, but violently opposed to the feelings of both. Regarded as an additional *test* we do not feel the want of it, for the preceding part of this paper furnishes evidence enough that it is from no *religious* prejudice that the high castes do not eat in the houses of the lower. But we speak of the

majority. We do not conceal from ourselves that in some cases this reluctance to eat in the houses of the lower castes, may be the result of caste prejudices, though almost unconsciously to the parties themselves. It would be wonderful indeed if an evil of this nature were eradicated all at once. Often when we thought it killed, we have found it scotched only.

As to intermarriage with the low castes, it has often grieved us to observe that our caste people marry untaught heathen girls of their own rank, rather than educated Christian woman of a lower grade; though in such cases they are uniformly excluded from our Churches. As previously stated, our Church Members and Mission Agents, for the most part, belong to the agricultural class, and it is but natural, perhaps, that they should intermarry with each other chiefly; but too strict an adherence to this practice has led to the evil we complain of, young men take heathen wives of their own rank and family, rather than marry Christian women of the inferior castes.*

This is a grave evil which has long occupied our serious attention, and which we earnestly desire to remedy. It should be borne in mind, however, that when a man marries he considers, not merely the personal character of his future wife, but specially also, the character and social position of her family and relations, with all of whom he becomes closely allied. He considers also what associations, and social distinction await his children. Much weight is allowed to such considerations in Christian Europe, and in Asia they are invested with peculiar force. These remarks, whilst they do not justify the "unequal" alliances of "believers with unbelievers," yet afford the true explanation of them as they occur in our Churches. It is a question of social rank. We are convinced that any attempt to force the high castes to eat in the houses of the low castes, and to intermarry with their daughters, would have a disastrous termination. Some would submit rather than lose their employment or incur excommunication; but it would be the submission of unconvinced and hurt minds. The evil *principle* would remain in full force, and be fostered in secret with the greatest care. Compulsion makes hypocrites; instruction does not.

In our Churches in Jaffna, Trincomalie, and Batticaloe, no *overt acts* springing from caste distinctions are ever permitted, either in the School or the Church, at the communion, or on any other occasion. We tolerate nothing, either within the Church or beyond it, so far as our knowledge and influence extend, that interferes with the exercise of godly discipline, and the manifestation of Christian graces.

We believe that no *legislation*, however stern, will prove an effectual antidote to this or any other principle of the carnal mind. The eradication of caste will be the work of grace, and, humanly speaking, the work of time. In the exercise of the ministry we take every opportunity of exposing the spirit and tendency of caste; we add "line upon line, and precept upon precept;" we "reprove, rebuke, and exhort," with that "longsuffering" which experience has taught us to be so necessary. All overtacts have long ceased among us, and we trust that the inward principle is yielding to God's blessing on faithful teaching.

In one of our Churches a clause has been introduced into the covenant, by which each candidate pledges himself to renounce caste in every way;

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* In all such cases, they are either suspended or expelled from the Church.

and, in all our other Churches, caste is plainly and faithfully denounced as a work of the devil. We propose to follow the same course. We think it is the only one that has Scripture and reason on its side.

When we observe that love takes the place of uncharitableness, that believers are separating themselves from the world, that there is a growing mutual interest in each other's affairs, that our Church members discharge towards each other all Christian offices and courtesies, that they cheerfully combine for all good works: then we recognize the true Gospel spirit, we thank God and take courage.

If some are feeble, and there are many such, we have patience with them, and instruct them until they become perfect men. But we do not apply tests that would do violence to Native feelings, and infallibly defeat our own aim.

JOHN WALTON.

RESOLUTIONS ON CASTE.

1. That this Conference regard Hindú caste, both in theory and practice, as not a mere civil distinction, but emphatically *a religious institution;* and viewed in this, its true character, it is the monster evil of India, so paramount and all-pervading in its power and influence, so tyrannical and cruel in its laws and regulations, so stern and exacting in its demands, so terrific in its denunciations of present and future punishment for the slightest offence, and yet so changeful and accommodating in its manifestations, that it is no marvel, that millions have for ages fallen prostrate before it, and that no arm of flesh can deliver them from its thraldom.

2. That it is the duty of all Missionaries to spare no pains, on all proper occasions, to expose the absurdities and falsehood, as well as denounce the wickedness of caste, to show its great injuriousness to all classes of its votaries, and its great obstructiveness to all efforts for the improvement of their temporal condition, as well as its soul-destroying influence.

3. That it is also the duty of all Missionaries and Churches to require its unreserved and unequivocal renunciation, with all its outward manifestations, by all those who take up the profession of Christianity, and join the ranks of the Redeemer. No man should be regarded as worthy the name of Christian who refuses to renounce caste and to remove all its outward marks, or who objects to any kind of intercourse, with any other Christians, simply on the ground of its distinctions.

4. That the greatest vigilance is indispensably necessary to prevent the return of this evil spirit after it has once been cast out, and to guard against the power of habit which it has so deeply inwrought into the very souls and hearts of men. Let a holy sagacity and an unbending firmness be constantly employed in detecting and opposing all its workings, in all the intercourse of the Christian life.

5. That it is the duty of all Christians to unite in protesting against all recognition of caste in all the public acts of Government, whether direct or indirect, and in the whole of the Military and Civil Services. Caste should be a thing entirely unknown in this connection.

The following paper on Missionary success was read by the Rev. H. Baker, Junior, C. M. S. of Mundakayam.

ON MISSIONARY SUCCESS.

According to our programme three distinct questions are raised under this head.

I. What has been the direct success of Protestant Missions, as far as regards

(1.) Their extent, and (2.) the value of such success in the Madras Presidency, and (3.) why is not this extent greater?

II. (1.) What are our hindrances? are there fewer in South, than in North India, and (2.) what has caused this greater success with *us*. (3.) How are existing hindrances to be removed, are any more urgent than others?

III. How should indirect results of Missions be regarded? what are they?

I. A comparative view of Protestant Missions, in India and Ceylon, as to extent, in (1.) Numbers, shows the following results as taken from tables published at Madras, in 1854. *Madras and Ceylon*—Missionaries, 239. Catechists, 503. Communicants, 13,943. Christians, 94,637. *Bengal and Bombay*,—Missionaries, 204. Catechists, 195. Communicants, 4,467. Christians, 17,554. *Madras and Ceylon*—Boys Schools, 1,200. Girls do. 333. Boys, 40,918. Girls, 11,059. *Bengal and Bombay*—Boys Schools, 360. Girls do. 116. Boys, 23,562. Girls 3,239.

According to Returns published by the American Board of Missions, and Returns given in by various Missionaries at this Conference, it appears that there were in the *Madras Presidency alone*, at the end of 1857, European Missionaries, 188. Native Agents, 939. Native Missionaries, 26. Communicants, 12,625, and professing Christians, as such, on the Mission books, 86,620. The total population of the Madras Presidency amounts to 27,079,672, of Ceylon about 3½ millions, and the rest of India Proper from 150 to 160,000. Little more need be observed on the *success* obtained, as these tables speak for themselves.

(2.) But with regard to the *value* of the ground, *i. e.* the practical Christianity of these professors if we regard *externals*, we have Church order and discipline carried out generally more strictly than at home, persons creating scandal are at once expelled, the converts are kept under a course of in-

struction. There is a longer or shorter probation for adults before Baptism, and again before admission to the Lord's Supper. We have churchwardens or elders, with Bible classes and practical instruction of various kinds. The Christians are taught to be clean, industrious and provident. Children are required to be properly instructed in schools; habits of moral discipline and industry are early inculcated on them. We have a body of Clergy, formed from among the Natives themselves, men of tried experience and faithful in the work; also some hundreds of lay agents, many of whom are remarkable for their zealous and active labours. We have Church Building Societies, Widows' Funds, Bible, Tract and other Associations, supported by the Native congregations, Colleges for preparing Native Teachers, a Christian Native Literature forming, slowly it is true, but progressive. In fine, we may and do believe our people to be fair examples, of established Christian communities, and not without the active presence of our Lord and Master. We would humbly hope too, that our infant Churches are not far behind those established by the Apostles themselves, at Corinth, Ephesus or Colosse. We often see the Native Christian persecuted, some lose property or friends, others are tried even unto death, yet their faith fails not, they hold fast that which is committed to them. Some do fall away, yet our numbers steadily increase each year. Some Missionaries have lived to see *three* generations of Christian Natives, each one improving in character, and each having a greater sense of moral feeling than the preceding one. This fact is one of the greatest encouragements we have, and ere long, God willing, we shall see the Indian Church as blessed and glorious, for the purity of habit, thought and feeling in its members, as among the older Churches of Europe. But as far as *the vital principles* of our Christianity are as yet apparent, its *genuine character* may be tested, in the godly lives of many of its professors. The total change of character in many a Brahmin, Nair, Shánár and Pullar has testified that the blood of Christ had purified them, given them hope and peace, and the assurances of the Comforter had removed all fear of punishment. I doubt not every experienced Missionary can look back and recount this and that seal which his gracious Lord has given him in the course of his ministry.

Further and *indirect testimony* may be given, that our converts are sincere. It has been observed that there are less civil and police cases against our Native Christians, than amongst the same proportion of people among the heathen. It may be that many cases are quietly arbitrated by friends or even the Missionary, for I have often heard the heathen requesting the Missionary either to settle their disputes with the Christians, or see that a proper punchayat was appointed by each party to do so. If such a spirit is observable among all our stations or even a majority, is it not a proof that the leaven of Christianity is active. Lying and stealing among the younger members of our flocks, and abuse of each other among the women, are certainly among all our people far less rife than among the heathen. Is it not true, that in passing through a village, the very countenances of the people tell you who they are—the laughing eyes of the children, the clean fronts of the houses, with women spinning cotton by them, the men neither cringing, nor careless or impertinent, but with a certain respectful confidence in their demeanour—all at once tell the passer by, these are Christians. Then again, there is another power, Christianity has begun to effect, on all the community at large. There are some hundreds of thousands of Christians, Romanist as well as Protestant in South India, all desiring the strengthening of England's might, and praying for it, in order that their Christ's Kingdom may come. Officials, heathen though they were, often said in Travancore during the late crisis, "There is no fear of riots here, your Christians are every where." Hence, while knowing these facts, the Missionary though often cast down, through

the coldness of his flock is yet enabled to look forward to the time, when yet more thousands shall believe and eventually the whole country become Christian.

(3.) But the question is asked, why is our success so limited? I would answer *first*, that it is *not so limited*, as it would appear to a carnal observer; for our people are strictly professing, practical Christians. I do not say to what extent a *vital* change is affected in them, but by leaving heathenism, they change their habits and their associates, often their place of residence, and thus lose their worldly goods. From a careless state of license, they are brought under discipline. They lose rank and esteem in the eyes of their fellow-countrymen. Would *all*, even the professing members in Europe, like this change, practically for the sake of religion?

Secondly, I would observe, that there is no doubt that caste, want of moral feeling, and the low estimation at which Christians are held by Natives, and even by many Europeans, prevent many from the profession of it. But yet I conceive, that there are many thousands, who have learned in the higher English schools in the Presidency towns, and other large cities, and of those masses who have had the Gospel repeatedly preached to them, who are actually *convinced* that the teaching of the Gospel is true. These are kept back by their own obstinacy, *i. e.* though convinced, yet they hate the light and therefore keep away from it. This class in Christian countries is often numbered among the congregations of the Church. But there are yet some who *are* secretly Christian. These have been converted from hearing a single sermon, or the providential acceptance of a tract, and meeting with no Christian sympathy or guidance, have yet learned to pray to the Father of spirits and believe in the crucified One. But acknowledging that *we do not* meet with that success which we may reasonably look for, I would simply account for it, by a want of system in the work, or from the mistaken views held by the workman in carrying out his plans, or *perhaps* the locality may be cursed with a barren soil; but our second division will explain these.

II. What are the existing hindrances, and how can they be removed?

It has been urged by some, that we are more successful in Southern India because Christianity has been known here for so many years, through the labours of the Jacobites, Armenians and Romanists. To a certain extent this may be true, for the heathen will have heard of Christ, the crucifixion, resurrection, &c., historically if not theoretically; but yet, the Syrians are not known out of the Maláyalim country, and the Romanists were among the fisher people on the coast, except at Madura where Nobili disgraced Christianity, and about St. Thomé where they had eminent men as Beschi and others. What the character of their converts was, formerly, or their followers now, I do not venture to say; but should rather argue, that facts tended to *oppose* the supposition that Protestantism *gained* any thing, from either Syrians or Romanists.

Another argument has been, that Government in the Northern provinces of India has fostered caste, that Englishmen generally have done so, and that even some Missionaries *indirectly*, through want of observation that caste was a religious ordinance, by confining their teaching to caste-men, and allowing it among their few converts, cherished this feeling. Moreover that this same plague of caste has a *greater* hold of the Bengali, than of the Tamulian, debased as they are in moral character and utterly ignorant.

Doubtless caste is a dire plague spot, but it presents no *insurmountable* barrier to conversion. We see the difficulties overcome by the reformation in Europe, when the learning monopolised by the clergy was thrown open

to the laity, and religious faith took the place of blind superstition. At the commencement of the Christian religion too, we find Peter and the Jewish Christian Church, *receiving gentile* converts, not calling them "common or unclean." And in our own times have we not, in many instances, seen men of every caste *throughout India* own "one Lord, one faith, one baptism?" Many of this Conference have personally been blessed, in bringing into the fold of Christ, the high born Namborie and Concani Brahmin, as well as the humble Shánár and Pariar slave. Caste is not therefore an *insurmountable* barrier, and it is a want of faith in the Christian Missionary, to think any thing to be such.

In my humble opinion therefore, in order to ensure greater success to modern Missions, we require a greater outpouring of the Holy Spirit on the Native mind. This is promised to the faithful asking, and on that point, we can but ask the Master to help us. But we must *also work* with the *proper application of the means*, that the Lord has given to his Church. I have long observed the striking difference there exists in the working of the various Missions, and believe that where as in North and South Travancore, in Tinnevelly, Krishnagur, Orissa, Baripore and elsewhere, *where the work has succeeded, a certain system has existed;* and that where we read of a Missionary station established for 15 or 20 years, and yet with barely that number of converts, either that Mission has been conducted upon a wrong principle, or the labourer should, in obedience to the Divine command, long since have wiped off the dust from his feet and departed. In order to illustrate my meaning, I shall briefly notice the practise followed in stations of these two classes.

A. In the Missions referred to as having been systematic and prosperous, there have been, as I shall show (1.) from the beginning, *European Missionaries* in a greater or less number, in a *stated* district, with a certain number of trained Native teachers, who worked that *district completely* and set Christ before the people *again and again*. The Gospel was brought to their notice in every attractive shape, at every turn. The love of God, his mercy, purity, long-suffering, his fatherly character and every attribute of his infinity were laid before their view. Not only were the Europeans, men noted for their holy lives, but the Native Agents were treated by them as younger brethren, and in a great measure, in the itinerancies, were constantly with them, or at least under their supervision, and thus these learned to follow their example. The converts were children in Christ, and their treatment, patriarchal.

(2.) In these Missions *particular attention was paid to the middling classes*,—the farmer and artisan; perhaps, because all great changes in Society arise invariably in these classes; they are more settled, most accessible, and possessed of the least prejudices. The Brahmin when met, was argued with, on the same principle that our Lord answered the cavils of the Scribes and Brahmins of his day; but Rhenius, Mault, Ringletaube, Pettit, Cæmerer, and their co-adjutors and successors, did not *mainly direct* or *confine* their work to the Brahmins, because they knew that their minds were pre-occupied by prejudices, self-righteous ideas, and contempt of all others; but these Missionaries spoke of a holy God and a loving Jesus to men, whose only idea of religion *practically*, was the rubbing on of ashes, or an occasional sacrifice to Demons. Knowledge was imparted, the affections roused, and the influences of God's Spirit carried on the work. Thus in their case was exemplified the word, "to the poor the Gospel is preached."

(3.) Together with itinerating, the *Parochial system* was carried out. As soon as a few converts were gathered, a local teacher and Chapel were found

them, *daily* teaching and prayers were established; thus the *lamp* was lighted. By degrees the *congregation increased* and the heathen saw the *living Gospel* placed before them, as further progress was made. *Books* and tracts of every shape, colour and variety were supplied, and *classes* for training Agents, with a properly qualified superintendent, were instituted. Schools were also established throughout the Missionary districts; in some cases for adults, in all for children.

(4.) It has been discovered in these Missions within the last few years, that in large towns comparatively few have embraced the Gospel from *simple* preaching; and none, perhaps, from the upper classes of Native Society. This has arisen from the greater hold Satan has had of the mind in populous places, having as the Lord expresses it "his seat there." The old are absorbed in gain, lust or ease, consequently the opening of large English educational establishments has been blessed, since they act upon the yet unhardened mind, where principles have not yet taken root. Hence the success attending these schools. Those of the Free Church at Madras will come under this class of work.

(5.) There is yet another and most important point to be noticed, viz., that where a *province is worked thus completely by a corps* of men properly qualified, not only does good result from fruit being gathered in, but the body of Missionaries themselves *help each other;* for there is a necessary union of principle and working. Natural errors in character are corrected, and the Church rendered strong in all its parts; for observe, the various branches of the Mission were and are taken up by *different* individuals, not collectively, *i. e.*, each man did not work at each and every branch, as inclination or whim might lead, but *every man had his distinct work.*

This is a brief sketch of the theory and actual practice of all the successful Missions in India of whatever Protestant Society it be; and be it noticed *this scheme was in actual use before the success was obtained*, as it is a matter of history; see the case of Rhenius, Schaffter, Lechler and Müller, in Tinnevelly, assisted by Catechists obtained from Tanjore, as well as men of their own training; of Mault, Meade, Thompson and others in South Travancore; of the Church Mission in North Travancore; of the zealous Baptist Missionaries in Orissa; and of Mr. Deer and his co-adjutors in Krishnagur, long before the famine desolated that part of the country. I may also here notice, that while many of the Missions in the Bombay Presidency, have hitherto met with but little success on their old system, the American Board have lately introduced their Madura method of work, which is the same as contained in this sketch, in the neighbourhood of Bombay itself, and precisely the same effect has followed there,—as also in the London Missions near Calcutta—a large increase of members, an outpouring of the Spirit on the villagers who heard and received the Word with joy.

B. Allow me on the other hand, to notice *the defects*, as I conceive, but what others may term "variety of method," which, however, has actually *prevented* success in some Missions. Take for instance a large class of stations to which this sketch may apply.

(1.) In a large cantonment of European and Native troops, perhaps it is an Hindú city, one or two Missionaries are stationed, with no other Protestant Missions within several hundred miles. At the Mission Chapel or Church there are two English weekly services, the spiritual wants of the European and East Indian community attending it, must be attended to. There is a large English School for boys, a Boarding School for girls, a few day schools in the Vernacular in the outskirts of the town, a class of a few young men preparing to be teachers, perhaps an infant

school or Orphan Asylum. There are some sick, and a small Native congregation of 75 or 100 souls to be taught, and frequently every single member is dependent for daily bread upon the Mission. There may be preaching stations in the town, at least there is the daily exposition and prayer in the Mission compound. All this machinery has continued at its present ratio, for years past: the Missionary is scarcely alive, he simply *vegetates* after a sort, his spiritual feelings have become blunt from want of sympathy. If he has a co-adjutor, there is some question respecting precedence between them, of authority despised; they are cold toward each other, all the Mission people catch the infection and progress is at an end. Is this overdrawn in any respect? How many reports published confirm its every item. But this is by no means the fault of the poor Missionary, but of them who tempted or allowed him to waste his powers on a multiplicity of objects. While he is struggling without a hope of a release from his burdens, his strength is decaying, his mind vacant; and then his supporters wonder that he is slow to notice where improvements are needed, and that his Mission does not flourish. Time for reading, Christian Society, and the opportunity of testing our own work by seeing that of others, and of taking counsel with brethren, is essential to success with a Mission; and this is far more necessary to the *individual character* of the man himself, otherwise, even if mind and body do not fail, the Missionary may soon become a narrow-minded autocrat, with respect to his people and neighbours. Alas, even now, instead of "supporting the feeble knees and the hands that hang down" we read of other single Missionaries being sent to Scinde or the Punjab, to Thibet, Sarawak or Labuan. This seems something like dropping a few handfuls of snow, into the crater of a volcano. The question may arise about a station being *unprofitable;* if so, it should be left as Surat was, after years of unwearied toil, by Mr. Fyvie of the London Society. Our Lord himself laboured at Capernaum, but we never read of a Church there. It were more tolerable for Sodom and Gomorrah in the day of judgment, than for its people.

(2.) There is another class of evils to a Mission, arising from the inexperience, or defect of judgment in the Directors, in giving *sole charge* of a Mission *to a new man,* as soon as the language has been learned. (In some cases this cannot be avoided, as in all single stations the existence of which it is my object to deprecate.) It has happened that a plausible designing Native, has obtained an influence over the inexperienced mind of the European, and through him over the congregation. If in after years this is resisted, a schism is formed, untried zeal or new theories are apt to mislead a new man, to the confusion of an old station, or the waste of time and money in a new one. The erection of unnecessary buildings, or in unsuitable places, and other such evils, may be indefinitely enlarged upon, as impairing the efficiency of work done at a station; but it must be obvious that, when in England or America, a Minister acts for a series of years as an Assistant or Curate, surely where a proper understanding of the Native character is so difficult, every young Missionary should hold the office of Assistant for a certain period. I can speak from experience that I made myself many troubles through ignorance, during the first years of my Missionary life, and the effects have lasted for years afterward.

(3.) When we speak of unprofitable Missions, and their difficulties, there are often *individual* deficiencies in the Missionary employed, which should be noted.

Has it never happened, though I imagine very rarely, that the resident Missionary cannot preach, or rather will not, except in a Chapel, with his written sermon, gown and casock, the sermon being in English characters,

the congregation amounting to about 12 souls in all. Again, after years residence in the country, some cannot make even their ordinary wants known, without an interpeter; while others can talk fast enough, but it is in a language of their own, Irish-Tamil or Lancashire-Hindustani. How frequently has it proved, that the idiom of the Missionary is known only to his regular hearers, and his pronunciation strange, and only to be *learned* by the Natives. Want of method in working, desultory preaching or strictly formal addresses; talking of an opposing religion, which Christianity must be, to people when mad on the worship of idols, or greedy in the pursuit of gain, in crowded feasts and fairs, such preaching rarely produces fruit equal to the exhaustion and sacrifice of health. Want of sympathy with the Native character, narrow-mindedness, hasty temper, stiffness of deportment, a want of simplicity in habits or holiness of life; all these sadly hinder the faithful preaching of the Gospel. Some Missionaries have been heard of, who speak of converting the learned and the Brahmins generally as the *first* step, and that then they hope to convert the rest. Others say that they have nothing to do with a *Native*, except in spiritual matters; so never speak to them, except in a sermon; will not *hear* them about their family troubles, fears, &c., consequently have no influence whatever; their teaching is little cared for, since it consists only of theory, not practice; the Natives being apt to speak of such men, as preaching against time, or worse, for pay.

One object our Conference has in view, is, to suggest remedies for evils existing in our Missions, and if I have satisfactorily accounted for the various results of work at our several stations, I would call upon this body earnestly to request the Committees at home, not to form any more "single experimental stations," but to support fully those that are promising; and either change the present mode of action in unsuccessful Missions, or even abandon these barren soils, provided they have been fairly worked already. But as Dr. Livingston says, "Christians have never yet dealt fairly by the heathen, and been disappointed." No, truly, the Lord's arm is neither shortened, nor his Spirit less efficacious than of old. His promises, when faithfully urged before Him, have never yet been dishonoured. We must now consider our concluding subject, viz.:

III. The indirect results of Missions: these are as various, as the different spheres of labour; but among the most important is *the moral influence of the Mission* on the neighbouring heathen.

(1.) The residence of a judicious man who acts as the Christian Patriarch of his station, seeks to solder feuds, has a kind word for every neighbour, not railling at individuals while their sins are freely condemned; who is above selfishness, in season and out of season, ever doing his master's work, and therefore always doing good, such a man in a very short time acquires an amount of influence in India, which is perfectly surprising. The late Mr. Leitch of the Nagercoil Mission was such an one. He was spared to labour but a very short time, but heathen and Christian revered him for miles round his station, and many a heathen called him "a holy man." The neighbourhood of a *single* man of this character must be benefited; how much greater then the blessing, when a series of such Mission stations are to be found—pastors and people illustrating the purity, holiness and happiness of the Gospel! Moral respect and influence is the first step towards gaining spiritual guidance, and every man should aim at acquiring it. Hitherto it has not been sufficiently regarded as necessary. The rays of heavenly light cannot be rendered brighter by any reflection from the "candlestick," but they may be dimmed by its imperfections.

(2.) The great diffusion of knowledge through Mission Schools, and the various Agents employed by the several religious bodies in South India, is greatly tending to break down superstition, and thus preparing the way for the moral regeneration of the land. Men taught by Missionaries are found in the Government offices, as well as Agents employed by merchants and planters. During the last 40 years, Vernacular Schools in Travancore have taught many thousands of men and women to read; there are there, hundreds of families, who read the Christian Scriptures and other books, without having the courage to acknowledge themselves. I have often heard texts and proverbs repeated by Nairs who were pupils in Mission Schools when boys, and have met with well thumbed books which showed careful reading.

(3.) Vernacular newspapers and magazines, though general subjects are treated of, yet with articles containing religious doctrines liberally stated, are legitimate work in our way. This kind of publications is much liked, and is eagerly read by the higher classes—see Mr. Percival's Tamil and Telugu newspapers, the Málayalim magazine and others, all paying for their expenses of publication. A desire for general knowledge will tend to foster a wish to know something about true religion, and therefore the Missionaries who edit these publications are performing their duty and calling, as preachers and teachers. Brahmins from the Concan, as well as those coming from the Tamil side of India for the purposes of trade in the Málayalim countries, are generally men who have travelled and read of foreign lands. We find that the knowledge thus acquired makes them less opposed to Christianity than the Namborie who reads nothing but his own Sanscrit and stays at home, or spends his life in going from pagoda to útapera, and vice versâ. Thus my brethren, I have endeavoured to put a few ideas together on the subject entrusted to me. I have dealt with them *freely*, but I hope *fairly* too. A general review of all Indian Missionary stations will, I believe, show that I have not mis-stated any thing; but that where our South Indian system is carried out in its integrity, there it will flourish; not because having been wiser men than others, we have discovered the true method, or have had less difficulties ourselves than others, working at less favoured stations; but because we endeavour to follow, at a distance it may be—still the fact remains,—we are—and hope to continue—as humble imitators of the Missionary system of Christ and his Apostles.

HENRY BAKER, JUNIOR.

After an interesting discussion on the subject of the above paper, eliciting many encouraging facts, the following resolutions were adopted.

RESOLUTIONS ON MISSIONARY SUCCESS.

1. That on reviewing the progress of Missions in the Madras Presidency and in other parts of South India, as well as in North Ceylon, especially during the last half century, this Conference feel deeply grateful to the great Head of the Church, for the truly encouraging amount of success which He has granted to the comparatively feeble and imperfect efforts of his servants, and would humble themselves

before God for their many sins and infirmities in the fulfilment of their great commission. They believe that the Saviour has been faithful to His promise to be with them always, and would ascribe it chiefly to their own unfaithfulness and want of wisdom, that a much larger blessing has not crowned their labours. Moreover while they feel truly grateful for what has been done, they also believe, that had the Churches with which they are connected carried on their operations, in this field of Missionary labour, in a manner more worthy of their own obligations and more commensurate with its claims, they would not only have reaped a correspondingly larger harvest, but have calculated their success according to a greatly increased ratio, and have been spared many of the painful trials and disappointments they have experienced.

2. That the truly gratifying measure of success which Indian Missions can show, has been gained in the face of the most gigantic physical and moral obstacles; while, from the want of a due appreciation of the real character of the work on which they have entered, most of the Missionary Societies have failed to supply the means necessary to its successful prosecution in the large fields they have occupied.

3. That the system of stationing one or two Missionaries at large central and populous places, each of these being surrounded by still larger masses of people, and at great distances from each other, is, in a country like India, a most unsuitable plan, and, if persevered in, can only end in disappointment and comparative failure; and that, therefore, it is high time this unwise scattering and waste of power should give place to more concentrated and vigorous efforts. In order to accomplish this it is highly desirable that, wherever possible, such isolated Missions, if they cannot be fully occupied, should be relinquished in favor of those Societies which may have stations in the vicinity, and not abandoned altogether, as that would be a proceeding which the Conference could not approve in these days of the universal diffusion of the Gospel.

4. That the hand of God, in disposing so many thousands of heathens to place themselves under the instructions of his servants in Tinnevelly, Travancore, Tanjore, Madura, on the Western Coast, and in other districts, as well as in blessing their labours among them to the conversion of so many precious souls, is most devoutly and thankfully to be

acknowledged as a pledge of a vastly greater manifestation of His Divine power to save in the future.

5. That the results which have attended Missionary education generally, and especially the system of giving a superior biblical and general education through the medium of the English language to the youth of the middle and upper classes in cities and large towns, demand our liveliest gratitude, and serve to show how wonderfully God provides all the various instrumentalities necessary to the accomplishment of His work, and grants His blessing to each in its own appropriate sphere of action.

6. That in addition to the congregations gathered, souls converted, Churches formed, and children and youth of both sexes educated, we are specially called to rejoice in that large body of able and faithful Native fellow-labourers which the Lord has given us, enabling us to cultivate more successfully the fields already occupied, as well as to take possession of new ground. This is a success which, in its bearing on the future, should fill every heart with hope and gladness.

7. That this Conference believe, that, as the result of the wide diffusion of the knowledge of the leading doctrines of the Gospel, by preaching and teaching, and by the circulation of the printed page, as well as by means of the still wider diffusion of true knowledge on secular subjects, and the introduction of the greatest achievements of Western civilization, the vast system of superstition and falsehood which has enslaved the millions of this country for ages past, is undermined, and a great preparation made for its entire overthrow; while both the progress of events, and the predictions of Holy Scripture seem clearly to point to the establishment of Christianity on its ruins. They believe that it is only in this light that the present success of Missions can be rightly estimated.

A paper, containing a series of resolutions on "Public Morals and the Government," which had been drawn up by a Committee appointed for that purpose, was now read to the Conference, and, after discussion, was adopted in the following form, and ordered to be forwarded to Government in the form of a Memorial.

RESOLUTIONS ON PUBLIC MORALS AND THE GOVERNMENT.

I. That, whereas, the officers of the Government continue in a multitude of cases to manage the endowments of Heathen temples, maintaining in this way a close connexion with Hindú idolatry which is misunderstood by the people themselves, and forms a real obstacle in the way of the progress of Christianity, we earnestly implore the Government to cause all connexion with such endowments, at once, absolutely to cease and determine.

II. That, whereas, the Hindú customs connected with caste are not only deeply injurious to the welfare of this country at large; but especially interfere with the rights of our converts from heathenism in a great variety of ways, leading to their exclusion from cutcherries, courts and other public buildings, and *practically* disqualifying them for offices for which they are otherwise well qualified, we earnestly entreat the Government to discountenance this absurd and injurious system by all proper methods, and especially to take steps to prevent its recognition in all Government documents, as well as in all offices and courts.

III. That, whereas practically, it is apprehended that, there would be little difficulty in the introduction of the Bible into all Government Schools and Institutions, and the desirableness of its introduction is evident to all, we implore the Government to take measures for the full introduction of the Holy Scriptures into all its Schools and Institutions.

IV. That, whereas the regulations of the Government regarding the cessation of all public works on the Lord's day are sufficiently explicit, we pray the Government to take measures to ensure the strict observance of those regulations by their officials in every part of this Presidency.

And that, with reference to Railway travelling on the Lord's day, while we are thankful for what has been done to check it, we do earnestly look to the Government to take measures for the suppression of all Sunday-travelling by Railway.

V. That, whereas the present Abgâri system is well known to lead to the increase of drunkenness and crime in all parts of the country, and consequently is a serious obstruction to our work in this land, we earnestly beg the Government to take the whole matter into their serious consideration, with a view to remedy the increasing evils of that system.

VI. That, whereas many books and pictures which are publicly sold, many representations on cars, temples and in public places, as well as many practices at festivals are known to be full of obscenities, we beg the attention of the Government to this whole subject with a view to the adoption of stringent measures for the more effectual remedy of these evils.

VII. That it is exceedingly to be desired that all Christian Missionaries should have access to all jails, under necessary restrictions, with a view to afford religious instruction to such of their inmates as may be willing to receive it.

N. B.—The answer of Government to this memorial will be found in the Appendix.

Saturday, May 1.

The Rev. J. Cox in the Chair.

Three of the Historical papers were read by the Rev. J. B. Coles of Bellary, by one of the Secretaries on behalf of the Rev. W. Beynon of Belgaum, and by the Rev. W. Hutcheon of Bangalore.

These were followed by a brief paper, being merely an outline intended to have been filled up, prepared by the Rev. H. Moegling of the Coorg Mission, on the Parent Societies and their Constituencies, which was read by one of the Secretaries. Another paper on this subject was read by the Rev. M. Winslow of Madras, the same having been prepared during the sitting of the Conference.

ON THE PARENT SOCIETIES, ETC.

THOUGHTS ON THE BEST MEANS FOR KEEPING UP AND INCREASING THE INTEREST FELT AT HOME IN FOREIGN MISSIONS.

(1.) *Enterprize.*—Livingstone, a real Christian Captain, needs no taking of thought, how to awaken interest in behalf of his Africa Mission. Even an unreal character, like Gutzlaff, excited, and long success fully fed a passion for China in Germany and England.

(2.) *Success.*—Interest has never been wanting in behalf of the South Sea Missions since the dawn of their success. Tinnevelly in Rhenius' time, and since; the Krishnagur Mission in some measure, are proofs to the point. Generally speaking, Indian Missions find less sympathy, support, and interest at home, because they do not yet—in proportion to the greatness of their object the Christianization of India—appear successful.

(3.) *The character and talents, especially the eloquence of Missionaries are powerful means.*—Duff, Anderson, Wilson, Nesbit, M. Mitchell have succeeded in rousing to lively interest the Free Church and many others in behalf of their Mission. Great has been the influence of the few mighty Baptist men of Serampore. The London Society owes much of their Indian interest at home to the elder Campbell, Buyers, Drew, and Mullens.

(4.) *Frequent mutual intercourse between Mission and Mother Churches.*—Personal acquaintance is worth more than reams of paper and volumes of

books. A real convert sent home for Education, and left there for some years, if approved by the Lord, will strengthen and deepen the interest in foreign Missions very much among the best friends of Missions. More anon on this point.

(5.) A means of creating interest that has been much neglected, is the publication by Missionaries, established in different provinces, of papers, pamphlets, statistics, historical researches, &c. relative to their fields of labor; of notable works of literature belonging to the races among whom they are engaged. In fact, little care has been taken to render our friends at home fully acquainted with the character of the people, in whose behalf we desire them to take a great interest. There ought by this time to exist a small library, prepared by Missionary authors, of descriptions of all the provinces and peoples among whom Missions have been established, faithful photographs of men and countries. If European Christians are to love Hindús and pity them, they must know them. Committees at home ought to have directed their attention much more than they have done to this point. They have lived too much from hand to mouth.

Deputations, as already touched upon in No. 4—are a most necessary, most useful, most legitimate means of strengthening the bonds of fellowship between the Home Committees and public, and the Missionaries engaged abroad.

The Moravians, the Missionary Church, κατ' ἐξοχην, give the best proof in point. Deputations are ever going and coming from and to the centre of their Church and its periphery in heathen lands, some of them at the very ends of the world. Christian Churches ought to be as such Missionary bodies, as the Moravians, the Wesleyans, and the Free Church of Scotland. Such also are some of the American Churches, and, in some sense, the Church of England. The London Missionary, the Basle and similar Societies labor under the disadvantage of Churchlessness. Their Committees are not the ecclesiastical superiors of the Missionaries, and must, therefore, be deficient in spiritual authority. If they, nevertheless, aim at strong Government, they are in danger of falling into bureaucratic errors.

The Heads of Missions issuing from European Churches must eo ipso be at home. But the liveliest possible intercourse with the Mission limbs abroad ought to be kept up. The most effective way is personal intercourse, of course through Deputies.

The mistakes, which of late years have occurred in different quarters, would be obviated if the following points were attended to.

(1.) Let Deputations be frequent, and conducted by different leading men at home.

(2.) Let the Deputation never consist of less than two members.

(3.) Let all the written reports be finished on the spot and be communicated to the individual Missionaries of whom they speak, or to the respective District Meetings, before being despatched home.

The Deputies might supply all, which may not be communicated under this system, when they have returned home to the Committee who have sent them.

(4.) Let all parties remember, that, unless Missionary Veterans, (the best deputies of course) are among the Deputations, the new comers, though men of much wisdom and much European experience, labor under the disadvantage of griffinage.

Missionary Conferences like this—the first of its kind in South India,—may effect much good, both in increasing Indian Missionary interest at home, and

in supplying some of the deficiencies of Deputations. Besides, the good Brotherhood of all Indian Missionaries, with so very rare exceptions, may afford a pleasing and sound lesson to our friends in Europe, who are not on equally good terms amongst themselves.

With many humble apologies for the unfinished state of the above notes.

H. MŒGLING.

ON THE MEANS OF INCREASING MISSIONARY ZEAL IN EUROPE AND AMERICA, REMOVING MISCONCEPTIONS, AND ON THE BEARINGS OF MISSIONARY DEPUTATIONS.

"WHAT can be done for the increase of intelligent zeal and activity, on behalf of Foreign Missions, in Europe and America; and towards the removal of those misconceptions which appear to prevail? Are Missionary Deputations desirable, and likely to be attended with much benefit?"

As this subject has been given to me since the commencement of the sessions of the Conference, my remarks upon it are only such as could be prepared in the intervals of our meetings. I may perhaps, for convenience, be allowed to invert the order of the questions.

1. *Are Missionary Deputations desirable, and likely to be attended with much benefit?* The place assigned to this question may be supposed to imply that many consider Deputations an important means of increasing "the intelligent zeal and activity" of the Church. From their employment of late years by different Missionary Societies, it would seem there is much ground to think that it was so considered before the experiment was so largely made. Whether it is still thought that they are *generally desirable*, is a question concerning which, perhaps, something more than a doubt is implied by the manner in which it is stated. It is a subject which has many salient points; but as several members of the Conference have no personal interest in it, their Missions being managed by Committees in the country, I shall not attempt to assail them, except on one side. My only object in this respect will be to examine the position of those who assume, that Missionaries abroad may be, and often ought to be, visited by Delegations from the Societies supporting them; clothed with plenary power to reform whatever may seem to need reformation, and to mould all the operations of the Missions in conformity with the views or theories of the Managers of such Societies. This assumption can only be on the ground that Missionaries are like hired labourers, or paid soldiers, under the direction of Superintendents or Commanding Officers, instead of being what they ought to be, co-workers with their brethren; "the Messengers of the Churches, and the glory of Christ."

There can be no doubt that Missionaries are, and must be, under the control of their Societies, and its Managers, to the extent of securing a proper use of the funds contributed for their support, and for employment in their work. If they are not doing that for which they were sent, are not carrying out the designs of those who support them, they may, plainly, either be admonished or recalled; in other words, the support may be withdrawn. They may, therefore, be required to send to their supporters journals and reports, and may be visited and inspected in all proper methods, to secure the use of the funds entrusted to them to the end designed.

When they leave home, they receive instructions as to what they are ex-

pected to do; and, arriving in their field of labor, they probably come into connexion with a Mission which has a plan of polity for more or less self-government, under the inspection of the Society, or under a local Committee. They are, therefore, under direction, to a certain extent. This is all understood and acknowledged. But it does not follow, that the Missionary is a mere *employè.* He is still a Minister of the Gospel, acting under the Great Commission of his Lord. To accomplish certain ends, by a prescribed course of proceedings, others contribute to his support, that he may give himself wholly to the work. In this way, the Churches at home have the privilege of fulfilling the last command of the ascending Saviour, by *proxy;* and as they supply funds for this purpose, they are as really the Agents of the Missionaries, as these are the servants of the Churches. They are in fact workers together, and one is their "Master, even Christ."

The true position then appears to be, that *Deputations for inspection, advice, and mutual counsel,* but not "to lord it over God's heritage," *are a legitimate part of the machinery of Missions.* Whether they are *desirable,* must depend on circumstances. They may sometimes be *necessary,* as when Missionaries, long from home, and in an isolated position, have fallen behind the progress of the times, and are not sufficiently alive to the importance of a change in their course, and an enlargement of their plans; or are honestly divided, and in doubt, as to what plans the state of the Churches at home may call upon them to pursue to insure proper support. Generally, the fresh blood infused into a Mission, by new arrivals from time to time, will suffice for this. But the younger Missionaries, full of life and zeal, and unacquainted with all the difficulties in the way, are apt to be dissatisfied with the slow progress of things, and may urge changes which would not be improvements. In such a case, if there be a division in a Mission, on some very important question, an advisory Deputation of men of the right stamp, from home, or from a neighbouring Mission, may be of much use. But if they come not for *counsel* but *control,* and under the idea that they understand the whole subject better than the most experienced Missionaries on the ground, they may be as likely to do harm as good. Their stay can, generally, be only for a limited time, in which they can learn but little from actual observation. They must depend for the means of forming their judgment upon others; and those most ready to give advice, and most studious to please, may be the least worthy of confidence.

"Great men are not always wise" and whatever may be their own opinion, they cannot, by watching a Mission from a distance, however elevated their stand-point, or in whatever focus of light they may be placed, understand all its operations and its practical working, so well as an intelligent Missionary long engaged in the work. Lord John Russell might feel himself competent, as it was said he did, to take command of the Channel-fleet; but on coming into action it might be safer to place it under a practical seaman, though of a less elevated position.

It need scarcely be added, that a Deputation may do as Rehoboam did, consult with the young men instead of the elder; and as they must do something of importance, after having come a long distance, they will be liable to introduce plausible, but unsubstantial reforms, and even unnecessary revolutions, under their own auspices. This will tend to shake the confidence of the Native converts and the Heathen, in the Missionaries.

If a Deputation over-shadow, or over-ride, a Mission, though the changes made be good, the loss of influence on the part of the Missionaries may more than counterbalance the benefit.

When the visit is only one of counsel, and of inspection for report at home, and any important changes thought advisable be duly considered there, and made so as not to create any very serious revulsions, it will probably be productive of great good. The Deputation becomes a connecting link between the Missions and the Churches, and may be like an electric-wire conveying back and forth life-giving pulsations. Having looked at the field, and seen something of what has been done, and needs to be done, the testimony of such delegates will tend to confirm the reports of the Missionaries. "At the mouth of two or three witnesses shall every word be established." They may also "impart some Spiritual gift." Coming from the warm bosom of the Church at home, they may convey new warmth and zeal to those, who, cut off from the sympathies of the great congregation, and feeling themselves almost alone in an enemies' country, may have become too much discouraged; and may need to have their faith increased, and to be roused to new zeal and activity. If the Missionaries do not themselves go home, except at long intervals—which, however, they generally should do, for health of soul and vigour of mind as well as of body;—or, if a Mission be not somewhat frequently reinforced, such a *fraternal* visitation may be very "desirable, and likely to be attended with much benefit."

II. *What can be done to remove those misconceptions which appear to prevail?* It is obvious there are misconceptions, and it is almost impossible it should be otherwise. All is different here from what it is in our Native lands. One is at first astonished at every thing, and soon wonders at nothing. He cannot describe what he sees, for there is little or nothing with which to compare it. Even the natural scenery and the lower animals, are difficult to be presented before the inhabitants of a temperate climate. As to the people, when a man has lived among the Hindús twenty or thirty years, and has kept his eyes and ears open, and mingled freely with them, he will begin to understand that they are nearly incomprehensible. The Government of India have of late learned something of this; have found that, "appearances are deceitful."

In reference to misconceptions from Missionary accounts, the most simple statements are liable to be misunderstood. I can recollect reading when young, in the journal of a Missionary, that, when he went out to preach, a *rest-house* in the neighbourhood was filled with attentive hearers. A rest-house was in my mind a caravansary of sufficient size to accommodate a large caravan, and I was surprised to find, afterwards, that it was a roof of thatch, supported by four posts, covering a space about ten feet square, which had a floor of earth.

Another case was that of a heathen temple, said to be given up to a Missionary. Of course, Solomon's temple or something like that, was the ideal model of this. But it proved little more than a hut, with mud walls and covered with palm leaves. There are certainly large and magnificent temples in Southern India; but they are not likely soon to be given up to Missionaries. The greater part are small, even when built of stone. Many are the merest hovels.

If a Missionary, on a tour to make known the Gospel, having visited a populous town, or a large temple at the time of a festival, gives a glowing description of the multitudes that thronged around him to hear preaching, or the crowds that came for tracts or books, the impression is likely to be, that there was a great desire to know the way of salvation. Not at all. It was perhaps mere curiosity. So often the hopeful appearances at the commencement of some new undertaking, as the opening of a School, or of a place of worship, or the forming of a village congregation, are often deceptive to

the Missionary himself. Much more so are they to those who read his animated, though true account of such occurrences. The people at home do not know the obsequiousness of the Hindús, nor how they will flock to those from whom they hope to gain any benefit whatever. They do not know how many blossoms there are on a Mango-tree, that disappear without even setting for fruit; nor how large a part of those that do set, become early *windfalls.*

An account of a conversion may be given, with all truthfulness. Perhaps it is of a Brahmin. He is baptized; there is a great commotion. He bears persecution. A thrilling narrative of this is given, and appears in the Newspapers and journals and reports at home, causing much joy. But that Brahmin backslides. It is hoped that this backsliding may be only transient, and it is not at first mentioned. Perhaps, indeed, it is not reported until the circumstances of the conversion are so far forgotten as not to be connected with this backslider; and he remains in the galaxy of the supposed Native converts, to be pointed to, by eloquence on a platform, as an evidence that the Hindú system is falling and Brahmins are flocking to Christ.

But the principal source of misconception is, in the desire of the Secretaries, Societies, Editors of Journals, and speakers on public occasions, to present the brightest side of the picture, so as to produce the greatest present effect. The darker shades are omitted. Truths are taken out of their proper connexions, and so presented that they cease to be truths. The success described is such, that, I doubt not sometimes a Missionary has been astonished, in reading the accounts of his proceedings, to find how successful he has been, how much he has accomplished. He is somewhat in the condition of Warren Hastings when on his famous trial, though the predicament may be a more gratifying one. This statesman, who had so vigorously and, it was said, unscrupulously ruled India, after hearing the outbursts of eloquence, which came upon him like claps of thunder, and scathed like lightning, said, he never knew before how great a villain he was.

In ways like these, misconceptions of the real state of the work are produced and fostered, and their removal is difficult. This arises in part from the impossibility of adequately representing the obstacles to be overcome in India. We have in our warfare here many a Sebastapool to reduce, and in each of them a Malakoff and Redan, which are not taken by a few successful skirmishes. Many a Delhi and Lucknow, which, if taken, only disgorge their rebel defenders, to scatter widely and hide themselves in other fortresses. We have hydra-headed *caste;* immemorial *custom; idolatry,* most corrupt, yet most captivating; a *hereditary priesthood* in the Brahmins, the repositories of the learning, the wealth, and the aristocratic dignity of the country, considered in fact as the representatives of divinity; a *literature* from all antiquity, having, it is supposed, inspiration for its source, as the Vedas are said to have come from the mouth of Brahma, and all saturated with heathenism. Not only so, but the people intrenched in these, are believers in *fate, transmigration, astrology, witchcraft, sorcery* and *demonology;* and to make their case more hopeless, are the most *apathetic, unimpressible,* and, at the same time, among the most *licentious* people in the world; worshipping gods as deceitful, untruthful and impure as themselves. They are all the bondsmen and willing slaves of Satan, in body, soul and spirit.

The female portion of the people are in double slavery, first to the god of this world, and then to the other sex. The Puranic system, under which they are, is a master-piece of the wicked one. Perhaps only Mohammedanism and Romanism are more artfully planned to destroy souls.

In working among such people, to prevent or remove misconception, the

full strength of Heathenism should be fairly stated. There is no reason to fear because the entrenchments are strong. He who made the walls of Jericho fall can cast down these strongholds.

We must be careful, however, not to deceive ourselves or others, with the thought that idolatry is tottering in India, because some loose stones fall from its walls. The Israelites, in compassing the walls of Jericho, did not indeed see even that, or any change, until the seventh circuit on the seventh day. We no doubt have proof that an undermining and weakening process is going on, but the fall of idolatry will not be hastened by any premature shouts. Our friends at home must make up their minds, as we also must do, to a long and trying campaign; and they must expect to be called upon to send out reinforcements to their Missions, as troops are now sent out to crush the rebellion in the country.

But while we should walk by faith and not by sight, and especially be careful not to see things double, and magnify beyond due bounds what is being done, we should not undervalue the good actually accomplished. Perhaps the "misconceptions," in this respect, are as great as in the other. The general impression seems to be that there has been but little success in India. This impression can be removed only by full statements of the difficulties in the way, and the progress made in overcoming them; and this not merely, perhaps not principally, as seen in actual and known conversions, but as it appears in the great *preparatory* work accomplished. One part of this is the removing of obstacles, such as the weakening of caste, overcoming prejudice, dispelling ignorance, lessening Brahminic influence, abolishing cruel rites, and correcting, in various respects, public opinion and practice. These changes may not be less important, though less manifest, than those evinced by the baptisms made. The breaking up of the fallow ground, and sowing the seed, is as necessary as gathering in the harvest.

Besides the removing of obstacles, there is much positive good accomplished. Look at the translation of the Scriptures, in whole or part, into most of the languages of India; the preparation of a great variety of other religious books and tracts; the extension of Christian Education to great numbers; and the wide preaching of the Gospel to the masses of the people. In regard to females only, whose influence on society must always be vast, the improvement of their condition, by the abolition of *Sutti*, or burning of widows; of female infanticide, to a great extent; and, in part, of the custom of obliging widows to remain unmarried, is certainly very great. To this when we add the progress made in female education, it will be most evident that the preparatory work is of very great importance. The modesty of some Missionaries may prevent their stating all, not which *they* have done, but which the Holy Spirit by them has accomplished. This is false modesty, and does not honor God.

It must depend principally on Missionaries to correct misapprehensions, as to the real progress of the work. For this, they must strive to represent the Native Church *as it is*, neither better nor worse. They must open their eyes fully to its defects. They must express their gratitude for the amount of grace bestowed upon it. They may request those who guide public opinion at home not to garble their statements, and keep out of view the discouragements experienced, but to present the shady as well as the sunny side.

Some Missionaries have found it difficult to do this, because the Church calls for the stimulus of success, and acts so much from sympathy and excitements and so little from fixed principle. We should be as particular

though it be making our darkness shine, in describing any remarkable defection, and its apparent cause if known, as in presenting the case of a remarkable conversion. It will excite the sympathy of the real friends of Christ, and of all who love immortal souls; and though not pleasing, it will be profitable. It shows the need of help from God. The Church may say "Prophesy to us smooth things" but our Master says "He that hath a dream let him tell a dream. He that hath my Word let him speak my Word." "What is the chaff to the wheat, saith the Lord."

III. *What can be done to increase intelligent zeal and activity on behalf of Foreign Missions in Europe and America?*—On this large and important part of the subject, I can do no more than throw out a few hints; and these in reference only to what can be done by us who are in India.

1. *A most obvious method is—to be more zealous and active ourselves.*—The Missionary body is a great galvanic battery; and it should be fully charged, so as to send an electric current of the Missionary spirit into all the evangelical Churches of Christendom. To do this, every Missionary must have an open communication with Heaven. There must be a free and pure air around him; no mists and fogs of earth. Each should be as the "angel standing in the sun," all light and heat.

2. *To stir up our friends, and as far as possible all the friends of Missions, to more faith and prayer.*—We must have faith in God, resting firmly on his *promises*, as on a rock. We must also have a spirit of wrestling, agonizing prayer ourselves; and excite others to pray. The Father said to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance." The Son *does* ask; but there is a failure in the Church, which is the spiritual body of Christ, of which He is the head. His people, who are made kings and priests unto God, for this very purpose, do not ask as they should; and, therefore, the promise is not fulfilled. Let there be one voice of prayer, in faith, through all the hosts of God's people, one united shout of praise and thanksgiving, and the fortresses of heathenism will soon crumble in the dust.

3. *To acquaint ourselves with the real state of the work, in all parts of the country; in other Missions as well as our own.*—This is necessary to specific and earnest prayer, and to a proper presentation of the Missionary cause in India to those whose sympathy and co-operation we would excite. We should look not "every one on his own things," but also on the things of others.

4. *To make it our object, and set purpose, to communicate intelligence to friends at home on the state of India.*—For this purpose we may make communications of facts and reasonings, to public journals, to Colleges and Seminaries, to Sunday Schools, and to persons of influence and piety, as opportunity and ability may allow. Missionaries who have been any length of time in the country, and to whom nothing almost is new, are apt to neglect this important means of usefulness. In writing for the young, more especially, wives of Missionaries may do excellent service.

5. *To induce Native converts, the pupils in our Schools, and especially Native preachers or pastors, also, to make such communications, under proper superintendence.*—Their simple statements often have an influence which our more labored arguments have not. At any rate, they are *witnesses*, and their testimony is very important.

6. *To understand and present the real difficulties of the work among the Hindús; the almost necessary slowness of its progress; yet the certainty of its final success.*—We are not to expect here as quick returns for our labour as we might among a more simple minded people. Only among those

not properly Hindús, and not under the Brahminic yoke, as the Shánárs, Mahars and Pariahs, do we find anything like an open door. The Hindús are, indeed, most of them accessible, in some form or other, but are nearly impenetrable. So in Burmah, it is the Karens only who seem a people prepared of the Lord. We have to cultivate, not a beaver-meadow, clear of timber and by the side of a sweet stream; nor an extended prairie, with a fruitful soil, covered only by luxuriant grass and bright flowering plants; but a jungle-forest of tall trees with deep roots, around which are thorn-bushes, prickly shurbs, briars, running and entangled creepers, gigantic and interlacing climbers, spreading over stony ground, or covering a deceitful marsh, filled with pestilential malaria; and the whole infested by serpents and other poisonous reptiles, as well as ravenous beasts of prey! Blessed be God, some part of this dense jungle is brought under cultivation; and thanks to Him for the sure word of promise, that "instead of the thorn shall come up the fir tree, and instead of the briar the myrtle tree;" and that "the desert shall rejoice and blossom as the rose."

7. *To indoctrinate the Church, as far as we may be able, in its* DUTY *and* PRIVILEGE *in regard to the extension of Christianity.*—It is for *this* the Church exists; and every Christian is in the world as Christ was in the world, as His representative, to this very end. Every Christian should be a witness for Christ; and the Church a witnessing Church. "Ye are my witnesses," saith God; and wo to those who give false witness, and dishonor God, or forbear to give testimony.

The disciples of Christ are appointed the Executors of his last will and Testament, the trustees of that legacy which he left for all, in saying, "Go ye therefore and teach all nations." Had this command been given to Angels, though they never tasted redeeming love, how readily and joyfully would it have been obeyed. But it was given to man, for his fellow man; and has not been fulfilled! All things are ready on God's part, yet the nations perish. It should be laid as a live coal on the conscience of the Church, that it has been unfaithful to its trust. It should be excited to an entire fulfilment of this without delay; by pity for the wretched captives of Satan, unhappy in this world and hastening to a hopeless eternity; by a quenchless love for immortal souls, drawn under the power of the second death and "ready to be slain;" by a sense of duty and obligation and privilege to sympathise with the Saviour in the travail of his soul for a lost world; by jealousy for God whose glory is changed into an image, and whose beloved Son is every where blasphemed; by a feeling of loyalty which cannot rest while the world is in rebellion against its rightful King, and practising through all the dark places of the earth atrocities of which those of the mutineers of India are but specimens; and especially, by the constraining love of Christ, as the only permanent and all pervading principle of action to the Christian, remembering that He died for all, that they that live should not henceforth live for themselves, but for Him who loved them, and gave Himself to die for them. We should not rest, until among the soldiers of the cross in India, contending to put down the rebellion against *Jehovah*, there be found *Havelocks*, and *Niels* and *Lawrences*, for this spiritual warfare.

My brethren, do we feel the constraining love of Christ, and from constant communion with Him, are we good conductors—alas, if we are non-conductors—of the current of divine love from the heart of the Saviour, to the hearts of his people? There will then appear, here and there, more than electric sparks, kindling up a Missionary spirit. And the flame will spread, by our instrumentality, however feeble, and by that of God's people, in every part of the world, until He shall say to his Church "Arise, shine, for thy light is come."

"And the Lord shall create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

M. WINSLOW.

After discussion the following resolutions were adopted:

RESOLUTIONS ON PARENT SOCIETIES AND THEIR CONSTITUENCIES, AND ON DEPUTATIONS.

1. That in order to the prevention and removal of popular misconceptions of the labours and successes of Missionaries by their friends in Europe and America, the various Societies should be scrupulously careful as to the publication of letters and statements received from their Missionaries, and especially that they should aim to present a faithful picture, both of the success realized and of the difficulties and discouragements met with in the different fields occupied, as the presenting of partial views, though perhaps not intended, ultimately defeats its object.

2. They also consider, that the greatest care is requisite in the publication of either very glowing or very gloomy pictures of the field of labours, as such have frequently pained the hearts of many who well knew their unreal character and injurious tendency.

3. That it is extremely desirable in order to create a deeper interest on behalf of Missions in the minds of the more intelligent classes, that a first rate Quarterly Journal of all Protestant Missions should be published in Britain, under the superintendence of an able and devoted Editor, who should give his whole time to the collection, and presentation of all kinds of really valuable and reliable information, the Journal being also open to the full and free discussion of the various plans and systems of Missionary operations in all their bearings.

4. That the conductors of Missionary Societies, and the advocates of the Missionary cause should never lose sight of the solemn obligation which rests upon them to put forth their utmost efforts to feed the true Missionary Spirit in the Churches, to obtain suitable labourers, and to guard against mere satisfaction with the prevalence of a pleasing excitement, and the collection of the necessary funds. The first great want of the Churches is more profound and

more comprehensive views of the great work before them, and based upon this, a more earnest spiritual conviction of their duty in regard to it.

5. That Deputations from Parent Societies to their Missionaries abroad when strictly confined to inspection, advice and mutual counsel, may sometimes be desirable, or even necessary, provided that they remain long enough to become fully acquainted with the state of the Missions; though where there is a considerable body of Missionaries of varying ages, talents and dispositions, in frequent and speedy communication with the Societies and Churches at home, and empowered as Committees or Missions to act in their collective capacity in reference to the general concerns of the stations, and to watch over and admonish one another in the Lord, the little good they can accomplish, the great expense they must involve, and the serious evils they may occasion, must render them generally of doubtful expediency.

NOTE.—The Rev. J. RENDALL, of the American Madura Mission wishes to record his dissent from the above resolution respecting Deputations.

The following paper on the children of Missionaries was read by the Rev. J. M. LECHLER, of Salem.

THE CHILDREN OF MISSIONARIES.

"WHAT provision should the Churches make for the children of Missionaries labouring in tropical and heathen countries? What is the best way of rearing up the children of such Missionaries?"

It can hardly be expected that Missionaries should bring up their own children; for in a secular point of view they are generally not the rich of this world. Such still find it difficult to enter into the kingdom of God, and more so to choose a Missionary life. Those Missionaries, however, who have it in their power to provide for their offspring will, no doubt, cheerfully do so, and avoid as much as possible their being chargeable to others. If it be said,

That the relatives and friends of Missionaries should step forward to provide for such children, and thus relieve both the Missionary, and the Church from the task; we reply that in many cases this has been done, either in whole or in part; but as the parents and other relations of Missionaries generally make great sacrifices *in giving up* their sons and daughters to the Mission cause, and perhaps have *educated* them for that purpose, we do not think it *just* or *kind* that additional burdens should be put upon them, unless *they* choose to take them themselves. A Church or Society is better able to do this than individuals.

It may be said, moreover, that parents are the proper persons to bring up their own children, that Missionaries by training and educating their children in their respective stations have an opportunity of setting a Christian example before those who have no idea whatever of bringing up children, that such examples might produce most important results among a heathen population as well as among newly converted Christians, and that children brought up by their own parents in Mission stations, if converted and otherwise qualified, might be early introduced into Mission work themselves and become useful helpers and successors to their parents. These and similar suggestions have been well considered and tried by many Missionaries, but they were not found practicable.

We admit that parents are the best persons to bring up their own children, and that none other can adequately fill their places; but we know for certain, that no *Missionary* can do it unless he neglect his Missionary duties, which are in themselves so arduous and multifarious that under the best of circumstances, especially, when alone in a station, he cannot discharge them *satisfactorily* even to himself. Nor must it be forgotten that, in a tropical climate, a Missionary has to contend with peculiar inconveniences and difficulties, of which persons in Europe can know but little; and therefore, however anxious he may be to bring up his own children, he considers it right to intrust them to the care of others, for others may supply his place as a parent to his children in a *measure*, whereas his place as a Missionary can be filled by none.

We consider that the Society or Church which sends out the Missionary as their representative, expects him to give his whole time to his Missionary work; if so, that Society or Church virtually pledges itself to make suitable provisions for the maintenance and education of his children, though *he* may never have so covenanted with them. For, if the Mission cause is the work of the Church, as it unquestionably is, each member ought to take his proper share in it, and surely those who in their own happy homes contribute merely of their *means* towards the support of the Missionary, his children and the work in general, have to perform a much easier part than he, who forsakes all, and, with his life in his hand, has to go and live and labour in a tropical and heathen country.

A true Missionary can and will do his work *cheerfully*, *only* on condition that the Church perform her part faithfully towards him and his family. To neglect or see neglected his own children, would be contrary to the dictates of nature, to his conscience and to the plain Word of God. Who could or would ever care for others while his own are in want?

What Missionary ever dared to teach a number of heathen while his own children *perish* for lack of knowledge? "If any man provide not for his own, and especially for those of his own kindred, he hath denied the faith and is worse than an infidel," and, consequently, unfit to be a Missionary. If, therefore, the Churches desire their Agents and representatives to be faithful to their trust, *they* must keep faithful to *theirs*, and by so doing exempt the Missionary from care and anxiety with regard to the maintenance and education of the children whom God has given him.

The provisions sought for the children of Missionaries have, however, to some extent been made by several Churches and Societies; and to them, but especially to the Author of all grace, we would here express our heartfelt gratitude. Some of the great Missionary Societies have established *Schools* or *Homes* for this purpose. It is, however, very doubtful whether *separate* Schools are the thing desirable. If separate Schools are established for our children in order to give opportunities to Churches and individuals to bestow

particular attention and care upon them, both as to their education and religious training, all well; but if it be done with a view of saving expense and of keeping the children within certain limits as children of charity, as has been suggested by some, we say such a course would be unjust, and hurtful to the tempers and characters of high spirited children. Instances of this are not wanting, and it must be very painful to the parents. We consider ourselves, as already expressed, the *representatives* of the Church, but not the servants of Missionary Committees and Societies; and, therefore, we expect that our children should be associated and educated with the children of those with whom we are united in our Missionary institutions and Committees at home. Again, it must not be forgotten that most of the Missionaries' children come from *tropical climates;* their intellectual faculties may have been already impaired; they come from countries where they had no opportunities of measuring themselves with really moral, intelligent, and even civilized children; and, consequently, may have contracted conceited ideas of their own abilities and acquirements. Can it be well to congregate such children exclusively, and has not experience abundantly shown, that some of those so congregated returned from schools with the same want of energy and the same self-conceit, which they had brought *into* the School?

The Moravian brethren have, in this respect, set us an example well worthy of imitation. All their Missionaries' children are taken home and received either into their respective institutions for the young, where they are associated with other respectable children and receive a first rate education and training; or into Missionary Schools of a *similar character*. Some Missionary Societies and Churches are far behind them; and, consequently, their Missionary Agents and representatives are greatly inconvenienced, pained and harrassed. Some of them have had the mortification of seeing their children grow up neglected, uneducated, untrained, and even fall into the *hands of infidels*. Surely these things ought not to be so.

The question, where should Missionaries' children be educated? has long perplexed both Missionaries and their friend. It seems, however, to be understood better now than it used to be some time ago. Attempts have repeatedly been made to educate them in this country, especially at Madras and on the Neilgherry Hills, but without giving satisfaction to any. This country is not the place for the rearing up of the children of Europeans. From their birth most of them retain a delicate constitution; the climate enervates both body and mind; the intellectual faculties of the children lie dormant; they cannot develope themselves so well as in a more congenial atmosphere, nor can they ever bear the unremitting exertions of a School. Is it not very painful to see our children in this country gaping, covered with perspiration, and almost sinking after the slightest exertion of the most simple lesson at home? Some children kept too long, or altogether, in the country have been injured for life. We therefore desire that our children be sent home, and be sent home at an early age to the land of their parents.

We observe farther, that were we to have Schools for Missionaries' children in this country, we should have continual trouble in obtaining suitable books and other School materials. Above all, the difficulties of procuring proper masters are insurmountable.

The associations also, which the children of Missionaries have in tropical and heathen countries are not only undesirable, but greatly injurious, and even ruinous. Their parents cannot always be with them. From their infancy they must be left much with Native nurses, servants and School children; these, even the best of them, still have heathenish manners and habits cleaving to them; lying, dissembling, stealing and other sins are often sadly practiced

even by those educated in our Schools or received into our Churches; want of cleanliness, indecency and the like are not looked upon as wrong, consequently the children of Missionaries often learn what is evil, notwithstanding the careful vigilance of their parents. We have not only been repeatedly told of this by our friends at home, but have witnessed it ourselves, especially in children who were kept long in this country, and some most sad instances of children physically and morally ruined for time and eternity, have come to our notice.

Again, India is not likely ever to become the land of our, or our children's adoption. Though the people may change as to religion, habits and manners, the climate will not change. Europeans, and their children in India, will ever be strangers in a strange land. The education and training of our children therefore should be so as to qualify them for Society in general, and to obtain this object they must be sent to, and educated in, the land of their fathers; and have all the advantages of a cool, invigorating climate, of Christian habits, manners and associations. For those who do return to this or other heathen countries ought to be prepared, in every respect, to influence the people of heathen lands, instead of their being influenced and injured by them.

It is a common practice of all the Civil and Military servants of the Government, and of the European Merchants and Planters in this country, to send their children home for education; they consider it necessary for the physical, mental and moral development of their children. For the same reason the Missionaries desire to send their children home; and surely, those who are the objects of the interest of the Church ought not to fall short of any privileges deemed necessary for others!

If it be asked, what kind of education and training the children of Missionaries should enjoy, we answer both ought to be of a superior character. The children should not have an inferior education to that of their parents. This would be unnatural; nor should they fall short of the standard, which is introduced in some of our Mission institutions for Natives. This would be unwise and unjust; the heathen even would not fail to use it as an argument against the Missionary and his cause, and would say "Charity begins at home."

Finally, the education of Missionaries' children ought to be first-rate as to religion. Outward training, and mental qualifications, though of the highest order, can never supply piety. "The fear of God is the beginning of wisdom." No truly Christian man can ever lay his hand on the Missionary plough, or remain in the Mission field, unless he has secured for his children the knowledge of that God, that precious Saviour, and that sanctifying Spirit, in whom he himself lives and moves, and, whom he preaches to others. He cannot but desire that his own offspring be convinced of sin, of righteousness and of judgment; be truly *converted,* and prepared, not only for Christian usefulness in the Church of God on earth, but for glory hereafter, even the inheritance of the saints in light. This, and nothing short of this, can induce him to endure hardship as a good soldier of Jesus Christ, and to sacrifice his strength, his life, his all, in teaching, and training heathen in a tropical and heathen country. He looks forward to eternal glory, the house of the Father, there to meet those, from whom he felt it his duty to separate for a season, and whose education, and training he committed, for Christ's and the Gospel's sake, to strangers.

The foregoing particulars are summed up in the following three theses.

1. The Missionaries feel constrained by the love of God, to spend and be spent in the blessed work of the Gospel in this country, as the re-

presentatives of the Societies or Churches, with which they are connected, and which have engaged to support them and co-operate with them.

2. That they may give their undivided time and attention to the Mission work, viz., the preaching of the Gospel and the education of the young, they expect that their own children be provided for, as it regards their maintenance and education, by their respective Societies or Churches, so that they may pursue their work without carefulness and anxiety.

3. They are, moreover, desirous that their children should receive such an intellectual and moral education and training, as shall not come short of that which they themselves have enjoyed, much less short of that which they impart to the Natives of this country, so that their children may be fitted for heaven, and in the mean time for usefulness, in any part of the world; and should it please God to convert their hearts, be able to become the co-adjutors and successors of their parents in the work of the Lord.

Conclusion.—It is the practice of many Missionary families to set apart a short season on the Lord's day after morning worship, for special prayer on behalf of their and other Missionaries' children. I would seize this opportunity to invite all the Brethren present, and, through them, the whole army of labourers in our Mission field, to join in this most important exercise and privilege. And while we call upon the Churches at home to help us farther in training and educating our offspring, we all would call upon them to unite with us, if possible at the above mentioned time, in fervent prayer on behalf of the children of their Missionary Brethren labouring in heathen lands. The Lord our God and Saviour, whose we are and whom we serve, is a prayer hearing God, and has promised that "if two or three shall agree on earth as touching any thing that they shall ask, it shall be done for them." Let us then plead this precious promise, and ask the Churches to plead with us on behalf of our beloved children; and God, even our own God, shall bless us, our children, our Churches and Societies and our work.

J. M. LECHLER.

RESOLUTIONS ON THE DUTY OF THE SOCIETIES TOWARDS THE CHILDREN OF THEIR MISSIONARIES.

1. That as the Missionary, under the conviction of a distinct call from God, solemnly and faithfully consecrates himself, and devotes his entire energies, in most cases as long as health and life shall last, to the service of Christ in heathen lands, it is the bounden duty of the Church to make a suitable provision, not only for the necessary wants of himself and his wife, but also for every one of his children, so long as they may be unavoidably dependent on him.

2. That the Missionary must not be regarded as the mere Agent of the Society he is connected with, who is to receive a stipulated amount of salary for the performance of a specified work, but as the ambassador of Christ and the messenger of the Churches to the heathen, sent forth on a

most arduous and soul-consuming enterprize, which demands absolutely the entire devotion of body and soul to its accomplishment; and that, consequently, he ought to be freed from all care and anxiety respecting the needful support and education of his children.

3. That as the Missionary cannot retain his children in heathen lands beyond a certain age without risk of serious injury both to their minds and bodies, he should be provided with all needful pecuniary means for sending them home, and for their support and education in his Native land; and that this assistance should be continued until they arrive at an age, when it may be fairly supposed the parents will be no longer required to provide for their wants; the opinion of the Conference being that, for both sexes, the average age should not be fixed lower than eighteen years.

4. That as the collecting of Missionaries' children from all parts of the heathen world in separate schools does not approve itself to many Missionary parents, on the ground, as they believe, that it exposes their children to the evil influences which may be brought together from all parts of the Mission field, and shuts them out from all the healthier moral and intellectual associations, arising from their being mixed with children trained from infancy in their fatherland, all such parents should be allowed a sufficient sum to enable them to send their children to other schools; and that, looking at the great sacrifice a Missionary has to make in sending away his children from his home, and in consigning them to strangers to be trained both for time and for eternity, the allowance made should be liberal, and should be available in the way least objectionable to his feelings of independence.

5. That the same principles should guide Missionary Societies in making a provision for the Widows and Orphans of Missionaries, as well as for aged and disabled Missionaries.

6. That we, the members of this Conference, recommend a short season to be set apart after divine service each Sabbath morning, for the purpose of prayer in behalf of all the children of Missionaries, and that we request all our fellow-labourers to observe the same season.

NOTE.—The Missionaries of the German Evangelical Mission, of the Church Missionary Society, of the Wesleyan Society, of the American

Board, and of the Reformed Protestant Dutch Church of America, now sitting in Conference, desire to express, on their part, their happy concurrence in the arrangements made for their children by the Committees of their respective Societies at Home. It was also explained that the Free Church of Scotland allowed their Missionaries a salary sufficient, in ordinary circumstances, to meet all their wants.

Monday, May 3.

The Rev. W. Tracey, in the Chair.

It having been determined to hold a public meeting on Wednesday, the 5th of May, at half past three o'clock P. M., the following Brethren were chosen to speak on the occasion; viz. the Rev. L. Spaulding, the Rev. E. Sargent, the Rev. A. B Campbell, the Rev. E. J. Hardey, and the Rev. B. Rice. Subjects were assigned to each of the speakers, and it was determined that the Lord Bishop of Madras should be solicited to preside at the Meeting.

The Sub-Committee appointed in the last paragraph of the Resolution, "On the best method of presenting the Evidences of Christianity to the Hindús," passed on the 27th of April, having completed the task assigned them, presented their Report which, after discussion, was adopted in the following form.

REPORT OF THE SUB-COMMITTEE APPOINTED TO CONSIDER THE BEST METHOD OF SECURING THE PUBLICATION OF THE PROPOSED MISSIONARY PERIODICAL.

1. That the proposed Magazine should be arranged so as to interest the religious public in general, in order to secure a remunerative circulation.

2. That it is extremely desirable that the Madras Missionary Conference should undertake the editing of the work.

3. That several Missionaries and other friends should make themselves responsible for various departments in connexion with the proposed periodical. These departments may be such as the following—Tamil, Telugu, Canarese, Malayalim and Hindustani Literature; translations from German on Indian subjects; recent Missionary Intelligence; extracts from English and American Missionary, and other religious periodicals; notices of passing events, especially in their relation to Missionary work; reviews and literary notices; leading articles on all subjects connected with the general work in hand.

4. The name of "South Indian Missionary Journal" has occurred to us as appropriate.

5. That it should be published monthly, and so as to come within the cost of nine Rupees per annum.

6. That the Rev. A. B. Campbell be requested to bring the matter before the Madras Missionary Conference, with a view to the carrying out of the arrangement herein proposed.

Two historical papers were read by the Rev. G. U. Pope of Tanjore, and by the Rev. E. Porter of Cuddapah, after which the Rev. G. Hall read a letter addressed to the supporters of Mr. Murdoch, Secretary to the South India Christian School Book Society, which had been drawn up in accordance with the last paragraph of the Resolution of the Conference on Vernacular Literature. The letter was approved, and Mr. Hall was requested to forward it to Scotland.

The following paper "On Industrial Schools" was read by the Rev. J. M. Lechler.

ON INDUSTRIAL INSTITUTIONS.

Wherever the Missionary goes with the Gospel, and wherever that Gospel approves itself as the power of God unto salvation, there the outward signs of godliness, such as cleanliness, order and industry invariably follow. This, however, has sometimes to be brought about, especially in India, by a special effort on the part of the Missionaries. The Hindú, always slow to move out of what has become to him mamúl (habit), requires to be roused from his lethargy by European energy and industry.

The want of Industrial Institutions, in connexion with our Indian Missions, has long been felt, especially in country stations. In our Female Boarding and Orphan Schools industry was early introduced, and is at the present time practised almost universally throughout this country. Most of the Missionaries' wives spend a great part of their time in teaching the females, in connexion with the various Missions, needlework, lace-making, crochet work and the like, and some of these Schools partially support themselves by such industry.

For the other sex also, Industrial Schools or Institutions have been successively established in Agra, Benares, Ceylon, Salem, and in most of the stations of the Basel Evangelical Mission. In the first mentioned stations these establishments were, it appears, contemplated chiefly for the youths coming out of our Christian Schools, and for young inquirers; in the latter, viz. the stations of Basel Evangelical Mission Society, not only individuals, but also whole families, especially the poor, desirous of being instructed in the truths of Christianity, the forsaken, and such as had objectionable employments are received on farms, rice-fields, cocoanut gardens, &c. with a view of keeping them employed, and at the same time under regular Christian instruction. European looms also have been introduced, and mercantile operations commenced. It seems to be farther contemplated, that the lands and the machinery already procured for Industrial purposes shall in time become efficient sources of support for the Mission, and eventually for the Native Churches or communities when separated from European aid and influence. For these purposes considerably large donations are received from

Germany, and that Society has appointed a Special Committee to manage the Industrial department of the Society, and to send out Laymen as Agents.

I now proceed to speak more especially of Industrial Institutions designed for young people in our Missions; and first I shall endeavour to answer a few objections, secondly, point out some of the difficulties, and then show some advantages of the system.

1. It has been said that Missionaries, by paying attention to Industrial Institutions, secularize their minds and injure their usefulness. This does not necessarily follow. No Missionary of our days can have been mixed up with industry so much as he whom we in justice may call the prince of Missionaries, I mean the Apostle Paul. When he preached the Gospel of God at Ephesus, Corinth, and Thessalonica he wrought with labour and travail night and day with his own hands, and yet we all perfectly know that his mind was not secularized nor his usefulness impaired. Do we not all covet the same spirit of selfdenial, the same spirituality of mind and the same amount of usefulness? And is it not marvellous in our eyes when we consider the high mental attainments of the Apostle, that he, who was the greatest of all the Apostles as to education and worldly preferments, should abase himself most; and that he who was so industrious as to minister to his own and others necessities (Acts XX. 34,) should be able to say "I have laboured more abundantly" (in the Gospel) "than they all." If therefore any of our Missionary Brethren have providentially opened to them a door of usefulness in the way of industry and they desire, as they surely will, to make it subservient to the glory of God and the furtherance of the Gospel of Jesus Christ, let them neither be ashamed nor afraid, but let them take courage and in this also glorify God.

2. It has, moreover, been said that the people are injured by the Missionary, establishing Industrial Institutions, as he holds out to them worldly advantages. Those who are well acquainted with the indolence and apathy of the Hindús will never say so; they are fully persuaded that no Hindú can be spoiled by being made to work. One of the greatest difficulties in most of our Missions is that so many who are able to work, will not, though they are not ashamed to beg. Again, some of our converts come out from objectionable, and even dishonest and disrespectable kinds of occupation. These we must direct to honest and respectable business; and if, besides "commanding" them to work, we can, in any way, make ourselves ensamples unto them, so much the better. It should, nay, *must* be the rule in our Missions "that if any will not work neither shall he eat."

3. It is said also by some, that the cause of the Gospel will be injured if Missionaries mix themselves up with secularities. It is impossible to injure God's cause so long as we take God's Word for our guide, and the example of the Apostles and of the blessed Jesus himself for our rule. I for one, fear that in our days Missionaries in India are tempted rather to go too far to the other side, and that the cause of Christ is likely to be injured by our prematurely introducing European habits and manners, before the people are adequately Christianized and civilized, so as to be able to satisfy newly created wants by the produce of their own industry. Christianity and civilization will take the course which God in His providence has marked out for them, and it is right for us in all things to be followers of God rather than that we should try to run before Him. I may mention here also, that not only the Basel Mission, but my own too has received on various occasions special support, because the preaching of the Gospel is connected with Industry. An Industrial Institution, if made the subordinate com-

panion of the Gospel, will neither injure the Missionary, nor the new converts, nor the cause of Christ in this or any other country.

II. I now mention a few difficulties which present themselves in establishing Industrial Institutions in Mission stations.

Some of these arise on the part of the Missionary himself. He may have no skill in, or no taste for such Industry; or he may have *too much*, so that, as has been the case, he dare not venture upon it for fear of being too largely drawn into it. Generally the Missionary has his hands full of other, and perhaps more important Mission work. These difficulties however will gradually subside as we gain more experience, and as the necessity of such institutions shall be clearly seen. Moreover a pious agency may be provided and should be provided by the Societies at home, such as the Basel Missionary Society has already furnished to a considerable extent.

2. Difficulties arise also from the undertaking of industry itself. In the beginning funds are required, materials and implements must be procured, and buildings be erected in order to carry on the work. But let the Brother who feels the need of such an Institution begin on a very small scale in dependence on Him, in whom all our beginnings ought to be made, and means will come forth, wisdom and strength will be given and difficulties will gradually vanish away. Only let our motto in this, as in every other branch of Missionary interprise, be *onward, onward.* Whatever is begun in our Master's name, for His glory, must prosper. Our modes of operation may change and perhaps ere long Missionaries may have no more need of being burdened with industrial establishments. In the mean time let us not be conquered by any difficulty. "If you will but persevere, you shall conquer; never fear."

3. The greatest difficulties arise from the young people themselves or their parents and relations. Some of the latter consider it beneath their dignity that their sons should learn trades. The young people sometimes say "We will work only," others, "We will learn only;" *we*, they say, cause the difficulty because we make them do both, *learn* and *work*. So, we do, and we know it is practicable and it is necessary. As once a woman said to a Missionary's wife, "Give me rather only half enough to eat, but do not make me work," so some of our young people shun work. A lad who was brought up in my Orphan School, was lately asked why he left me. He said in the presence of two other Missionaries, "Because you told me to work." Such instances have occurred frequently, and not a few young men who were willing to learn and able to imitate the language of Canaan, but too idle to work, found their way into the office of Christian Catechists, have desecrated that office and brought disgrace upon the Christian name. Great vigilance, wisdom and perseverance are requisite to allot the right sort of occupation to our people and to keep them to it. A workman prepared by the Spirit of God for the higher office of teaching is sure to find his right place, but an idler and hypocrite is to be dreaded and shunned.

III. Let me now endeavour to show some advantages *accruing from industry* connected with Christian Missions.

1. The Missionary is thereby enabled to keep his young people under Christian training and instruction for a lengthened period. In most of our Mission stations, we have Boys' Boarding Schools containing Orphans and perhaps the sons of Native Christians. When these have passed through a course of Vernacular education and training, and have reached the age of

14 or 15, the question arises, how shall we dispose of them? The children of Christians we may send to their parents, but to send Orphans away from us into the wide world we must not, we cannot. They would, of a certainty, lose the advantages of previous instruction in Christianity; and nine out of ten would assuredly return to heathenism. Some such lads may be selected for higher schools where they exist, or for monitors; but as a general rule they should be disposed of as our own boys are. Some Missionary Societies support their Missionaries' sons to the age of 14, expecting that then their parents will put them to some business or provide for them otherwise. Whether or not this is right is questionable; but I am of opinion that in India the generality of our Orphan and other Native Christian boys should be put into Institutions of industry, and thereby have secured to them, not only the means of a respectable and permanent livelihood, but also have continued to them the advantages of a Christian community, of progressive instruction in Biblical knowledge and other branches of a Christian education. The lads of my own School of Industry enjoy these privileges, and are statedly examined in their private reading as well as in their appointed lessons.

It will hardly be necessary to speak of the advantages which industrial institutions afford to inquirers and such as have for the Gospel's sake been expatriated. Industry is also a safeguard against the intrusion of insincere persons. Hypocrites seldom like to work.

2. By means of an industrial training we are able to raise our young people to a state of independence and comfort, without any danger of injuring them. Young men so brought up need not apply for temporal aid of any kind either to the Missionary or any one else; they can maintain themselves respectably by their handi-work. The heathen will come to them for advice and assistance, but they have not to go to them, neither are they burdensome to the Mission. On the contrary; it has been found that they are the men who set the right example before both Christians and heathen; and the more they have been brought under Christian instruction, civilization and influence the more they will be able to do this. Their houses are generally found the most clean, orderly and comfortable, and are gradually furnished with boxes for their clothes, bedsteads, book-shelves, and even chairs and tables by the produce of their own work. In their persons they are likewise clean and respectable, and though they adopt European industry they keep as far as possible to the Native costume, habits and manners, finding that these are best adapted to their own climate. A deviation from this course would at once expose them to the ridicule, and contempt of the people to whom they belong, among whom they have to earn their livelihood and upon whom they expect to exercise Christian influence.

3. Young men trained in our industrial institutions have become efficient helpers in our Missions in a temporal point of view. My Missionary Brethren well know the trouble we all have in raising our various Mission buildings, such as Bungalows, School houses, Churches and Chapels, with exclusively heathen workmen. I do not mean to say that Native Christian workmen give no trouble at all, but I have always found that men under Christian influence are far more manageable than heathen, and that in superintending buildings and other works erected by Christian workmen, we save both time and money, and benefit those under our superintendence. I take the liberty of noticing here also that at my own Station a handsome and spacious Church was lately built almost entirely by Christian hands, and at a cost of half the amount (Rupees 3,300) that would have been expended if built

by heathen workmen. As to pecuniary assistance the most liberal donations and thank-offerings I ever received for the Mission, from those educated by its means, were from young men educated and trained in the industrial School.

4. Industrial Institutions are an effectual means of rooting up caste, and of securing for Native Christians a higher standing in Hindú Society. All the Brethren here present are acquainted with the fact, that in India caste determines and stereotypes every man's business. The Panchasaries of the Súdra caste, who in some districts have thrown off the yoke of Brahminism, but unfortunately have proudly put themselves into the place of the Brahmins, have monopolized for themselves the most respectable trades, such as gold and coppersmiths, masons, carpenters, and blacksmiths, and in many Mission stations it is impossible for any Native Christian to learn such a trade from them. European ingenuity and industry gradually supersede and wrest such power from the heathen, and confer it upon Native Christians even of the lowest class. As previously observed, Missionaries and Native Christians are no longer obliged to depend on heathen artificers. They, seeing that we can do without them, now come to us, and work side by side with our Christian workmen. The heathen call them to repair or build their houses, and designate them by the titles of their own artizans, viz. Acharies and Maistries. Caste therefore loses its power wherever Christian Industry takes its stand.

5. Last, though not least, some young people carefully trained in an Industrial Institution have fitted themselves to become valuable preachers of the Gospel. As it has been found that Missionaries, who had before or after passing through a college, made themselves acquainted with some business or trade were (like the Apostles of old) only the more qualified for practical work in the Mission field, so it has been realized also with some young men educated in the Industrial School. They are able to endure hardship, and I have stood by the side of one when he silenced a scoffer, and of another when he correctly and energetically unfolded the great doctrines of the Bible to an assembly of heathen. Once a humble but honest Reader asked to be excused from speaking at a meeting because he thought the young men of the Industrial School could do it better than he. On another occasion, when two of this School accompanied me on a Mission tour, and when the heathen, as they often do, said to them, "Ah, you talk to us about Christianity because your Padre gives you சம்பளம் (pay)" the carpenters stretching forth their hands said "Look at our hands, we are workmen as you are, we work for our rice; we have just left our chisels to come and tell you that there is a God who loves you and a Saviour who died for you." No answer was returned by the scoffers; they could say nothing. Let the Artisans in our Industrial Schools be well grounded in the Word of God, carefully instructed, truly converted, taught in the school of the Holy Ghost, and they will be qualified, like the fishermen of Galilee, to be useful to their countrymen; and powerful Agents in the work of Him, who himself was called the carpenter, (Mark vi. 3.)

Conclusion.—In concluding this subject I would say, as one who has had some experience in the enterprise of Missionary Industry, that to my own mind the objections generally brought against it are vague and can easily be answered; the difficulties can be met and overcome; and the success already achieved is encouraging. Those who are sure that by an industrial institution they can do good to the people and advance the cause of Christ, let them cheerfully condescend to men of low degree, and to occupations of a humble nature. But let such occupations nevertheless be respectable and remunerative,

and let such masters be engaged as are willing to work and teach others to work. Begin on a humble, simple plan, which is likely to succeed. Failures do harm and should, if possible, be avoided. It was deemed necessary even for Apostles to serve tables for a time, and so it may be expedient for Missionaries to attend to the temporal wants of their people for a season. But whatsoever we do in word or work, let us endeavour to do all in the name of the Lord Jesus, giving thanks to God the father by Him. Col. iii. 17.

J. M. LECHLER.

RESOLUTIONS ON INDUSTRIAL SCHOOLS.

1. That in some localities and at a certain stage in the progress of a Mission, it may be very desirable to establish an Industrial School in order to teach some of the Native Christians such trades as may enable them to obtain an honest livelihood; but that it would be better that such Institutions should generally be under the superintendence of Missionary Laymen.

2. That they cannot be regarded as a *necessary* part of the Machinery of Christian Missions, but only as useful adjuncts to them in certain circumstances.

3. That some Institutions of this kind have been very useful to the Missions with which they are connected, and are highly to be esteemed as auxiliaries to the work of the Lord in India.

The Rev. E. SARGENT read the following paper "On the Unoccupied field of Heathenism in South India."

A GENERAL VIEW OF THE YET UNOCCUPIED FIELD OF HEATHENISM IN SOUTH INDIA.

THE brethren who have met in Conference must have listened with much interest and thankfulness to the various Reports of the rise and progress of the several Missionary stations in South India. The calling out from among the heathen of some 90,000 souls, exclusive of those in Ceylon, who have renounced the debasing idolatry of the country, and have placed themselves under the influences and discipline of the Gospel, is a subject over which we may truly rejoice. And the good hope which we may legitimately entertain regarding the indirect results arising from the diffusion of useful knowledge, by the preaching of the Divine word, by the course of religious instruction in our English and Vernacular Schools, and by the intercourse of Native Christians with the population around, affords further ground of encouragement. We are persuaded that not a few have secretly received and embraced truths, which the weakness of their faith prevents their openly professing; and that in some localities, great preparedness of mind has been induced, where in times past all was dark and unpromising. So that now there would seem only to be wanting some providential impulse to bring in very large accessions to the Christian body.

But taking the most favourable view of what has been visibly accomplished, as well as what may reasonably be supposed to have been partially effected, so far from considering our task as near completion, we must confess that, as regards the masses of the people, the work is still before us. And if such be the state of these favoured stations, where for some 30 or 40 years the Gospel has been faithfully taught and preached, what must be the condition of those immense tracts of country where, as yet, the voice of the Gospel herald has not been heard, and where Christian Schools have not been established, or where, if any effort has been put forth at any time, it has been in so isolated and desultory a manner as to leave no trace behind it?

The view which is thus presented to our consideration, at this late period of Christian rule and Missionary operations in South India, is truly appalling. The truth in this matter has not been realized by the Church of Christ, or the present state of things could never be suffered to exist.

To form a correct view of the subject, let us examine somewhat in detail the several divisions of South India.

I. The Nizam and Nagpúr territories contain a population of about thirteen millions, and an area of above 145,000 square miles, *i. e.* nearly three times the area of England. The remainder of Southern India contains a population of about twenty-eight millions, and an area of 195,000 square miles. Now we may fairly say that the Nizam and Nagpúr populations have been as yet almost untouched by Missionary operations. In the neighbourhood of Nagpúr, the Free Church of Scotland has been carrying on the work of Gospel teaching; and, as far as we know, this is the only effort put forth as yet by the Christian Church for the evangelization of these immense countries; that is to say, two Missionaries have been supplied to feed thirteen millions with the bread of life.

A few of our Missionary stations, not far from the Nizam's territory, may in a desultory manner extend their operations into some small portions of that country. But beyond what we have above described, no direct and extensive efforts, worthy of the Christian Church, have been put forth for placing the truths and blessings of the Gospel before the people. At Secunderabad the Society for the Propagation of the Gospel have a Native Pastor, whose duties confine him to the Native Christians connected with the officers of the army, and other European residents; but no aggressions are made upon the Heathenism or Mohammedanism out of the station. Considering that the languages spoken in these parts are chiefly Telugu, Canarese and Mahratti, facilities are afforded for entering on the work which do not generally exist in new Mission fields. For the Word of God is already translated into these languages, and Native Christian helpers might at once be obtained (though few in number) to enter upon the work as auxiliaries to European agency.

The Mohammedan population of these large tracts of country form, as in almost all other parts of South India, a distinct object for Christian sympathy and action; but hitherto they have been left as though no man cared for their souls.

The territories then to which we have now alluded, may be fairly regarded as one of the unoccupied fields of heathenism in South India.

II. Parallel with these territories on the east lies the district of the Northern Circars, containing an area of 25,000 square miles, with a population of 3,700,000, speaking the Telugu language. We have at present thirteen Missionaries occupying this field.

The first station taken up was Vizagapatam in 1805 by the London

Missionary Society. Masulipatam was occupied 36 years afterwards by the Church Missionary Society, and Rajamundry has been taken up by other Missionary bodies.

The visible result of the work in these districts, is stated to be about 700 professing Christians. Of the thirteen brethren in these parts, four are employed in the educational work among the higher classes; five are more especially engaged in itinerating, and four have pastoral duties while they also engage in preaching to the heathen. Openings in the country a little removed from the above named towns have been taken advantage of by the establishment of some three or four out-stations; but there is an open field beyond, for the enterprize of our Christian Missions, which has been described by those who have traversed it as being of an inviting character.

The Ceded Districts of Bellary and Cuddapah, including Kurnúl, with a population of above 2,900,000, and an area of 28,600 square miles, next claim our attention. The language chiefly spoken is Telugu, but a large proportion of the people inhabiting the Bellary District are Canarese. Six Missionaries occupy this field, whose attention is mainly given to preaching and pastoral duties, and to itinerating among the heathen. In Cuddapah, during the last five years, no small success has attended the efforts of the Missionaries; and there would seem to be indicated a readiness among a large number of the people to place themselves under Christian teaching, if European Missionaries were at hand to further the movement by residing among them. About 2000 have renounced idolatry and are now in connexion with the Christian Church. When it is considered that these Ceded Districts cover an area half the extent of England and Wales, we may at once see how inadequate to their wants is the present feeble staff of Missionaries. How many villages must there be in which the Christian Missionary has never been seen, and the name of Christ has never been heard.

The Districts of Guntúr, Nellore, and a portion (perhaps one-fifth) of North Arcot complete our survey of the Telugu country. The population amounts to about 2,300,000, the area to about 16,000 square miles. The number of Missionaries is six, and that of Native Christians about 320. The three or four spots in which these are congregated are all that arrest the Christian eye, as we look over this tract of heathen darkness, from the Krishna to the Pulicat lake, a distance of some 200 miles.

Thus the whole Telugu country, exclusive of the Nizam and Nagpore territories, contains a population of about 8,500,000* spread over an area of 62,000 square miles, for the evangelizing of which we have a staff of 26 Missionaries. Of these seven are devoted to educational work; the rest are engaged mainly in preaching to the adult heathen population, and in pastoral duties where Native congregations have been formed. If these were equally distributed over the country, each Missionary would have a circle of nearly 2,400 square miles, with 327,000 souls for whose spiritual wants he would have to provide. Need we say that much here remains to be done in every department of Missionary operations.

III. We pass on now to the remaining districts in which the Canarese is spoken, *i. e.* to say the Mysore territory with Canara and Coorg. In this direction we have a population of 3,725,000, † spread over an area of 36,000 square miles. The number of Missionaries at present occupying the field is twenty-five ‡

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* The entire Telugu speaking population of South India is reckoned at fourteen millions.

† The entire Canarese speaking population is reckoned at seven millions.

‡ The London and German Missions in Belgaum and Dharwar are not included as being in the Bombay Presidency.

of whom eleven belong to the German Evangelical Mission, and are located in Canara and Coorg, leaving fourteen Missionaries for the extensive country of Mysore, with its population of three millions. Of these fourteen, seven European and one Native Missionary are located in the large town of Bangalore.

In connexion with the German Missions in Canara there are about 1,400 converts. The majority of these, however, are not Canarese people but Tulus, who in South Canara form the greater part of the rural population.

In connexion with the other Missionary Societies in the Mysore there are about 1000 converts. Of these, however, it is believed that about 600 are Tamil speaking people, being gentlemen's servants and colonists from the Carnatic. So that in the Mysore only a mere fraction of the Canarese speaking population has been brought within the visible Church. And with the exception of the towns of Bangalore and Mysore as central points, and four out-stations, the remainder of the country is an unoccupied field. A glance at the country of Mysore in any map of India will show, that these towns are so situated that only the South Eastern side of that territory is entered upon, while its large tracts stretching away to the North and West are as yet destitute of the systematic efforts of any resident Missionaries, although frequent Mission tours have been made in some parts of these districts.

IV. That part of Southern India, in which Malayalim is spoken, comprises the countries of North Travancore, Cochin, Malabar, and part of Canara, having a population of about 2,800,000, spread over an area of 13,000 square miles, that is somewhat more than twice the size of Wales. This field is occupied by twenty-three European Missionaries, more than half of whom belong to the German Evangelical Mission. The number of Native converts in connexion with the whole Malayalim Missions is above 9,500. When it is considered that the population in these parts is more generally spread over the surface of the country, and not so much confined to towns, nor collected together in villages, it is evident that, for an equal area of ground, a larger amount of Agency is required than in some other parts of South India. And even here, so far as we know, the whole ground between the stations of Cottyam and Trichúr, a distance of above 70 miles, is an unoccupied field.

V. We come now to that part of South India, in which the Tamil language is spoken, extending from the Pulicat lake to Cape Comorin, comprising an area of 56,000 square miles, which is only a fraction short of the whole extent of England and Wales. The population is above ten millions. The whole European agency engaged in this field is 93, and the ordained Native pastors or preachers 19. So that if all these were equally distributed among the population, there would be one ordained Missionary to about 90,000 souls. But of this body of Missionaries, twenty-five are, from the necessity of the case, confined to Madras alone; and yet so far from the spiritual wants of that great city being supplied, there is perhaps no place, considering its importance and its influence upon the whole Presidency, where a large increase of their numbers is more urgently needed, especially in reference to the preaching of the Gospel among the adult heathen population of that idolatrous city; while the Mohammedan population amounting to above 60,000 might well occupy the undivided attention of some two or three more Missionaries, besides those who are now able to turn some of their efforts that way in the several lines of Missionary operation.

In other parts, with the exception perhaps of South Travancore, Tinnevelly,

Madura and Tanjore which have been more or less occupied by Missionaries stationed at convenient distances, as their numbers permitted, and traversing the country around, there is a great dearth of Missionaries. This destitute portion, in fact, comprises one-half of the Tamil country. Even the districts above specified would well admit, and indeed urgently need a reduplication of their numbers, to meet the openings which now more especially present themselves in the educational and itinerating departments, the one arising from the increased desire for education owing to the measures lately adopted by the Government, and the other from the growing influence which the intercourse of the Christian population exercises upon the neighbourhood around.

But in the remainder of the Tamil country, the Collectorates of North Arcot, Salem and Coimbatore, are just at present occupied by only four Missionaries, and call loudly for a large reinforcement of labourers. More especially the tract of country included in the South Arcot Collectorate, and reaching from the Vellár nearly to the Pálár river, comprising about 7,000 square miles with a population of above a million, making about one-eighth of the whole extent of the Tamil country, has not, with the exception of Cuddalore on the coast, even a solitary Mission station. The eye of the Missionary traveller as he journeys southward from Madras, perhaps to his own appointed field of labour, meets with no Christian village, Church, or School, amid the heathen darkness through which he passes; and he wonders, as he journeys, how a tract of country so accessible from Madras, so constantly traversed by European travellers, many of them Christian men, has not as yet arrested the attention of any of our Missionary bodies, so as to lead to a practical result. If the ground is unproductive, we ask, when has the seed been sown? Where have Christian Schools been established, and the young taught the wonderful story of man's redemption in the cross of Christ? What Missionaries have spent their time in passing from village to village, and repeatedly presenting the glad tidings to each adult in the fulness of the Gospel? Where no direct effort has been tried, in such a cause, we cannot speak of a barren soil. Where no attempt has been made to introduce Gospel light, we cannot wonder that thick darkness broods undisturbed over this extensive tract of country. I believe the only explanation that can be given of this state of things, is that there is no European resident in any part of this tract of country to press this subject on our Missionary bodies, or to afford help in opening the way for a Missionary settling in the district. Such providential calls have generally reached Madras from beyond this tract, and as Missionary Committees, in answer to such calls, send forward their Agents to their destinations, they pass over the field in much the same manner that our colonists pass over the sea to their chosen island, no trace of their voyage is left on the tract they have taken.

In every district of the Tamil country, however well occupied, there are larger or smaller portions where, as yet, the ground may be described as almost unoccupied. Even in Tinnevelly, the town itself of that name, and the villages on both banks of the Tambrapurni, up to the falls of Pappanasani, one of the most populous and respectable tracts in the country, are open to more vigorous Missionary effort. The fact is, the Missionaries have taken up the ground as providentially it opened before them; and these calls have occupied their whole strength, while to those parts where, from caste feelings, the people have stood more aloof, less direct effort has been bestowed, and consequently the ground is almost unoccupied. The same may be said of all those other fields of Missionary labour where a fair amount of success has attended the teaching of the Gospel. Within the last ten years, we have been thankful to read of the efforts of the several Missionary Societies,

by which large accessions were made to our Mission staff in South India; but unless the matter be well understood, Christian friends are led to suppose that these will have taken up new ground, and so extended our operations: the fact however is, that such accessions have done little more than supply the place of those retiring from the field, as invalided, or from other causes.

It will thus be evident to every one interested in this work, that a vast field for Missionary enterprize is still before us. We are encouraged in the work by what has been, under the blessing of God, already accomplished, and by the persuasion that in many minds there is a preparedness for what may be called a moral crisis, when thousands who now hold back will rush in as with a flood. The providence of God has committed the extensive dominion of India to the British rule. For the present a rude attempt has been made to shake our hold, and this has called from the shores of England above 50,000 valiant men to maintain our just cause, has excited sympathy in every breast, and has occupied the attention of the most active and powerful minds. We feel a confidence in our physical resources, and in the moral influence which we have gained over the people. Shall we feel less confidence in the Word and promise of God? Shall we be less vigorous in the use of means for the eternal, than we are for the temporal well-being of what God has committed to our trust? Our American Christian brethren do not doubt, our German Protestant allies do not doubt, the truth of God's command to evangelize the heathen, and his promise to bless the efforts of his servants, but by their disinterested efforts would provoke us to fresh energy, and the use of increased appliances. Let us thankfully show that we acknowledge the duty also. In the position in which God has here placed us as rulers, He has said in a spiritual sense, "Go up and possess the land." Let us, then, who are in the field, so live and act that those whom we call upon to come over and help us in this blessed work may heartily respond to the call, and say, "We will go with you for we have heard that God is with you."

E. SARGENT.

RESOLUTIONS ON THE UNOCCUPIED FIELD OF HEATHENISM IN SOUTH INDIA.

That looking at the many millions of Heathens and Mohammedans in several large districts of the Madras Presidency, and especially in the adjoining Native States, which have not, as yet, any provision made for their regular instruction, the Conference deeply feel the greatness of the work yet to be done, as compared with what has been already accomplished, and would urge upon all the friends of Missions the vast importance of strengthening the feeble stations in these localities, and of occupying some of the hitherto uncultivated districts in their vicinity, before they proceed to occupy new fields of labour at great distances from their older stations.

The following paper was read by the Rev. G. U. Pope, in ac-

cordance with a Resolution of the Conference passed on the 19th of April.

ON THE LAWS WHICH SHOULD GOVERN MISSIONARY SOCIETIES, AND THOSE WHO WORK UNDER THEIR DIRECTION OR CONTROL, IN THEIR RELATIONS TO ONE ANOTHER IN THEIR RESPECTIVE FIELDS.

THERE are two classes of circumstances in which it is of the highest importance that Missionary Societies, and those who work under their direction, should act with a strict and conscientious regard to the "*laws which should govern the relations of different Missionary Societies and their Agents in their respective fields of labour.*"

I. The first of these is WHEN A SOCIETY IS ABOUT TO SELECT A NEW STATION.

II. The second is WHEN THERE ARISES WHAT MAY SEEM TO BE AN OCCASION FROM THE INTERFERENCE OF A MISSIONARY OF ONE SOCIETY IN THE DISTRICT OF ANOTHER.

Before we can arrive at any satisfactory conclusions regarding the *laws* which should regulate the actions of Missionary Societies, and those whom they direct or control, in these two classes of circumstances, it is necessary to consider the *facts* and *principles* connected with Missionary action on which such laws must be founded.

Of these perhaps the following are the most important.

I. That the full occupation of every part of the field, by the preaching of the Gospel to every tribe and class of people in India is the work before us; and that this is manifestly beyond the powers of any one Missionary Society, and in fact at present of all Missionary Societies together.

II. That Protestant Evangelical Missionaries agree in a sufficient number of points to enable them to regard one another as fellow-labourers, to rejoice in each other's success, and to be willing to regard the fields occupied by others as really brought under Christian teaching and influences.

Probably all such Missionaries in South India will agree to this principle; not as thinking less therefore of the doctrines and principles in regard which they differ, but thinking more, perhaps, of those in which they happily agree.

III. That the maintenance of friendly relations among the various Missionary Societies, and especially among the Missionaries labouring in behalf of the heathen, is of so great importance that scarcely any thing can render the disturbance of those in the Mission field expedient.

[I take it for granted that, while in Europe and America, controversies, and disagreements even, may tend to elicit truth, and to put matters ultimately on a surer basis, in the Mission field they can result in nothing but *evil.*]

IV. That, to a great extent, the work of Missionaries of all Societies, is simply of a preparatory character; that we are *Evangelists* more than *Pastors;* that we must prepare ourselves to expect that when any very large number of the inhabitants of India shall be brought, by God's grace, to a reception of His Holy Gospel, there will arise a CHURCH OF INDIA, which will probably differ, in many respects, from any of the existing

Christian communities in Europe or America. If these principles and facts be admitted, it will be easy to discern the "laws which should govern the relation of Missionary Societies and Missionaries under their direction or control, in their respective Missionary fields."

I. It is hardly necessary to mention *the law of* LOVE. If any where, surely especially in the Mission field, among those who believe themselves called to take part in this highest department of Christian labour, this should exist. Missionaries should be, of all men, slow to engage in controversies, or to enter upon any course of procedure which would pain a brother Missionary's heart, impede his labors, or add any thing to the already heavy burden which each and all must bear. The "burden and heat of the day" are enough without the added weight of anxieties resulting from fraternal hostilities, or the fires of controversial strife. If we love our neighbour as ourselves, and his work as our own, few other laws will be needed.

But to help in obeying this first great law of love, in regard to the selection of new fields of labour by any Missionary Society, the following laws may be laid down.

I. That *when the Missionaries of one Society are in possession of a field of labour, other Societies should not (as a general rule) enter it without their cordial* CONSENT. The field is wide enough to admit of every Society taking to itself a whole *nation.* Large tracts of country are still before us, and the last comers should surely be the pioneers.

There are exceptions to this, as,

(1.) The Presidency towns, Bangalore, &c. seem to be regarded as common property. Every Society has its Mission in Madras. I suppose this is at least, very convenient, on many accounts. It may be carried too far.
(2.) Where Missionaries devote themselves to special departments of Missionary labour, no harm can arise from the entrance of one Missionary into the field of another. Still this should be with the consent of the other occupant; great prudence and pains would be necessary to avoid collision.

Medical Missionaries, Missionaries who labour especially in schools, itinerating Missionaries, &c., may be allowed some latitude; and their labours in the district of another Society, when previous communication has been had with the Missionaries of that Society, may be often not only allowable but very desirable.

(3.) When a Missionary Society has an isolated station in any district, and is unable or unwilling to extend its Mission there; and meanwhile another Society is able and willing to extend its operations so as to bring the whole field under cultivation, *the former Society might with propriety transfer such station to the other.* In such cases it will not do (to use a homely phrase) for one Society to act the part of "the dog in the manger;" to insist upon prior occupancy, when this is not followed up by efficient and adequate working. *There are many cases where an entire reconsideration of Missionary limits might be made with advantage.* If by any convention of the representatives of Missionary Societies definite limits could be fixed to our operations, I think much good would result.

But cases will arise in which a Missionary thinks himself called upon to interfere with the labours of one of another Society, by receiving Native members or even congregations that may express a wish to join his communion. Now this is apparently a very difficult case. Practically, I think, it is not so difficult as, at first sight, it appears. It may be conceded that since we differ, unhappily, from one another in points of greater or

less importance, and since that difference, though it does not prevent *union,* does prevent formal *unity,* we must allow our Native Christian converts to consider these subjects of difference, to form their own conclusions and act accordingly. No Missionary wishes to bind his converts with a chain of iron, or to establish a papal domination over their consciences.

But allowing this, there are still some laws which should be considered binding upon every Missionary.

II. *A Missionary should not seek for proselytes, nor allow his Catechists to do so, (this is of vast importance) from the congregations of other Protestant Evangelical Missionaries.* I think this is a rule admitting of *no exceptions.*

III. Where Christian Natives profess a desire to change their religious system, the fickleness of the Native character should be kept in mind, and every Missionary should be cautious how he gives encouragement to it. Many Native Christians are ready for very slight reasons to transfer their allegiance from one system to another. This is a result of want of moral earnestness, and should not be fostered by us.

IV. In cases where Native Christians, leaving their own Missionary, seek for reception by another Missionary, it is incumbent upon the Missionary to whom they apply to satisfy himself by *long, careful and conscientious* inquiry that there is no worldly motive at work.

V. Where the reason alleged by a Native Christian for seeking to transfer his allegiance is one of *doctrine,* a Missionary should solemnly ask himself the question, *is this a matter so essential as to render it my duty, at all hazards, to receive this person?* Such cases, it is apprehended, would be very, very rare.

VI. In cases where Native Christians as servants, or as Mission-Agents, pass from the care of a Missionary of one Society to that of the Missionary of another Society, there is greater difficulty. They seek naturally to identify themselves with the Master or Missionary employer. I need not enunciate the law that *a Master should never unduly use his influence to make proselytes of those in his employ.* Such cases must be dealt with individually.

But the case has occurred of such employé returning to his village and the Missionary by whom he had been employed claiming the right to visit him there, to hold services in his house, and to make him the centre of a new interest in the village. Surely in such cases "letters dimissory" might be used. Any Native Christian leaving his home should be furnished with a letter to the Missionary of the district to which he goes. Such persons should be taken care of, but not plied with controversial matters; and if they return to their own homes again, they may be safely left to the care of their original Minister.

VII. On no account whatever should a Missionary enter into communication with one excluded by another from his congregation. One Missionary should not make himself a court of appeal from the acts of another.

VIII. It may need to be enunciated as a law, that no Native Christian who has left his Minister on account of the way in which caste is treated in the congregation, should be received by a Missionary of another Society. In regard to caste indeed, the members of this convention, and those whom they represent, are all of one mind.

IX. If requested to receive a member of another congregation, the Missionary applied to should at once candidly and kindly lay the whole matter before the Minister of the congregation to which the applicant belongs;

and take no step without his consent, *a consent which in a really fitting case no honest man could withhold.*

X. When there is difference of opinion, as to the merits of such a case, no time should be lost in referring the matter to the arbitration of experienced Missionaries agreed on by the principals in the affair.

XI. In no case should a Native Catechist be allowed to interfere with the matter; much less in such a case to visit a village containing a congregation of another Society. *Incalculable mischief results from the interference of Catechists in such cases.*

XII. It would be well in all such cases for each Missionary to ask himself whether in encouraging the applicant in question the evils resulting, may not on the whole far exceed the good to be expected. We see (or suppose we see) certain benefits; but the evils, in all their extent, we do not always see at once.

In fine, I remember once addressing a large audience, chiefly composed of members of the Church of England and attached friends of the Society for Promoting the Gospel in England, on the subject of Missions, and referring to the "different but not *discordant* action of various Missionary Societies in South India," I was stopped by cheers and acclamations from all sides of the assembly. In fact there is scarcely any thing *that all classes of the Christian community, of all Schools and parties, feel to be more desirable than that our Missionary brethren should dwell together, and work together in unity.*

May that divine wisdom be ever given to us all, which is not only "pure" but "peaceable.!"

G. U. POPE.

RESOLUTION ON THE LAWS WHICH SHOULD GOVERN MISSIONARY SOCIETIES AND THEIR AGENTS IN THEIR RELATIONS TO EACH OTHER IN THEIR SEVERAL FIELDS OF LABOUR.

That the Conference highly approve of the principles laid down and the rules founded upon them, for the guidance of Societies and their Agents in this important matter, contained in the above able paper on this subject; and would most earnestly urge upon all concerned their faithful observance, believing them to be eminently calculated not only to preserve peace between Missionary brethren of different Societies labouring in the same or in adjacent localities, but also to promote the true prosperity of the Native Churches.

As the result of a further conversation on the above subject, it was also resolved.

That, considering the scandal which has been occasioned in the eyes of the heathen, and the injury inflicted generally on the Christian Church in South India, by the interference of the Leipsic Lutheran Missionaries with converts connected with

other Missions of the Protestant Church, it is determined that a protest be drawn up by this Conference and forwarded to the Committee and supporters of the Leipsic Lutheran Mission in Germany.

The following was the form in which the Protest, after due consideration, was adopted and forwarded.

FROM THE CONFERENCE OF THE MISSIONARIES,
OF MOST OF THE PROTESTANT EVANGELICAL MISSIONS,
LABOURING IN SOUTH INDIA AND NORTH CEYLON.

To the Committee and Supporters of the Leipsic Missionary Society.

DEAR BRETHREN,

We, the representatives of nearly two hundred (200) Missionaries belonging to nearly all the Protestant Evangelical Societies now engaged in the work of Propagating the Gospel in South India and Ceylon, address you with much grief of heart, in the hope that you may be inclined to take steps to remove what is a serious hindrance to the progress of our common work.

That hindrance is found in the way in which the Missionaries of your Society, connected with the Tranquebar Conference, conduct their operations, in open disregard of some of those laws by which the Missionaries of different Societies are generally guided in their relations to one another.

Your Missionaries appear to consider it their duty to receive any one from our Native congregations who *professes* to prefer their views on certain doctrinal subjects, without any searching inquiry into the probable motives by which such persons may have been influenced; and it is believed, that encouragement is thus given to the discontented and disorderly in many of our congregations to seek admission to those under the care of your Missionaries, with the view of escaping wholesome and godly discipline, which is attended with the further evil of unsettling the minds of the better class who remain.

These brethren also act in regard to that terrible evil, caste, in a way so different from all other Protestant Missionaries, that, by that means alone, it is not difficult for them to draw away people from other communions, where that false and wicked institution is entirely discountenanced in all its forms. We will not now enter into further particulars on this painful subject.

All that we desire is that those whom you sustain in this land should co-operate with us, in maintaining, as far as possible, the same external discipline in reference to other Missions, and be guided by the same general laws, in this respect, as the Missionaries of other Societies. They would thus become our esteemed and respected fellow-labourers instead, of being the occasion, to many of us, of great anxiety and annoyance.

The field is wide enough for us all, and we one and all desire to see it fully occupied, and to recognize as fellow-labourers all

who seek to bring the perishing heathen to Christ as their only Saviour. We wish not to dictate to others on matters of Ecclesiastical polity, so far as the internal arrangements of their own communion are concerned; but when the proceedings of one body of Missionaries directly interfere with the internal management of another community of Native converts, we feel bound earnestly to protest against such conduct, as a departure from one of the first principles of our common Christianity.

That you may be directed to the consideration of measures which will prevent the recurrence of those proceedings which have led to this friendly remonstrance, and that the labours of your Society may be abundantly blessed of God, is the prayer of, Dear Brethren, Your faithful servants in Christ.

OOTACAMUND, (Signed) J. SEWELL,
May, 1858. M. WINSLOW,
A. B. CAMPBELL,
Secretaries to the Conference.

In reference to the above protest, it is resolved.

That it be forwarded by the Secretaries to the proper authority in Germany, and that they shall also take suitable measures to secure the publication of it in England and Germany as widely as possible.

Tuesday, May 4.

The Rev. H. BAKER, in the Chair.

In accordance with a Resolution passed on the first day of meeting, the Conference took into consideration the important subject of Medical Missions in India, and adopted the following resolutions.

RESOLUTIONS ON MEDICAL MISSIONS.

1. The Conference having had the subject of Medical Missions brought under consideration, unanimously approve of this scheme of Christian philanthrophy, and regard it as a most valuable department of Missionary operations. They look on it as a noble exemplification of the spirit of the Gospel; they consider that the Medical Missionary while acting as a pioneer in the great work of evangelizing this country, follows, in a peculiar way, the footsteps of Him who went about continually doing good.

2. They consider that, upon the whole, the best field for such operations is in the centres of great masses of

Heathen and Mohammedan people, especially where no European practitioner is labouring; and they feel strongly that these Medical Missions should be carried on in connexion with other Evangelistic efforts, as the labours of the Medical Missionary tend greatly to arouse attention to the truths of the Gospel.

3. The Conference believe that, where Medical Missions have been already in operation, they have accomplished a most encouraging amount of good, in breaking up the way for the spread of the Gospel; and they regard this as a loud call to all the Churches to send forth additional labourers for this work, so that new centres of heathenism may be occupied; and also that Medical aid may be provided for every large Mission, where the labourers are so often exposed to the attacks of disease, and where they are so often left without any efficient Medical assistance. They look on the latter object as one of great practical importance; and the carrying of it out might ultimately save Missionary Societies large additional expense, in connexion with the failure of the health of their Agents.

The desirableness of addressing a communication to the newly-formed Christian Vernacular Education Society for India,—having been fully discussed, it was resolved,

That the seventh Paragraph of the resolutions on Missionary Education passed on the 23d of April, should be forwarded to that Society as the expression of the views of the Conference.

The three following Resolutions were then passed.

I. That the three Secretaries, together with the Rev. P. S. Royston, B. A. Madras, be the Editors and Publishers of the Report of the Conference at Madras, and that they correspond, if necessary, with the Secretaries of the Parent Societies represented, in reference to the number of copies to be printed. They shall also be at liberty to confer with the writer of any of the papers to be printed in the Report, in reference to any thing they may deem it desirable to omit or alter, with a view to obtaining his consent to their so doing.

II. That the especial and hearty thanks of this Conference be tendered to our Secretary, the Rev. James Sewell for the efficient and able discharge of his most arduous duties, in carrying on all the preliminary arrangements, and in drafting each day the minutes and the numerous and masterly resolutions which the subjects discussed have demanded: resolved that this resolution be inserted in the minutes of our proceedings.

III. The business of the Conference being now brought to a happy termination, one of the Secretaries proposed the following resolution, which was passed unanimously:—

That the brethren assembled in this Conference feel deeply grateful to the Great Head of the Church for having been permitted to meet together from so many distant stations, and for the valuable opportunity thus afforded of becoming better acquainted with each other's field of labour, plans of operation, difficulties, trials, and successes; and they rejoice in the spirit of love which the God of all grace has granted them, enabling them to respect each other's judgments, and to cherish and manifest a tender regard for each other's feelings. They also rejoice in the practical Christian union which has ever distinguished all Evangelical Protestant Missionaries in this country, and feel truly thankful for the present opportunity of manifesting it before the world and the universal Church. May nothing ever disturb this precious unity of spirit, or break this holy bond of peace!

In returning to their several spheres of labour, they determine, by God's grace, to cherish a cordial affection towards all with whom they have thus taken sweet counsel together, as well as to all their fellow-labourers, to sympathize with them in all their trials, and to rejoice in all their successes. They pledge themselves to the maintenance of those great truths of the Gospel of Christ, in which they are all happily agreed, in all their saving and sanctifying principles, and to the cultivation of mutual charity and forbearance in respect to their conscientious differences of judgment on all minor points. They thankfully acknowledge the encouragement they have received to pursue their great work with increased faith and energy, and would now bid each other an affectionate farewell, looking forward to a far holier and happier meeting in their Father's house above.

The Meeting was closed with a devotional service.

On the following morning, Wednesday, 5th May, a breakfast was kindly given by two Christian friends, Captains R. Dobbie and Harkness, to all the Missionaries and such of their families as were present, with several other friends which was followed by devotional exercises;—and in the afternoon a public meeting was held, when the chair was taken by W. Cherry, Esq., Acting Collector of Coimbatore,—who kindly consented to preside in the unavoidable absence of his Lordship, the Bishop of Madras, who had been expected up to the last. Notwithstanding the unfavourable state of the weather, the meeting was well attended, and very interesting and effective addresses were given by the Rev. A. B. Campbell of the Madras Free Church Mission, the Rev. E. Sargent of the Church Missionary Society from Palamcottah, the Rev. E. J. Hardey of the Wesleyan Mission from Mysore, the Rev. Levi Spaulding of the American Board from North Ceylon, and the Rev. B. Rice, of the London Mission from Bangalore.

Appendix.

APPENDIX.

STATEMENT AND APPEAL

FROM THE

GENERAL CONFERENCE

OF MISSIONARIES

CONVENED AT OOTACAMUND

REPRESENTING NEARLY ALL THE PROTESTANT EVANGELICAL SOCIETIES LABOURING IN SOUTHERN INDIA AND NORTH CEYLON,

TO THE PARENT SOCIETIES AND CHURCHES IN EUROPE AND AMERICA.

Ootacamund, Neilgherries,
May, 1858.

Dear Brethren,

Having, after much correspondence, determined on holding a Conference on these Hills, we have met together, and for fourteen days have been engaged in earnest consultation on the great work to which our lives are devoted. As the Report of our Proceedings, shortly to be published, will show what subjects have occupied our attention, and how we have been led to view them, we need not now enter into any detailed account of our meetings. We cannot but record, however, our heart-felt joy and gratitude at the general unanimity of our views, and the perfect harmony of Christian love which, through the rich grace of our one Lord and Master, has prevailed among us. We have all truly felt it to be a season of spiritual profit, and shall now return to our several spheres of duty, not only personally acquainted with many beloved brethren who before were only known to us by name, but also cherishing for them a high esteem and a cordial affection; while the knowledge we have gained of each other's labours, trials and successes, will, we trust, greatly enlarge our minds, encourage our hearts and guide our efforts, so long as we may be permitted to labour in this heathen land.

The time at which we have been led to hold this Conference is very remarkable. When it was first proposed, the whole country, from Cape Comorin to the Himaláya mountains, and from Rangoon to the mouths of the Indus, appeared to be resting in profound peace. Whatever doubts might be entertained by some of the best informed as to the permanence of this state of quietness, and however certainly they may have discerned the signs of the times, mere human sagacity could not then have foreseen, that in less than six

months Northern India would be exposed to one of the most treacherous, wide-spread, cruel and bloody rebellions which the world has ever witnessed; and that the power of Britain in India would suffer the rudest shock, and encounter the most imminent peril, which it has hitherto experienced.

For a time, the labours of the Church in India, carried on for more than a century at so great an expenditure of life and energy, and sanctified by so many prayers and sufferings, seemed threatened, by the spreading flood of rebellion, with utter extinction. But the Lord was in the midst of the storm, guiding and controlling its fury. Wonderfully did he sustain the faith and courage, and preserve the lives of most of his Missionary servants. Graciously did he watch over their trembling flocks, and so sustain them in the trying hour, that some of them with their Native teachers, were enabled to be faithful even unto death. And now that the danger is past, and that the power which God has ordained to overshadow His servants in their mighty enterprise appears to be striking its roots deeper in the soil than ever, we desire, in common with many of our fellow-Christians to "*hear the rod,*" and learn its lessons.

Living and labouring, as we were, in the vicinity of this great rebellion, and often threatened by its rolling surges, we have yet been preserved. The Lord has covered us with his sheltering wings. Many natural causes, doubtless, contributed to our preservation; but a careful review of the several crises of danger through which we have passed, clearly shows that it is to our God alone that we owe our safety. And may we not believe that "He, who feeds His flock like a shepherd, and gathers the lambs with His arms, and carries them in His bosom, and gently leads those that are with young," looked with tender pity on His many sincere, but yet weak, disciples in Southern India, and graciously shielded them from the raging fury of the heathen. How great would have been the danger of apostacy on the part of those many thousands of merely nominal, and as yet unbaptized, adherents, who, though they have renounced idolatry and placed themselves under Christian instruction, cannot yet be regarded as having received that grace which could alone enable them to bear the fiery trial! If so, then, how powerful is the obligation of the Church to care for the work, in their part of the land, over which the Lord Himself has so tenderly watched in the time of peril and fear.

How miserably short-sighted are some of the unbelieving politicians of this world in high places of power, who would tell us, that Missions have led to this rebellion. The Lord Himself has answered them; and we, His servants, can point them to the great Missionary field of India, and say, Behold our peace and quietness. See the helping-hand which this Presidency was able to hold out in resisting and turning back the tide of revolt! How small an European force was retained throughout the most critical period of the rebellion to garrison the entire Presidency! Listen to the prayers of many thousands of Native Christians for the maintenance of the British Power, and look at their noble Contributions for the relief of the sufferers! These

are the fruits which Christian Missions are designed and calculated to produce, and not rebellion and bloodshed.

That the powers of darkness embodied in the heathenism, lawlessness and fanaticism of India, have been terribly annoyed of late by the combined light of Civilization, Education and Christianity, which has shone upon them with increasing brightness, and that they have put forth a determined effort to extinguish that light, by the extermination of all in whom it is deposited, is, we think, undeniable, and was, we believe, the mainspring of the rebellion. The effort has failed, as all such efforts must fail, come whence they may. For it is decreed that this light shall shine more and more unto the perfect day.

Let us then cast a rapid glance at the success which, through God's blessing, has crowned the labours of His servants in the South Indian field.

In the Tinnevelly, Travancore, Tanjore and Madura Provinces, "the Lord hath made bare His arm in the sight of the nations, and this end of the earth hath seen the salvation of our God." Here He is saying to His Church, "Lift up thine eyes and behold: all these gather themselves together, and come to Thee." Here are numerous congregations of men and women who have renounced idolatry and demonolatry, sitting at the feet of the Christian Missionary to learn of Jesus and His salvation. Here are many infant Churches with a goodly band of their own Pastors and Teachers. Here are many thousands of children who have been preserved from the polluting and soul-destroying influences of idolatry, and who are now being trained in the nurture and admonition of the Lord. Behold their newly built Churches and Chapels and School-houses, and see how delightfully they contrast with the hoary shrines of false gods and hideous demons, and silently but surely indicate their approaching doom! Listen to the many thousands of infant voices early taught to lisp the Saviour's name! Look at the goodly number of adults who from time to time meet together to remember Him who shed His precious blood on the Cross for the remission of their sins; and at the multitudes who congregate each Lord's day to hear the wondrous story of man's redemption! Count up their Contributions to the cause of the Gospel, and see how, like the Macedonian Christians of primitive times, "their deep poverty has abounded unto the riches of their liberality!" Contrast the lives and actions of those professors who are established in the Christian doctrine, with those of the heathen around them, and learn that "the righteous is more excellent than his neighbour!" Stand by their dying couch, and see how their faith in Christ imparts peace and confidence, and lights up the dark valley, in which their heathen neighbours can see nothing but confused images of the dismal and the terrible!

That many of them have first put themselves under Christian instruction from very imperfect motives, and with very slight knowledge of what they were doing; and that many of them long continue very feeble and imperfect, even as nominal Christians only, is not denied; but then they are no longer worshippers of abominable idols, no

longer under the dominion of a crafty and lying priesthood, no longer groping in the thick darkness of heathenism, and no longer entirely ignorant of God and futurity, of Christ and His salvation.

That the majority of them are not the rich and great of this world is true; but this is the "sign from heaven" that Jesus is the Messiah, and that it is indeed His Gospel which we preach and they believe. Here we see realized the prophetic description of the seer, "an afflicted and poor people shall trust in the name of the Lord." Such hath the great Sovereign Ruler ever chosen, to bring down all the loftiness of man, and to make low all his haughtiness and pride, that He alone may be exalted. Among these the Lord is raising up the faithful Heralds of His Cross, whom He will clothe with the might of His Spirit, and send forth to gather, out from among the heathen around, a people for His name, and whom He will appoint to feed His sheep and His lambs. But we rejoice to find that this great work is not confined to the lower orders of the people. The Gospel is now reaching the more educated and respectable classes, some of whom have made an open profession of the Christian faith.

Let us turn now to the Missions of the German brethren on the Western Coast, where we see many proofs that the hand of the Lord has been with His servants, and that many have believed their report. Here in addition to congregations, and churches and schools, similar to those we have already described, though on a smaller scale, we see the Gospel in its benevolent aspect towards the industrious labouring poor—the brethren having taught many of them how to improve their temporal condition, while they are also teaching them to seek first the Kingdom of God.

Leaving this field which is already become a fruitful one, and where more than forty devoted brethren are labouring in the Gospel, and already rejoicing over the tokens of God's gracious approval of their toil, we may visit in succession the many stations of various Societies of Britain and America, scattered over the land. At each we may look upon an infant Church and Congregation; at most on Boarding and Day-schools, both in the Vernacular and in English; on a staff of Native Teachers, with here and there a Seminary for their efficient training; on Printing Presses, with stores of books and tracts, and translations of the Holy Scriptures, in the various languages; on Churches and Chapels and School-houses and Mission-dwellings, and thus behold a complete system of appliances for carrying on the work of the Lord. And if we stop at each station, and inquire what has been done to bring the Gospel to bear upon the surrounding masses, we shall be everywhere furnished with ample proof, that the truth has fully enlightened the understandings and gained the approval of many, and is powerfully leavening the community at large.

By means of Scriptural Education many a youth has lost his faith in Hindúism, and learnt that Christianity is both true and Divine; while by means of Preaching, conversation, and the perusal of tracts and portions of the Scriptures, many an adult has done the same,

being no longer Hindú in conviction though not yet Christian in profession.

At some of these stations, and in the surrounding districts, the heart is gladdened by the sight of prosperity similar in kind, though not yet equal in degree, to that of Tinnevelly and Travancore. At some others it is cheered by the delightful intelligence, that, after a long night of toil and weeping, the first-fruits of the harvest have just been gathered in, and the brethren are rejoicing in the dawn of the morning. We deeply sympathize with them in their peculiar joy.

And now let us visit the great City of Madras. Here, in addition to the usual machinery of bringing the Gospel into contact with the Native mind, we behold a large and powerful system of Anglo-Vernacular education—based upon the Bible, and entirely pervaded by its soul-transforming truths—steadily at work, moulding the minds of several thousands of youths of the middle and upper classes; and, through the Divine blessing, touching the hearts of not a few, and leading them to Christ. Several of these we see becoming efficient Preachers of the Gospel, and often do we witness crowds of heathen attentively listening to their earnest and telling words.

Great has been the power put forth by this system on a class of Native minds, scarcely to be reached by any other instrumentality, and great are the results it has already accomplished; while a greater still seem to await its progress. But it involves most arduous and persevering toil, and, in such a climate, often do the labourers literally groan under "the burden and heat of the day." But they see *that,* in their work, which bids them go forward, and not be weary in well-doing, knowing assuredly that the rich harvest-time will certainly come in its appointed season.

But let us now collect our Statistics, and state what at present is the result of Missionary operations; not for our own praise, but for the glory of Him without whose blessing all our works would end in vanity and confusion,

We have, then, as the fruits of Missionary labour in Southern India, and the entire Island of Ceylon;

1. More than *one hundred thousand* persons who have abandoned idolatry, and are gathered into Congregations receiving Christian Instruction.

2. More than *sixty-five thousand* who have been baptized into the name of Christ, and have thus publicly made a Profession of their Christian discipleship.

3. More than *fifteen thousand* who have been received as Communicants, in the belief that they are the sincere and faithful disciples of Christ.

4. More than *five hundred* Natives, *exclusive of Schoolmasters,* who are employed as Christian Teachers of their countrymen, and who are generally devoted and successful in their works.

5. More than *forty-one thousand* Boys in the Mission Schools,

learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

6. More than *eleven thousand* Girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these leading results, may we not exclaim, "What hath God wrought!" Surely, "this is the finger of God!" Here are the palpable evidences of the Divine power of the Gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus.

But we can never rightly estimate the results of any great enterprise unless we take fully into the account all the natural and moral obstacles which have been overcome in its prosecution. And in the case before us, how many and how great have they been, and still are! Time would fail us to enumerate and describe them; nor could any description convey an adequate idea to those at a distance of the terrible effects which the Hindú system has wrought in the Hindú mind and heart. The best and most truthful description that ever was, or ever can be, given, is that contained in the first chapter of Saint Paul's Epistle to the Romans. There the sad picture is drawn to the life, and how mournful and terrible it is! Yet there is one dark shade wanting, even in this dismal view of poor fallen humanity, to make it fully applicable to India. The heathen described by the Apostle had no system of *Caste*. They were not bound with this strongest of all the chains of Satan. Hence, humanly speaking, the work of the Apostles was far easier than ours. How many of us too, have often sighed for the gift of tongues, or at least for a language common to us and all the nations of India, as was, for the most part, the Greek to the Apostle Paul and all the people to whom he preached Jesus and the Resurrection! Who again, among us, has not often envied the dark-skinned Native of this tropical clime his power of enduring the fierce heat of a blazing sun without injury to life or health? How deeply too, do we often feel the terribly depressing influence of the vitiated Moral Atmosphere in which we are compelled to move! Then there is the weakness of some of our converts and the apostacy of others; the hopes that have long been cherished of some promising inquirers at last dashed and broken; the painfulness of mind and sorrow of heart occasioned by seeing the multitudes around us going on from year to year in their idolatry and sin, alike deaf to the calls of mercy and warnings of vengeance addressed to them in the Gospel we preach, and the long deferred hope of seeing them turn unto the Lord—together with other painful trials to our faith and patience, which, not being patent to common observation, are, in general, but little understood and appreciated. These have proved most formidable obstacles to our progress, compelling us earnestly to seek help from God, that our faith fail not.

Review then again in this new light, the measure of success which God has given us, and say, "Is it not marvellous in your eyes?" Truly the wonder is, not that our success has been so small, but that it has been so great. And when we view it as the earnest and the

first-fruits of what is yet to come, well may we take down our harps from the willows, and sing the songs of Zion, though in a strange land.

But we desire especially to invite attention to what yet remains to be done. Much ground is yet unoccupied, and many of our present stations are weak and languishing for want of a sufficient staff of labourers.

In the territories of the Nizam of Hyderabad—the largest Native state in Southern India, and which has been almost miraculously preserved from the flood of revolution which has swept over Northern and Central India—and in the Nagpúr territories, we have a population of *thirteen millions*, covering an area nearly three times the extent of England. With the exception of a solitary Mission with two labourers at Nagpúr, in connexion with the Free Church of Scotland, the whole of these great countries is entirely unoccupied, and they can have been but slightly influenced by other Missions at a distance from their frontiers.

In the Northern Sircars on the East, and in the Ceded Districts of Bellary and Cuddapah on the South of the Nizam's dominions, countries together larger than England and Wales, we have *more than six millions and a half* of people with only *nineteen* Missionaries, or *three to each million ;* while in the Cuddapah district, especially, the fields seem already whitening to the harvest. The rest of the Telugu country is far from being fully occupied by the few Stations and Missionaries which it contains.

In the north-western half of the Mysore territory there is a large, and, as yet, entirely unoccupied field, containing about one million and a half of people; while in the kingdom of Coorg there is only one Missionary.

In the Collectorates of Coimbatore and Salem there are but two Missions with each a single Missionary, for about two millions of people; while in south Arcot, and other large districts of the Carnatic among the Tamil people there are none at all. Moreover the provinces best occupied are far from being sufficiently so, and it is a most serious error to take up new ground before we have fully manned our older stations, and taken possession of the districts immediately around them.

In the whole of Southern India, including Hyderabad and Nagpúr we have a population of *forty millions* of people ; and, were the present Missionaries equally distributed over the whole, they would not exceed *four to the million.* But such an equal distribution is neither desirable nor possible. Large Centres of population and influence must be efficiently occupied, and fields which the Lord has already blessed should be diligently cultivated. To do this, a large addition to our strength is needed, while still more labourers are required to take possession of the new ground.

Thus, then, it is abundantly evident, that a great work yet remains to be done even in Southern India, the scene of the first and most successful Missions; while in Central and Northern India

it is still greater. We have said nothing of Ceylon, but much that has been said respecting Continental India applies equally to it.

We earnestly call on our friends in Europe and America, therefore, to redouble their efforts and widely extend their operations; and we would set before them three or four departments of Mission labour, in which there is now a wide and effectual door opened for largely increased exertion.

1. *Itinerant Preaching.*—We believe that the whole country is now more prepared for this most important and arduous method of labour than it has ever yet been. Much general knowledge of the elements of Christian truth has been widely diffused, and, almost everywhere, both the motives of the Missionary and the nature of his message are in some degree understood. Many are desirous to know something more of Christianity, and in not a few minds strong convictions of its truth and excellence have been produced, while a still larger number are very much dissatisfied with the old gods and the old systems. Now is the time therefore, to sow *broadcast* the good seed of the kingdom; and there cannot, we think, be a doubt, but that the failure of the present great rebellion, and the increased strength of the British Power will dispose many now to pay attention to the religion of the people to whom they see their destinies are evidently committed; and especially will this be likely to take place, if the future Government of India shall be conducted with a consistent regard to the fundamental principles of Christianity. How important then to improve the present crisis, by doubling and trebling the army of preachers! This, we believe, might, with the Divine blessing, do more to calm the present agitation, and to prevent recurrence of such scenes, than the increase of Military forces can do without them; for it is the spirit of a living Christianity that can alone destroy the spirit of rebellion, and dispose men to dwell together in peace and quietness. "Faith," we know, "cometh by hearing. But how can they hear without a preacher? and how can they preach except they be sent?" Let, then, men, specially qualified, be sent forth in connexion with every Mission, to carry on steadily and systematically the work of Itinerant Preaching, and, we believe the blessing of God will soon be granted in an abundant measure. Congregations will be gathered, and Churches planted; and "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

2. *Education.*—The rebellion has shown how lamentable is the ignorance of many even of the better classes. Had they possessed even a tolerably correct knowledge of the power and resources of the British people, they could never have entertained the slightest hope of success, and would consequently never have plotted such an enterprise. We see this opinion exemplified in the conduct of the most enlightened Native Princes, or their influential advisers. Or, if they had known, even theoretically, the nature of the Christian Religion, they would not have suspected the most tolerant of Christian nations of a design to make them Christians by either force or fraud. Let then Vernacular

Schools be spread all over the land, training the masses to read for themselves the lively Oracles of God, and teaching, along with the doctrines of salvation, the elements of geography and history, and most assuredly Hindúism *must* fall before them. Its foundation is falsehood, and this, truth will destroy. The almost universal readiness to come and receive instruction in Mission schools, affords great facilities for carrying on this department of labour. Let not this opportunity be lost.

In order to the carrying out of any widely extended system of Christian Vernacular Education, the primary object must be the training of a large body of efficient Vernacular School Teachers. Without this nothing can be done, as there is no existing instrumentality available for this purpose. Even your Missionaries, in some districts, are still frequently obliged to employ comparatively inefficient men, and even heathens, in conducting their schools. Hence it is obvious that a great work has to be done in raising up and preparing a large body of Christian Vernacular Teachers well qualified for the department of school instruction. We rejoice in the formation of the "Christian Vernacular Education Society for India," and most fervently hope it will meet with truly liberal support, and be made a great blessing to this dark land.

But there is also a most inviting field open to the Anglo-Vernacular system of a higher education for the middle and upper classes. In all our cities and large towns, there are great numbers, either learning English, or desiring to do so. That a knowledge of the English language is the one thing which, above all others, will enable a young man to get on in the world, is now a rooted conviction in the minds of many thousands. This is so marked, as to lead to the conclusion, that it is a part of God's all-comprehending plan for bringing these youths under the teaching of the Gospel.

Without such a system of superior Anglo-Vernacular Education, based on the Bible, these intelligent youths of the middle and upper classes will be long before they are effectively reached by the Gospel. It is a mistake to suppose the Government scheme of Education will do it, and also a mistake for the Church to congratulate itself, that the Government are taking the work of *Secular Education* out of its hands, so long as they do nothing else. While the Bible is excluded from these schools, and even so long as Christianity is not thoroughly taught, the Church must supplement the deficiency.

The means for bringing such a system into extensive operation are more easily available than those essential to the efficient working of a purely Vernacular system. Europeans may come out and commence their labours at once, without waiting for two or three years until they have learned an oriental tongue; and with sufficient funds at their disposal they may obtain a staff of suitable Assistants in their work. Money then would seem to be here the chief want. But this is just the very thing which, above all others, God has given to the Christians of Europe and America the power to supply. We

would here refer our friends back to the Middle Ages, and ask them to remember how property, in almost incredible amounts, was dedicated to the Church. Nay more, we may point to the shrines of Heathen Idolatry and ask them to calculate the value of the gifts and offerings presented there, and the vast numbers of the priesthood thus sustained for the glory of abominable idols. Shall Christians, who hold the pure truth of God in their hands, and possess the genuine love of Christ in their hearts, come behind the votaries of superstition and falsehood? Shall devotion to systems of delusion and lies do more than consecration to Christ? God forbid! Let the coffers of the Church be filled! Let the Treasury of the Lord overflow!

3. The *whole Machinery of Missions* requires to be more steadily and efficiently sustained.

(1.) Boarding-schools have proved in an eminent degree the nurseries of our churches, as well as the feeders of our Theological Classes and Seminaries, whence have gone forth many of our best Native Teachers and Preachers, as well as most efficient Schoolmasters. But these Institutions are among the most costly of our instrumentalities, and require a large amount of the time and strength of the Missionary. Shall they then be permitted to languish, now that such helpers as they provide, are more urgently needed than ever?

(2.) The Printing-Press is evidently destined to be as powerful a lever in moving the masses in India as it has been in other lands, and indeed has already accomplished great results. But its productions cannot yet be sold for more than a tithe of their cost, so that, to supply the millions of Scriptures, Books and Tracts, that are needed for the people of India, money must be freely given. But we also need, in addition to the staff of Missionaries, strictly so called, a body of men largely devoted to the work of translation and authorship, and they must be sustained either as Missionaries, or specially by the Bible, Tract and School Book Societies, for this purpose.

(3.) There is the most urgent need for a larger number of superior Native Teachers, well instructed and trained for their work. Men whom God has evidently called to this work must be specially prepared for the discharge of its duties at whatever cost of labour and money, so that the highest possible measure of efficiency may be secured. And it is obvious that they must be suitably remunerated. We do not mean that European salaries should be paid to Native Agents, but that a well trained and faithful Native Ministry should be paid in that relative proportion to the people and circumstances of the country in which it is employed, which is generally considered necessary in Christian lands. Nor do we, for a moment, wish to call in question the usefulness of the class hitherto largely employed as unordained Agents, called Catechists and Readers, nor to propose any important increase in the scale of payment according to which their allowances have been hitherto regulated. Our object is, to point out the urgent necessity of the most strenuous, well directed and prayerful efforts being steadily maintained with a view to

the raising up of a well qualified and regularly ordained Native Ministry. In the carrying out of this object, we believe that in some of the Missions increased expenditure will be found absolutely necessary; and it ought to be a cause of sincere rejoicing whenever there is a real demand created for such an expenditure. Besides we cannot, for some time yet, look for more than a partial support of their Pastors and Teachers from the infant Native churches on account of their general poverty. The churches of Europe and America must for the present undertake this responsibility also.

How great then is the work yet to be done! We have scarcely completed the foundations. The mighty superstructure has yet to be raised. Let, then, the whole work be looked at in all its vastness and variety, and assuredly, if the true love of Christ dwells in the heart of His church, no ordinary sacrifices will be made, no paltry sums will be given.

(4.) There is yet one more channel into which we desire to direct the efforts of the friends of Missions. The duty of using all the means in their power for rightly influencing the Government of this country rests chiefly upon the churches in Britain, though an expression of opinion from the churches of America and the Continent of Europe would not be without the weight of a great moral influence.

We do not desire the Government to use any coercion either direct or indirect. All we require is simple Christian Consistency in all their proceedings which have a bearing on religion; the introduction of the Bible into all Government schools, to be read daily by those of the pupils who do not object to it; and, especially, the entire cessation of all patronage and countenance of idolatry and caste. Looking back on the past history of the British Government in India, it is notorious that the unwise and sinful course we now deprecate has been followed to a most lamentable extent; and although the more offensive manifestations of the Government patronage of idolatry may have been removed, the great *fact* of that patronage remains just where it was; and the Native opinion respecting it is unaltered. According to the Memorial of the Bombay Missionary Conference recently addressed to the House of Commons of Great Britain and Ireland, it appears that more than fifteen lacs of Rupees (£150,000) are annually expended by the Government for the support of Hindú temples and Mohammedan Mosques in the Presidencies of Bombay and Madras alone, to say nothing of Bengal. Now we must believe, that this is one great cause of the heavy calamity God has permitted to come upon the Government of British India. May the lesson now so painfully taught be truly learnt! Whether it be so or not, the duty of all who profess to take the Bible as their rule is plain. They are bound to testify against the wickedness of such conduct, and to declare that it admits of no defence whatever, unless we are to ignore our Divine Christianity, or refuse to obey its precepts.

We repeat it, we plead not for any kind or degree of coercion, but

simply for honest Christian Consistency. We would interfere in no way with any man's conscience, so long as he does not make it a reason for doing that which interferes with the natural and social rights of his neighbour. Within this limit we would have the conscience of every man left free, and would neither persecute nor allow of persecution, but would maintain complete toleration for all. The system hitherto has been, *deference to idolatry and indifference to Christianity.* We plead for the reversal of this system, and we call on all the friends of Christ, and His cause in India, to support us in our just demand. Let all Christians persevere in this truly righteous course, until every vestige of this unholy and God-dishonouring alliance between a Government, professedly Christian, and heathen idolatry and Caste is entirely removed. We are deeply convinced of the very great importance of this, as connected with the Evangelization of India.

Let the great work then be deeply pondered. We have briefly set before you its past encouraging success in the face of most appalling difficulties, and the wonderful protection exercised over it by a merciful God during the rebellion which has so seriously threatened its destruction. We have rapidly glanced at the great extent and population of the field yet unoccupied, and the insufficiency of the present amount of agency to occupy fully the districts in which it is prosecuted. We have specified the particular departments of labour to which attention should be given, and in which great facilities for increased exertion are presented. We would now only add one or two considerations fitted to stimulate in the performance of duty.

1. Past Neglect should prove a powerful incentive to present Duty. We presume all will acknowledge the justice of the charge here assumed. It seems impossible, that any body of Christians can lay the flattering unction to their souls, that they have done their duty to the perishing millions of India. Sincere regret, it would seem, must be generally felt and expressed on account of our past unfaithfulness in the trust committed to us in our connexion with India. But such regret is vain, hypocritical and unmanly, unless followed by genuine reformation. Let, then, the future, as far as possible, redeem the past, and show that this mighty enterprise is understood and followed up, according to its real requirements. Most animating and cheering is the prospect set before us in the Word of God; and "the Scripture cannot be broken." That same Word, however, most plainly teaches us the absolute necessity of the use of suitable means. And to this our attention should be directed. The means hitherto employed have been so utterly inadequate to the accomplishment of the end aimed at, as clearly to show a great misconception of the work required, and the difficulties to be overcome. The Church is now being called by God to look back on all she has done for the evangelization of India, and, while she is encouraged by an amount of success truly large, considering the means she has employed, she is still more humbled by the fact, now forced home upon her attention, in connexion with the recent sad events, that her efforts have fallen so far below what they ought to have been, and by the sad

consequences of this past neglect of duty. Had the whole Church done her duty to India during the last century, both in teaching the people and in rightly influencing the Government, who shall say that God would not have preserved us from the late terrible rebellion?

2. The present time is auspicious, and present circumstances loudly call for Increased Effort. God is evidently coming forth out of His place to remove mightily obstacles out of the church's path in India. By terrible things in righteousness He is answering His people's prayers, and confounding the enemies of the Gospel. Under His awful strokes the old Indian nationalities are being broken and scattered. Thrones and dynasties, which have been the centres and supports of Mohammedanism and Heathenism, are falling to rise no more. Old distinctions are melting away before the fire of His Word. Caste, that apparently impregnable fortress of the great enemy in India, is being terribly battered and shaken. While God is thus working it is no time for the Church to be folding her hands. These events are calling loudly upon her to scatter abroad the seed of Gospel truth with a liberal hand. God is breaking up the fallow ground before her. Now is the time for her to sow to herself in righteousness. The calamities that have fallen upon India, so distinctly marked as judgments from the Lord's hand, evidently point it out as the field for Christian exertion. They have shown the true character of Heathenism and Mohammedanism, their fiendish cruelty, their brutal lust and thirst for blood, and thus have demonstrated to the world the people's need of that Gospel which alone is able to transform the tiger into a lamb, the fiend into an angel. And to us is this Gospel committed as a sacred trust for the world. To us have its blessing been freely imparted, that we may as freely dispense them to all our perishing brethren of mankind. But for this Gospel, we might have been such as these Hindús and Musalmâns now are; by it they can be made what, through divine grace, we now are. How loud then is the call for enlarged effort, and how urgent is the necessity for immediate action!

Wars and rebellions are often employed by the great Ruler of the world, not only to punish and chastise guilty nations, but also to break down in a day the barriers which Satan has been raising up for ages to stop the progress of the truth. They are also designed to lead to repentance and reformation; and in these last days, do we not see, along with these terrible judgments, the Apocalyptic "angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea and the fountains of waters." What then is the end designed? Surely it must be that set before us in the second Psalm! The nations are now to be given to Christ for His inheritance, and this implies their repentance and conversion, brought about by the diffusion of Divine truth attended by the power of the Divine Spirit.

Looking then at the entire history and circumstances of India, as brought under the influence of the Church in so remarkable a manner, and especially at the turn which events are now taking, we cannot resist the conviction that this great country is speedily destined to become one of the richest of the Redeemer's many crowns.

But the Church must prepare herself to be a co-worker with her exalted Lord and head. This is the glory He has given her. Let her prove herself worthy of the high and holy privilege. Let the present auspicious moment be promptly seized, and faithfully improved. The responsibility is great; the crisis is a solemn one. With what intense solicitude should it be watched and considered by the followers of the Redeemer! How should they tremble lest the opportunity be lost! If they prove unfaithful now, and show themselves unworthy of the noble duty to which God is calling them, who can tell what may be the awful effects of His displeasure? But we will hope better things. The love of Christ, and compassion for millions of perishing souls, are motives of undecaying power. The Gospel is an "everlasting Gospel," and prayer is as omnipotent as ever. Faith rests on the oath and promise of Him who cannot lie, and we are encouraged by the assurance that the consummation is at hand. Let us then lift up our heads, for India's redemption draweth nigh. "Amen! Even so, come Lord Jesus," and take unto Thyself and to Thy Church "the kingdom, and the greatness of the kingdom under the whole heaven," and reign over a willing people for ever and ever!

And now let *each one* who loves the Lord Jesus in sincerity consider well his own individual responsibility. Let each one urge on himself the solemn inquiry—not, What shall *we* do? but—What is *my individual* bounden duty, with reference to the promotion of this great cause, the cause of my Redeemer's glory? The ability to help by pecuniary gifts will vary much, from the poor widow with her sole mite, to the rich with their many talents of gold and silver; but there is one great and indispensable gift which all true Christians can give alike. Every heart can offer its earnest prayers to God for the outpouring of the Spirit, without whom all the works and gifts of man must come to nought. Here there is no exclusive privilege of one class above another. The poor man can equal the rich and, it may be, excel him. Let us, then, each improve to the utmost this precious talent. Our absolute dependence on this spirit of intercessory prayer is so clear, that we are often in danger of regarding it as a matter of course, to which no particular attention is required to be given. But we must not forget our secret natural antipathy to this duty, and the holy resolution that is necessary to overcome it. It is far easier to give money, time, strength and talent, and to endure hardship, trial and privation in this great cause, than it is to persevere in earnest believing intercession for its success.

This requires no slight and superficial emotion, no mere intellectual or moral interest, but the deepest and the truest spiritual feeling and conviction. May every believer receive a fresh baptism

into this spirit of prayer! Until this is granted, no great conquest can be made in these territories of Satan. We trust the time for its bestowal is at hand. The indications of its approach seem to be present. Much prayer has been excited on behalf of India during the past year both in Europe and America; and the latter country has been graciously visited with a most important revival of religion. May copious showers of Divine influence speedily descend on all the Churches of Christ in every land! Our hearts are cheered and our hopes are excited by these good tidings from afar.

We hail too with joy and gratitude, the promised reinforcement of labourers. We are few, feeble and scattered. Our work is vast and difficult, demanding the combined efforts of many labourers. We scarcely average more than one Missionary to each half million of India's people. What then is our most earnest entreaty to the Churches of Europe and America? It is, THAT THE PRESENT NUMBER OF MISSIONARIES IN INDIA MAY BE DOUBLED DURING THE NEXT FIVE YEARS. Some of the Societies may not be able to do this, but others can do much more, and we believe *the church as a whole can do it.* Let each of the larger Societies send out ten additional Missionaries every year, and the others in a like proportion, and the result will be secured. Surely this is not too much to expect!

In the great emergency which has arisen out of the rebellion, the British people have shown no disposition to be sparing of their efforts to maintain their Indian Empire. Army after army has been sent forth, and a large amount of precious human life and energy has been sacrificed for this purpose. The mind and heart of the whole nation have been moved, and excited to anxious inquiry in relation to the past, and to earnest deliberation in reference to the future. Shall, then, the Church of God in relation to her great duty in this land be found lagging behind the British people in the discharge of their's? Shall the temporal motives which chiefly actuate the latter do more than the spiritual motives which influence the former? While so many millions are being spent to maintain the supremacy of Britain in India, shall the entire Church of Christ begrudge the extra annual expenditure of *one-sixth part of one million,* in order to extend and establish the dominion of her glorious Lord? Our faith in God forbids us to believe it. We cherish the liveliest hope that a new era of Missions in India will henceforward commence.

Nor can we doubt that God will provide the Men for this work. This is His special prerogative, and we may rest assured He will not disappoint us. Already we trust, He is moving many of the young men in our Universities and Schools of learning and theology to take upon them this office, the noblest and most truly honorable they can fill. The service is arduous and difficult. It involves many painful trials, and requires no ordinary faith and zeal and spirituality; but there is a greatness and a grandeur connected with it which are eminently fitted to gratify a holy ambition. The influence of an eminently able and devoted Missionary may be felt throughout a nation down to he latest ages. We appeal then to all young men

whose hearts the Lord has touched with compassion for the perishing millions in India, and we call upon them to give this work their most earnest and prayerful consideration. We ask them to look at it in the light of Eternity, and in its relation to the great plan of human Redemption, and to make their decision at the foot of that cross on which the Son of God poured out His life for the salvation of a lost world.

On behalf of the Conference,

M. Winslow,
J. Sewell,
A. B. Campbell,
P. S. Royston,
} *Editorial Committee.*

Most of the following papers were received too late to be inserted in their proper places in the body of the work. The Statistics which are here supplied can be relied on; and will be found interesting and useful.

(*) WESLEYAN MISSIONS.

By the Rev. E. E. Jenkins, Madras.

Minister, E. E. Jenkins, Chairman and General Superintendent of the District,—R. Stephenson, B. A., A. Burgess, W. R. Cockil, Elias Gloria, *Native Minister*,—Josiah Evers and Somasoondrum, *Catechists*.

English Department.—There has been an English Church in Black Town, ever since the year 1817. The congregation attending the Chapel has always been considerable, and although the Missionaries have been partially diverted from the work more properly belonging to them, by the claims of this their earliest charge, the English cause has always been the firm auxiliary of the Native. Black Town has given us money and raised up Missionary Agents; and our Native Church will not soon repay what she owes to her elder sister. In the year 1855, it was arranged that the Black Town English Church should have a Pastor, who should be exclusively devoted to it. The following year, the Rev. R. Stephenson, B. A., arrived from England and entered upon his work. He is supported by his flock. We have moreover an English Society and congregation at St. Thomas' Mount, and a weekly service for the benefit of the soldiers in Fort St. George.

Native Department.—Royapettah is the centre of our Native work. The Mission premises are tolerably extensive. There are four buildings in addition to the Mission House, of which the principal is the Native Chapel, erected in the year 1852. Our various labours comprehend,

1. *Vernacular Preaching and the oversight of the Native Church*.—The Native Church, with one or two exceptions, is composed of very poor people of the lower castes. There are seventy-two members, one-third of whom are servants in families, constantly exposed to removals, and of whom a pastoral oversight is a difficult, and sometimes an impossible task. Many of our communicants are young women who have been, or are still, scholars in our Female Boarding Institution. The congregations are very unequal. The most steady is that which attends our Sunday morning service. It sometimes numbers three hundred, and rarely falls below two hundred and fifty, consisting of the elder boys of our Anglo-Vernacular School, the girls of our Boarding School, adult Christians, and a few Hindús who may happen to stray in. We find the Natives very unwilling to come into a Chapel, unless some pains are taken to invite and draw them in. In Black Town, where we have a small Native Society, the heathen hear us in considerable numbers. We preach in the Vestibule of the Chapel on Sunday and Tuesday. Sometimes as many as a hundred will crowd in to hear the Word and receive books. In Triplicane we have a small Vernacular School, established with a view of procuring an entrance among the Natives in this populous district. We have a preaching service here once a week. During the present year we have visited, in three Missionary tours, a number of villages within forty miles of Madras. These journeys will be periodical hereafter. On such occasions multitudes hear the Word, and receive portions of Scripture and Tracts. The reception we meet from the people is generally encouraging; sometimes however the Brahmins show a fierce spirit

of opposition. In one village they mobbed our brethren out of the place when they attempted to distribute the Bible.

During the last year (1857) five converts from heathenism were received into the Church, of whom one was a young Brahmin.

2. *The Training Class.*—This was first commenced in 1850. It was proposed to assist in their studies such young men as promised to be useful, either as School Teachers or Native Missionaries. Four Assistants have been raised up from this class, and are likely to be able Ministers of the New Testament. They occupy important out-stations. At present there are four students in the class. They receive instruction daily in Theology, Mental Science, and English Literature.

3. Schools.

1. *Anglo-Vernacular Institution.*—Previously to 1851 we had several large Vernacular Schools in the neighbourhood of Madras and Royapettah, conducted by such Native masters as we could secure. But the teaching was very unsatisfactory, and the principal advantage to the children was the knowledge they acquired of the Word of God, and an opportunity of attending our religious services. In the year above mentioned, it was resolved to merge all the schools in one Institution, which should aim at imparting a superior English and Vernacular education to the better classes of Hindús. Our beginnings were somewhat discouraging; but as the character of our teaching became known, the number of the scholars increased. We admitted all castes, not only professing to know no such distinctions, but offering no difficulty, in any of our arrangements, to the reception of the meanest grade, if they could pay a small fee and purchase their books. We are convinced that a school is the best field on which to contend with the great enemy of caste. It soon appears to the boys to be most reasonable that the highest rank should be awarded to superior intelligence, industry and good conduct. During several years, one of the Missionaries on the station has devoted his main strength to this Institution. He is assisted by six teachers in the English department, and by Tamil and Telugu Múnshís for the Vernacular studies. The Bible is, of course, our chief lesson book. We teach the Word of God not so much as a Theological system, as a message of mercy to sinners, carrying with it an evidence of its divinity. The other branches of learning include English Literature, Mathematics, History, Natural Philosophy, and the Native languages, in all which the standard attained has gradually and rapidly improved. During the last year the Institution was affiliated to the Madras University. Although the success of actual conversion has been small, and we have sometimes found it hard to suffer a long delay of visible or tangible prosperity, we teach with increasing confidence in the instrument of Education. As far as our judgment can act on a question of spiritual success, we are assured that God's blessing has wrought considerable good in connection with the labors of our teachers; and every year discloses new proofs of it. Young men, whom we could never reach under other circumstances, listen daily to the glad tidings of salvation, and not seldom evidence the deepest interest in what they hear. We thank God and take courage.

2. *Girls' Boarding School.*—This was established in 1849, and at present contains 56 boarders and 23 day scholars. Among the latter we have occasionally numbered one or two Girls of the higher castes, but the customs of the Hindús have removed these pupils very early, and we have done little or nothing of late years for the caste female. There is no difficulty in procuring almost any number of scholars of this order, when a caste

Heathen master is employed, and no Pariahs are admitted. But this method which we adopted formerly brought us little result. Our girls have therefore been gathered from the humble classes, and the education we have sought to impart is intended to fit them for the station which they will probably be called to fill. We train them for humble homes; but the education, simple as it is, produces, by the blessing of God, so remarkable a change in their temper, intelligence and habits, and such a contrast to the condition in which we find them, that it is a literal translation *from darkness into marvellous light, and from the power of Satan unto God*. Their studies, in addition to Bible truth, include Geography, Arithmetic, Native Grammar, and needlework. The first and second class learn English. Between twenty and thirty of the scholars have been converted from idolatry and baptized, most of whom, when received into the Church, were not young children incapable of other motives than those of authority and kindness; but girls who yielded to instruction and conviction, and whose sincerity was tested by hindrance and persecution. The peculiar temptations to which this class of converts is exposed would make instances of backsliding a matter of little surprise; but with the exception of one or two cases of serious misconduct, when the girls had left the school, or were removed by their parents, the conduct of those who have taken upon them the profession of Christ has been consistent, and awakens gratitude to God. The wife of the Superintending Missionary has charge of the Institution, and expects soon to be assisted, in the important duties involved in it, by another lady from England.

NEGAPATAM.

Missionaries, PETER BATCHELOR, PETER J. EVERS, *East Indian Minister.*

This is an old Station where many of our Missionaries have lived and laboured. At different times we have had flourishing schools, both male and female, here; and a considerable Native Society: but for want of strength to man the station efficiently, arising from the various changes which the sickness of Missionaries and other trials have produced, our Negapatam work has never prospered as we could have desired. It has brought us precious fruit in connection with the English School, established there about six years ago; and could we command a sustained supply of English Missionaries, this station would be a most productive spot in our Missionary field. The brethren give us a highly encouraging account of the Native services they hold in our two chapels there, and of their labours in street preaching and book-circulation. Several villages are within the range of their circuit; these are visited and provided for according to the strength or means of the Missionaries. There are two schools; one for boys containing 48 scholars. This is modelled upon our Madras Anglo-Vernacular Institution: it has yielded us two converts of high caste,—one a Brahmin. These young men are still with us, pursuing their studies, and promise to become burning and shining lights. The girls' school numbers 23 pupils.

MÁNÁRGÚDÍ.

Missionaries, JAMES HOBDAY, *E. I. Minister,* JOEL SAMUEL, *Native Assistant Missionary.*

Mánárgúdí is a large Native Town about thirty miles west of Negapatam. It contains twenty-five thousand inhabitants. The station is solitary; there being no other Mission than our own. For many years the good seed has been sown upon this field, and, we hope, not in vain in the Lord. The labours of the brethren on this station are chiefly directed to the adult heathen. The congregations assemble in very encouraging numbers to hear

out-door preaching. There are two schools. The Boys school numbers 30 pupils. They consist chiefly of Brahmins, who do not however evince the same eagerness to be taught as the Natives that reside nearer the coast; the school has been frequently broken up by the measures which the Missionaries have adopted on the subject of *caste*. The other Institution is a Girls' Boarding School containing twelve Scholars. This is of recent origin, and has but slowly progressed, owing to the failure of Mrs. Hobday's health, the wife of the Missionary in charge. There are two preaching rooms in the Town. Connected with Mánárgúdí is a small village about nine miles distant. Here we have a chapel, where the Missionaries preach every Sabbath. The congregation, about fifty, consist of Christian Natives—catechumens. A Christian Schoolmaster resides among them, and holds weekly services. The people are extremely poor.

TRICHINOPOLY.

Missionaries, William O. Simpson, George Hobday, *Assistant Missionary.*

This Station was established forty years ago by some of our Missionaries, for the benefit of the European soldiers quartered in Trichinopoly. For a long time the brethren from Mánárgúdí visited it quarterly to watch over the English cause. About five years ago a Missionary was sent to reside at Trichinopoly, and since that time a considerable work has been carried on among the Natives, in addition to English services in the Cantonment. Before the mutiny broke out, Trichinopoly had been deserted by the whole European force, and was entrusted to the fidelity of Sepoy Regiments. A severe lesson has reversed this state of things, and English soldiers now abound on the Station. Our chapel is crowded on the Sabbath evening, and there is a considerable week-night congregation. For the Natives there are two preaching places, in which are held six services a week. There is also an English school in the fort, of which the present Missionary reports most hopefully: it contains 115 scholars, composed chiefly of high-caste Hindús. There are two additional schools, where only Tamil is taught. One of these is in the Cantonment for the children of our Christian Native congregation, the other for Hindús in the Fort. They are small, numbering between them about fifty boys.

E. E. JENKINS.

AMERICAN EVANGELICAL LUTHERAN MISSION IN SOUTH INDIA.

One of the early causes that led to the establishment of this Mission, may be traced to a conversation between the Rev. I. R. Eckard, of the American Board at Madura, and the Rev. Mr. Rhenius, formerly in connection with the Church of England's Mission; but at that time acting independently in the Tinnevelly district.

Mr. Rhenius being nearly alone, and greatly in want of means to carry on his work, Mr. Eckard suggested to him the propriety of appealing to the Lutheran Churches of America. To this he consented, and in answer to his appeal liberal contributions were remitted him.

On the 27th of May 1837, a convention of 44 delegates met at Hagerstown, Maryland, for the purpose of organizing a Foreign Missionary Society. Being desirous of enlisting the sympathies and aid of the German Churches, it was agreed to adopt the name of "The German Foreign Missionary

Society in the United States." This name, however, in 1841, was changed to "The Foreign Missionary Society of the Lutheran Church in the United States."

One of the first resolutions of this Society was to support Rhenius in his Mission, and the Rev. Dr. Krauth was appointed to correspond with him and others, in order to make the necessary arrangements. But in 1839 the sad intelligence of the death of Rhenius reached America; and soon after that Messrs. Schaffter and Müller, his associates, had reunited with the Church Missionary Society; so that their stations no longer existed as an independent Mission.

The Lutheran Church now resolved to establish a Mission of their own in South India, and the Rev. C. F. Heyer was appointed their first Missionary; but in consequence of a resolution to form a connection with the American Board, he resigned. The Lutheran Synod of Pennsylvania, however, having a distinct Missionary Organization, resolved to send out Mr. Heyer themselves. Accordingly on the 14th of October 1841, he set sail from Boston and on the 31st of July 1842, (having been advised by the Madras Missionaries to direct his attention to the Telugus,) he reached Guntúr; where the Collector of that District, H. Stokes, Esq., so strongly urged him to remain, that he could not but consider it a Providential indication; and, after prayerful consideration, he resolved to commence his operations there.

In 1843, the proposed union with the American Board was reconsidered; and it was decided to carry on the Mission as an independent organization. During the same year the Rev. Walter Gunn was appointed to labor in connection with Mr. Heyer; and on the 18th of June 1844 he arrived in Guntúr.

In 1846-7, the management of the Mission devolved upon Mr. Gunn, in consequence of Mr. Heyer's return to America. In 1848, however, he again returned to Guntúr, where he found Mr. Gunn in a delicate state of health.

In 1849, it was deemed expedient to commence a Mission in the Palnaud, about 70 miles west of Guntúr. Here an interesting inquiry had already begun, it having been visited by the Rev. Messrs. C. F. Heyer and Valette (the latter of the North German Mission) as early as 1843, and subsequently by the Rev. Messrs. Gunn, Heise and Beer, the two last respectively of the North German and the Baptist Mission. In 1844 an individual came in from the Palnaud to Guntúr to see the Missionary, and after receiving some instruction and some Telugu books he returned to his home. The books seem to have made a good impression upon his mind, and in 1847, he received the holy ordinance of baptism, having given satisfactory evidence of his faith in Christ. During the year 1849, no less than 39 individuals, including children, were baptised, and the Rev. C. F. Heyer took up his residence among that interesting people; the Mission having been presented with a bungalow by H. Stokes, Esq. In 1850, the Rev. G. J. Martz joined the Mission at Guntúr, but in 1852, returned to America; and in July 1851, Mr. Gunn, after seven years' faithful labor in the cause of his Master, was called to his reward, deeply beloved by all who knew him.

About this time, the North German Missionary Society, established in 1845 at Rajahmundry, owing to financial embarrassments transferred their property to our Society, and the Rev. Messrs. Gronning and Heise of that Society, connected themselves with our Mission; the former who was laboring at Ellore being removed to Guntúr, and the latter remaining in Rajahmundry.

In 1852 a reinforcement, consisting of the Rev. Messrs. W. J. Cutter and W. E. Snyder with their wives, were added to the Mission, the former appointed to Rajamundry, and the latter to Guntúr. But during the years 1855-6, the brethren Cutter, Heise and Snyder, owing to ill health, were reluctantly obliged to return to their Native land; and in the following year Mr. Heyer, being 65 years of age, and having spent 13 years of actual service in India, deemed it prudent to retire from the field. Thus Mr. Gronning was the only Missionary left for the three stations. In the early part of 1858, however, the brethren Heise and Snyder returned to their respective stations, together with two new brethren, the Rev. Messrs. A. Long and E. Unangst, with their wives. Upon the arrival of this fresh reinforcement, Mr. Gronning set sail for his native land, having labored faithfully for about 13 years without a change.

At present, therefore, the following brethren are in actual service, viz. the Rev. Messrs. W. E. Snyder and E. Unangst at Guntúr; and the Rev. Messrs. Heise and A. Long at Rajahmundry; the Palnaud being still unsupplied.

In conclusion, we would say, that notwithstanding our Mission has passed through many reverses, yet have we much reason to give our heartfelt thanks to the great Head of the Church for the measure of success He has vouchsafed unto us, as well as for permitting such unworthy servants to labor in this glorious work.

Stations.	Societies.	*Preachers.*		*Native Churches.*		Native Christians.	Boys' Schools.						Girls' Schools.				English Chapels.
							Vernacular.		*Boarding.*		*English.*		*Day.*		*Boarding.*		
		Missionaries.	Native Catechists.	Number of Churches.	Number of Members.		Schools.	Boys.	Schools.	Boys.	Schools	Boys.	Schools.	Girls.	Schools.	Girls.	
Guntúr.	American Evangelical Lutheran.	2	2	1	32	153 Baptised. Number of Candidates for baptism about 20.	3	45	0	2 Attend Eng. Sch.	1	50	1	25	1	9	0
Palnaud.	Do.	0	0	6	32	284 Baptised. Candidates for baptism about 30.	7	46 Including Girls	0	0	0	0	0	0	0	0	0
Rajahmundry.*	Do.	2	0	1	10	13	6	120	0	0	1	70	1	30	0	0	0

* The statistics of Rajahmundry station, for Churches and Schools, are according to a statement made in 1853.

W. E. SNYDER.

In order to give as complete a view as possible of Missionary operations among the Tamil people living in, or connected with, Southern India, it has been thought well to introduce the following paper referring to the Tamil labourers on the plantations of the Mauritius, who leave Madras by hundreds every year, and return with their savings after periods of service from five to ten years.

MAURITIUS TAMIL MISSION,

OF THE CHURCH MISSIONARY SOCIETY.

By the Rev. Stephen Hobbs.

On my return voyage from England early in 1854, the ship in which I sailed touched at Mauritius, and the impression I then received of its claims and character as a suitable Missionary field made me the more ready to accede to the proposal afterwards made me to remove here. One of my fellow passengers was the Rev. Edward Hardy, a Canarese Missionary, whose brother, the Rev. Samuel Hardy, was then here from Madras on account of ill health. I met the two brothers on shore, and we communicated to each other our sentiments on the subject, all agreeing that it was deeply to be regretted that no efforts were making towards the conversion of so large and increasing a detachment of the pagan population of India, more favorably situated, it might be hoped, for the reception of the truth, than when surrounded by the seductions of their idolatry in their own land. I have since learned that Mr. Hardy, during his sojourn here, represented the state of the Island in this respect to the Directors of the Wesleyan Mission, earnestly recommending that the field should be taken up, but that they had found it necessary to decline doing so. He also appears to have joined with some pious residents of the place in proposing to the Madras Auxiliary Bible Society to send an Agent to superintend the distribution of the Scriptures in the languages of India, which led to the appointment of Mr. Arthur Taylor for one year at the expense of that Auxiliary. He arrived here about the middle of the same year, 1854, accompanied by a Native Assistant, John Baptist.

About the same time, the Rev. D. Fenn, having suffered from a severe attack of illness in Tinnevelly, arrived on a visit with the hope of recruiting his strength. By God's good providence he found a happy home during his stay here with a pious young officer of the Royal Engineers, Captain Gordon, and before he left, (namely, in the month of August,) the first permanent Missionary movement for the benefit of the Indian population was effected by the establishment of a Juvenile Association at Fort George to collect friends in connection with the Church Missionary Society. Mr. Fenn also encouraged and assisted Mr. Taylor in his endeavours to gather the Tamil Christians found here into a congregation, in which he gradually succeeded. The funds of the Juvenile Association were devoted to the employments of a Catechist speaking Bengáli and Orissa, who has proved himself a valuable and efficient Agent, and is still employed by the Society. I do not however enter farther into the subject of his labours, nor those of the Rev. P. Ansorge since arrived, as the Bengáli department appears to be foreign to the subject of this Report

Before the end of the year, Mr. Fenn had returned to his labours in Tinnevelly, and the accounts he gave of his visit to this Island increased the interest already drawn towards it in Missionary circles in India. When Mr. Taylor's tour of engagement with the Madras Auxiliary Bible Society was completed, the Bishop, who had just entered upon the duties of the Diocese, retained his services as a Tamil Missionary, and soon after admitted him to Holy Orders. He is still labouring here, in connection with the Society for the Propagation of the Gospel in Foreign Parts, and has now a congregation of about 70 adult persons regularly attending service on the Sabbath, several of whom he has himself baptized. Early in the present year he was joined by a son of the Rev. C. Franklin, educated first at the Madras Diocesan Institution, and afterwards at St. Augustin's College Canterbury, and admitted to Deacon's Orders shortly after his arrival here.

My removal to this Mission from Tinnevelly, occasioned by the failure of my health, took place in October 1856, Mr. Taylor being there in occupation of Port Louis, and still continuing there, my efforts have been directed towards the rural parts of the Island, and I have made frequent tours to the different quarters with the view of acquainting myself with the planters, and endeavouring to obtain their sanction and cöoperation in my plans for instructing their Indian labourers. With very few exceptions I have been received in the most friendly and hospitable manner, and most readily admitted to the Camps. The chief hindrance I have had to contend with is one that is now by slow degrees giving way, viz., my ignorance of the French language. In my tours I have found a considerable number of Christians, who have generally manifested great pleasure at finding they have a teacher in their own tongue on the Island, but they are so thinly scattered throughout the plantations, that it is impossible to assemble them for religious instruction and united worship. I have almost always been well received by the heathen labourers, whether they have Christians amongst them or not. They will often contrive some kind of a seat for me, and sit round to listen while I tell them one of our Saviour's parables, or give them a brief account of the Christian faith, and very seldom have any objections to urge when I tell them it must be the faith of every one who wishes to be holy and happy. In some few instances I have found little idol temples in the camps, serving more as a source of revenue to the head men than for the gratification of the people generally. The planters have permitted it, not thinking it incumbent upon them to hinder, but I do not think they have done any thing in the way of encouraging it.

It was some ten months after my arrival that I succeeded in the formation of a responsible Committee, and commenced the work on a larger scale, under the name of the "Mauritius Mission of the Church Missionary Society." The Fort George Juvenile Association forms a branch of it. The Missionary subject is comparatively new to the minds of the Protestant portion of the community, which is as yet only a minority. Our excellent Bishop takes an unwearied interest in the cause, and the rest of the Clergy lend their aid. Still our Mission is only in its infancy, and the friends have hardly yet allowed of our venturing beyond the objects to which they were first applied. Having no Catechists in the Tamil Mission, nor the means of employing them, I am unable to proceed in the systematic way I otherwise might adopt. I have a very small congregation assembling on my premises on the Sabbath, and two Schools only, both very small. I have baptized up to this time about twelve persons, four of them adults. One of them has since returned to India, and another has died, being very near his end when, at his earnest request, I baptized him. I have some prospect of obtaining a permanent station, better situated, as I trust, for the purpose than my

present residence. Still my work will be scattered far and wide, as I am the only Missionary so free to travel over the Island.

In the Bengáli Mission the Church Missionary Society has the entire field. In the Tamil the Society for the Propagation of the Gospel in Foreign Parts was a little in advance of us. We have hitherto carried on our blessed work in concord, and I trust it will prove but one work, owned and honored by our One Lord. The prophetic motto adopted by the founders of the little original Association at Fort George, still points to the future, but will, we trust, be verified in the Lord's time; it is this,

"A little one shall become a thousand."

STEPHEN HOBBS.

The following is a list of all the Missionaries laboring in South India. The letter (M.) after the name indicates that the Missionary is married. Some lists include the names of Schoolmasters and Schoolmistresses, which the Editors have allowed to remain although such were not originally intended to be included.

List of Missionaries in connection with S. P. G. F. P. on 31st Dec., 1857.

Districts.	*Names.*		*Year of engagement.*	
Nazareth.	Rev. A. F. Cæmmerer,	M.	November,	1835.
	„ T. Masilamany,	M.	March,	1856.
Edeyengúdy, ...	„ R. Caldwell, LL. D.	M.	September,	1841.
	„ J. Seller,	M.	April,	1851.
Muthalúr, ...	„ T. H. Suter, B. A.	M.	April,	1855.
Christianagram, ...	„ C. E. Kennet,	M.	September,	1847.
	„ G. Gnanamuttoo,	M.	June,	1857.
Sawyerpuram and Puthukotei,	„ T. Brotherton, M. A.	M.	September,	1836.
	„ F. J. Leepper,	M	December,	1850.
	„ D. Arulappen,	M.	March,	1854
Puthiamputhur,...	„ J. F. Kearns,	M.	December,	1849.
Ramnad, ...	„ H. Pope,	M	April,	1851.
Madura, ...	„ S. G. Coyle,	M.	April,	1846.
Trichinopoly, ...	„ G. Y. Heyne,	M.	January,	1839.
Erungalore, ...	„ A. R. C. Nailer,	M.	March,	1846.
Tanjore, ...	„ G. U. Pope,	M.	April,	1843.
	„ S. Percival,		August,	1854.
Canendagúdy and Aneycadú, ..	„ R. V. Pope,	M.	August,	1846.
Amiappen, ...	„ P. Methuselah,	M.	December,	1848.
Vediarpuram, ...	„ H. Bower,	M.	June,	1843.
Combaconum, ...	„ W. Hickey,	M.	January,	1837.
Nangur, ...	„ A. Johnson,		February,	1842.
Negapatam, ...	„ J. A. Regel,	M.	September,	1850
Cuddalore, ...	„ C. Franklin,		February,	1849.
Bangalore, ...	„ D. Savarimootoo,	M.	September,	1850.
Cuddapah, ...	„ J. Clay,		February,	1852.
Secunderabad, ...	„ N. Parenjody,	M.	February,	1842
Vepery, ...	„ J. Guest,	M.	February,	1842.
St. Thomé, ...	„ C. S. Kohlhoff,	M.	January,	1839.

Rev. J. K. Best.—Europe, s. c.
„ H. C. Huxtable, do.
„ D. Holden, do.
„ C. Hubbard.—Europe, Furlough.

List of Church Missionary Society's South Indian Agents, English and East Indian, on 1st January, 1858.

Districts.	*Names.*		*Year of engagement.*
Madras, ...	Rev. P. S. Royston, B.A. Secretary.		17th Dec. 1855.
do.	Rev. L. Cradock,	M.	30th Nov. 1854.
do.	Mr. G. Walker,	M.	12th Jan. 1856.
do.	Rev. J. Bilderbeck,	M.	Nov. 1846.
do.	„ A. Younker,	M.	19th Feb. 1857.

C. M. Society's Agents.—(Continued.)

Districts.	*Names.*		*Year of engagement.*
Madras, ...	Rev. J. Gritton	M.	30th Sept. 1857.
do.	Mr. E. K. Johnson,	M.	23d July, 1853.
do.	Miss C. C. Giberne,		27th Sept. 1843.
do.	„ E. W. Meredith,		13th Sept. 1857.
do.	„ J. J. Hogg,		June, 1846.
Tinnevelly, Palamcotta, ...	Rev. E. Sargent,	M.	23d Sept. 1842.
do. do.	„ H. Dixon,	M.	5th Sept. 1855.
do. do.	Mr. F. Scamell,	M.	19th Dec. 1854.
do. do.	„ W. Cruickshanks,	M.	12th Jan. 1844.
do. do.	„ T. Huffton,	M	11th June, 1851.
do. do.	„ J. Bensley,	M.	7th April, 1858.
do. Mengnánapuram, ...	Rev. J. Thomas,	M.	In 1836
do. do.	Mr. J. D. Thomas,		8th Jan. 1856.
do. do.	„ J. Thomas,		24th Mar. 1857.
do. do.	Rev. A. B. Valpy,	M.	19th Jan. 1856.
do. Suviseshapuram, ...	„ P. P. Schaffter,	M.	In 1827.
do. do	Mr. W. Schaffter,		14th July, 1857.
do. Dohnavur, ...	Rev. A. Dibb,	M.	5th Sept. 1855.
do. Paneivilei, ...	„ J. Pickford,	M.	25th Dec. 1852.
do. Pannikulam, ...	„ J. Whitchurch,	M.	3d Dec. 1850.
do. Nallur, &c. ...	„ W. Clark,	M.	1st July, 1848.
do. Strivilliputthur, ...	Mr. G. Huffton,	M.	9th Sept. 1846.
North Tinnevelly Itinerancy,...	Rev. T. G. Ragland, B. D.		3d Jan. 1846.
do. do.	„ D. Fenn, M. A.		24th Sept. 1852.
do. do. ...	„ R. R. Meadows, B. A.		do.
do. do.	„ W. Gray, M. A.		1st Jan. 1858.
Travancore, Cottayam, ...	„ R. Collins, M. A.	M.	28th Dec. 1854.
do. do.	Mr. G. Armstrong,		1st Aug. 1855.
do. do.	Rev. H. Baker, Senior,	M.	In 1819.
do. do.	Mr. P. G. Schaffter,		11th April, 1854.
do. Tiruwella, ...	Rev. H. Andrews,	M.	10th Oct. 1855.
do. Pallam, ...	„ E. Johnson, M. A.	M.	26th Nov. 1847.
do. Mundakáyam, ...	„ H. Baker, Junior,	M.	17th Nov. 1843.
do. Allepie, ...	„ R. H. Vickers, A. B.	M.	19th Jan. 1856.
do. Mavelikara, ...	„ J. Peet,	M.	In 1833.
do. Trichúr, ...	„ H. Harley,	M.	In 1836.
do. Kunnankulam, ...	„ J. G. Beuttler,	M.	3d Dec. 1850.
Masulipatam, ...	„ R. T. Noble, B. A.		4th July, 1841.
do.	„ J. B. Rodgers,	M.	April, 1847.
do.	„ C. Tanner,	M.	10th June, 1857.
do.	W. E. Jellicoe, Esq.		34th Dec. 1856.
do.	Mr. F. Goodall,		25th Sept. 1856.
do.	„ J. Huffton,		1st Aug. 1855.
do.	„ J. Durham,		23d Jan. 1856.
do.	Rev. J. E. Sharkey,	M.	April, 1847.
do.	„ T. Y. Darling,	M.	Dec. 1851.
Ellore, ...	„ F. N. Alexander, B. A.	M.	13th Sept. 1857.
do.	Mr. T. Howley,		11th July, 1849.

ENGLAND, on S. C., the Rev. Messrs. Hawksworth, Foulkes and Spratt.
There are also 15 ordained Native Ministers.

North Ceylon.

Chundicúly,...	Rev. Robert Pargiter,	M.	1844.
Copai, ...	„ Robert Bren,	M.	1849.

WESLEYAN MISSIONS.

Districts.	Names.	Date of appointment to India.
Madras, South, (Royapettah), ...	Ebenezer E. Jenkins, Chairman and Genl. Superintendent, M.	1845.
do. do. ...	W. R. C. Cockill,	1857.
do. do.	John Jones,	1858.
do. do. ...	Elias Gloria, *Native Minister.* M.	1854.
Madras, North, (Black Town), ...	Robert Stevenson, B. A.	1855.
do. do. ...	Silas E. Symons,	1858.
Negapatam, ...	Peter Batchelor, M.	1837.
do.	Alfred Sewell,	1858.
do.	Peter J. Evers, *East Indian Minister.* M.	1853.
Manargúdy and Melnallam, ...	James Hobday, *East Indian Minister.* M.	1852.
do. do. ...	Joel Samuel, *Asst. Missionary.* M.	1856.
Trichinopoly, ...	William O. Simpson, M	1854.
do.	George Hobday, *Asst. Missy.* M.	1857.
England, ...	John Pickney, M.	1843.
do.	Arminius Burgess,	1852.
Bangalore, (Canarese), ...	Thomas Hodson, Chairman and General Superintendent. M.	1829.
do. do.	Matthew T. Male, M.	1835.
do. do.	Daniel Sanderson, M.	1842.
do. do.	Robert W. Pordige,	1855.
do. do.	John Hutcheon, M. A.	1856.
do. do.	J. H. Cummings,	1858.
Mysore, ...	Edward J. Hardy,	1842.
do.	John S. Banks,	1856.
do.	Henry J. Sykes,	1858.
Gúbbli, ...	Henry O. Sullivan, *East Indian Minister.* M.	1838.
Cúnghul, ...	William Walker, *East Indian Minister.* M.	1854.
England, ...	Joseph Little, M.	1843.
The North Ceylon, Jaffna and [Wannerponne,	John Walton, Chairman and General Superintendent. M.	1846.
do. do.	William Barber, M.	1852.
do. do.	William Talbot,	1858.
Point Pedro and Cattavelly, ...	Johns Philips, *Nat. Minister.* M.	1827.
Trincomalee, ...	John Kilner. M.	1848.
do.	Samuel Eli Kilner,	1858.
Batticaloa, ...	William H. Dean.	1854.
do.	Richard Watson, M.	1848.

MISSIONARIES OF THE AMERICAN BOARD.

North Ceylon.

Stations.	Names.	Date of arrival.
American Board of Missions.		
Manepy, ...	Rev. Ben. C. Meig, Am. A. M. M.	October, 1816.
Udúville, ...	„ Levi Spaulding, A. M. M.	1819.
Chavagachary, ...	„ Eurotas P. Hastings, A.M. M.	April, 1847.
Batticotta, ...	Samuel F. Green, M. D. (Amer.)	October, 1847.
Tillipally, ...	Rev. Marshall D. Sanders, A.M. M.	March, 1852.
Udupitty,...	„ Nathan L. Lord, A. M. M.	June, 1853.
Udúville Female Seminary, ...	Miss Eliza Agnew,	February, 1840.

MADRAS MISSION.

Chintadrepettah, Royapúram, &c.

Names of Stations.	*Missionaries.*	*Date of arrival in the Mission.*
Chintadrepettah, ...	Rev. Miron Winslow, D. D. M.	1836.*
... ...	„ Isaac Newton Hurd, (Amr.)	1851.
Royapúram, ...	Mr. Phineas R. Hunt, Supt. of Press in Black Town, and Assistant Missionary M.	1840.

* Joined the Ceylon Mission in 1819.

AMERICAN BOARD.

Madura Mission.

Names af Stations.	*Missionaries.*	*Date of arrival in the Mission.*
Melior; in charge of Sivagunga, ...	Rev. T. S. Burnell, M.	Dec. 30, 1855.*
Pattyanar, ...	„ W. B. Capron, A. M. M.	April, 1857.
Vattalagunda, ...	„ J. E. Chandley, M.	April, 1847.
Tirumangalam; in charge of Uraban patti, ...	„ J. Harrick A. B. M.	Apr. 29, 1846.
Tirupuvanum, ...	„ C. Little, A. M. M.	Apr. 16, 1848.
Periyakulum, ...	„ J. T. Noyes, A. B. M.	June, 1853.*
Madura, ...	„ J. Rendall, M.	Apr. 29, 1846.
Mandapasulai; in charge of Kamati,	„ H. S. Taylor, A. B. M.	Oct. 11, 1844.
Seminary at Pasumalai, ...	„ W. Tracy, A. M. M.	Mar. 1837.
Dindigul, ...	„ E. Webb, M.	Apr. 29, 1846.
Pulney, ...	„ C. T. White, M.	Apr. 1857.

* Joined the American Ceylon Mission in 1849.

FREE CHURCH OF SCOTLAND.

Missionaries labouring in connection with the Madras Mission.

Districts.	*Names.*	*Date of Ordination.*
Madras, ...	Rev. John Braidwood, M. A. M.	1840.
do.	„ Robert Brittain Blyth, M. A. [Europe.	1852.
do.	„ Alexander Bell Campbell, M.	1852.
do.	„ James Miller Mackintosh, M A	1853.
do.	„ William Moffat, M.	1854.
do.	„ Alexander MacCallum,	1855.
do.	„ John Gillespie Cooper, M. [for the present at Nagpúr.	1855.
do.	David Paterson, Esq., Surgeon. [Medical Missionary, *appointed*.	1856.
do.	Rev. P. Rajahgopaul, M [Native Pastor	1851.
Nellore, ...	„ A. Vencataramiah, M.	1851.
Chingleput, ...	„ S. Ettirajooloo, M	1851.
	Licenced Preachers.	
Madras, ...	Rev. Joseph Frost, M	1854.
do.	„ S. Ramanoojum, M.	1854.
do.		1837.
	Superintending Teacher.	
	Mr. Joseph Huffton,	
Nagpúr, ...	Rev. Stephen Hislop, M.	1844.

AMERICAN BAPTIST MISSIONARY UNION.

Teulgu Mission.

Stations.	*Missionaries.*	*Arrived in India.*	*Arrived at Nellore.*
Nellore,……… ………	Rev. Samuel S. Day, America M.	Feb. 1836.	Feb. 1840.
do. …………………	„ Lyman Jewett, M. A. M.	Feb. 1849.	Mar. 1849.
do. …………………	„ Francis A. Douglas, M.A. M.	Feb. 1855.	April. 1855.

AMERICAN EVANGELICAL LUTHERAN CHURCH.

Station.	*Missionaries.*	*First Arrival.*
Guntúr, … … … … …	C. Grönning, M.	1846.
do.	W. E. Snyder, M. } on the way 1857.	1852.
do.	E. Unangst, M. }	1858.
America, … … … … …	C. F. Heyer, returned in 1857.*	1842.
Europe, … … … … …	A. Heise, M. } on his return in 1857 †	1846.
Rajahmundry, … … … …	A. Long, M. } on his way out in 1857.	1858.

* In America. † In Germany.

AMERICAN DUTCH REFORMED CHURCH.

Formerly connected with the American Board of Missions, separated in 1857.

Stations.	*Names.*	*Date of Ordination.*
America, … … … … …	Rev. Henry Martyn Scudder, M.D. M.	1844.
America, … … … … …	„ William Waterbury Scudder, A. M. M. in 1846 at Ceylon.	1854.
Coonoor, … … … … …	„ Joseph Scudder, A. M. M.	1853.
Chittoor; in charge Vellore, …	„ Ezekiel Carman Scudder, A. M. M.	1856.
Arnee, … … … … … …	„ Jared Waterbury Scudder, A. M. M.	1856

GERMAN EVANGELICAL MISSION.

Stations.	*Names.*	*Dates of first leaving Europe.*
Mangalore, … … … … …	Rev. W. Hoch, M.	1846.
„ … … … … …	* J. Haller,	1851.
„ … … … … …	Rev. H. Kaundinya,	1851.
„ … … … … …	* G. Plebst,	1851.
„ … … … … …	* G. Pfleiderer,	1854.
„ … … … … …	Rev. F. Keuler,	1856.
„ … … … … …	* J. Hunziker,	1856.
„ … … … … …	* J. G Schoch,	1857.
„ … … … … …	Rev. H. Hauff, M.	1857.
„ … … … … …	Rev. A. Finckh,	1857.
Mulki, … … … … …	Rev. B. Deggeler, M.	1846.
„ … … … … …	Rev. G. Hausser,	1856.
„ … … … … …	Rev. J. F. A. Maenner,	1857.
Udapi, … … … … …	Rev. J. J. Ammann, M.	1839.
„ … … … … …	Rev. G. Camerer,	1854.
„ … … … … …	Rev. Ch. J. Wurtele,	1857.
Dharwar, … … … … …	Rev. O Kaufmann, M.	1853.
„ … … … … …	Rev. J. Handrich,	1856.

GERMAN EVANGELICAL MISSION.—*(continued.)*

Stations.	*Names.*		*Dates of first leaving Europe.*
Hubli, ...	Rev. J. Müller,	M.	1839.
"	Rev. J. Huber,		1858.
Bettigherri,...	Rev. J. Würth,	M.	1845.
"	Rev. W. Roth,		1857.
Malasamudra, ...	Rev. J. Leonberger,	M.	1849.
"	* F. Hahn,		1857.
Guledagudda, ...	Rev. G. Kies,	M.	1845.
"	Rev. S. Hebrich,		1834.
Cannanore, ...	Rev. Ch. Müller,	M.	1842.
"	Rev. F. Sauvain,	M.	1854.
"	Rev. J. Strobel,		1856.
Tellichery,...	Rev. Ch. Iron,	M.	1841.
"	Rev. Ch. Aldinger,		1855.
"	Rev. W. Herre,		1856.
Chombala, ...	Rev. E. Diez,	M.	1851.
"	Rev. C. G. Hanhart,		1857.
Calicut, ...	Rev. J. M. Fritz,		1839.
"	*J. Bosshard,		1856.
"	*J. Lauffer,		1856.
"	Rev. P. A. Convert,		1857.
"	Rev. J. F. Metz,		1843.
Neilgherries, ...	Rev. C. Moerike,	M.	1845.
"	Rev. F. Kittel,		1853.
Cúrg, ...	Rev. H. Moegling,	M.	1836.

* Those marked with an asterisk are *lay* Missionaries.

LONDON MISSIONARY SOCIETY.

Stations.	*Names.*		*Date of arrival.*
Belgaum, ...	Rev. W. Beynon,	M.	1825.
Coimbatore	" W. B. Addis,	M.	1827.
Vizagapatam, ...	" J. W. Gordon,	M.	1834.
Bangalore, ...	" C. Campbell, B. A.	M.	1835.
Cuddapah, ...	" E. Porter,	M.	1835.
Bangalore, ...	" B. Rice,	M.	1836.
Nagercoil, ...	" J. Russell,		1837.
Trevandrum, ...	" J. Cox,		1837.
Parechaley, ...	" J. Abbs,	M.	1837.
Bangalore, ...	" J. Sewell,	M.	1838.
Nundial, ...	" R. D. Johnston,	M.	1838.
Vizianagarum, ...	" W. Dawson,	M.	1838.
Vizagapatam, ...	" J. Hay, M. A.	M.	1839.
Santhapúram, ...	" E. Lewis,	M	1839.
Salem, ...	" J. M. Lechler,	M.	1840.
Vizagapatam, ...	" J. S. Wardlaw, M. A.	M.	1842.
Bellary, ...	" J. B. Coles,	M.	1843.
Neyúr, ...	" F. Baylis,	M.	1850.
Madras, ...	" G. Hall, B. A.		1851.
Madras, ...	" E. J. Evans, B. A.	M.	1851.
Madras, ...	" R. J. Sargent,	M.	1851.
Chicacole,...	" L. Valett,	M.	1852.
Nagercoil, ...	" I. J. Dennis,		1855.
Madras, ...	" J. Duthie,	M.	1856.
Bellary, ...	" J. Macartney,	M.	1857.

N. B.—There were also five European or East Indian Missionaries in 1857.

The following is the answer of Government to the Memorial of the Conference on the subject of Public Morals and the Government.

PUBLIC DEPARTMENT.

No. 1174.

To

The REVEREND JAMES SEWELL, BANGALORE.

SIR,

I have had the honor to receive and have laid before the Governor in Council your letter under the date 27th July last, forwarding on behalf of the Secretaries to the Missionary Conference held at Ootacamund in April and May last, a Memorial of the Missionaries there assembled, representing the obstacles which as they conceive have hitherto impeded their operations, and praying for their removal.

2. In reply I am instructed to state that most of the subjects referred to in the Memorial have been and still are receiving the earnest attention of this Government.

I have the honor to be,
Sir,
Your most odedient Servant,

T. PYCROFT,
Chief Secretary.

FORT ST. GEORGE,
22nd September, 1858.

STATISTICS OF MISSIONS IN SOUTH INDIA AND CEYLON.

TABLE I. Extent, Population, Languages and Missionary Statistics of the several countries of SOUTH INDIA,—designed to illustrate the paper on the unoccupied Field of Missionary Labour.

TABLE II. Statistics of the Church Missionary Society and the London Missionary Society, in South India.

TABLE III. Statistics of the Society for the Propagation of the Gospel, of the American Board of Missions,—the American Baptist Mission,—the Church of Scotland's Mission, and the Free Church of Scotland's Missions, in South India.

TABLE IV. Statistics of the German Evangelical Mission, the Wesleyan Missionary Society,—the Mission of the Reformed Protestant Dutch Church,—the Leipsic Lutheran Missionary Society and the American Evangelical Lutheran Missions in South India.

TABLE V. Statistics of the various Missionary Societies in Ceylon.

TABLE VI. Summary of the Missionary *Societies* in South India and Ceylon;—also a Summary of all the *Missions* according to the languages of the people, and further showing the increase during the six years ending December 31, 1857.

REMARKS.

TABLE I. Contains a few estimated numbers, as the *latest* returns were incomplete in those few items. They are very few, and refer almost exclusively to the number of the baptized among the Native Adherents. It is believed that these few estimated numbers will be found below the actual numbers.

TABLES II TO VI. contain some blank spaces where the returns were incomplete in reference to those particulars. But as they refer either to the number of the baptized among the Native Adherents, or to the number of the different classes of Schools and Scholars into which the totals might be distributed, and not to the totals themselves, which are in every case given, they are not of essential importance.

These Statistics being either copied from the published returns of the several Societies, or obtained by direct communication with the Missionaries at the several stations, it is believed they will be found substantially correct.

A few small local Missions have been omitted from the difficulty of obtaining the necessary information.

J. SEWELL.

TABLE I.

Showing the EXTENT, POPULATON, and LANGUAGES, with the MISSIONARY STATISTICS of the several countries of South India, to the end of 1857, designed to illustrate the paper on the Unoccupied Field of MISSIONARY LABOUR.

No.	Languages.	Countries or Districts.	Extent in Square Miles.	Population.	Missionary Societies.	European and East Indian Missionaries.	Native Ordained Ministers.	Adherents and constant attendants on Public Worship.	Baptized.	Communicants.	Scholars and Students in Schools and Institutions.
1	Telugu, Mahratta, and Canarese....	Nizam's Country	95,337	10,666,080	Soc. Prop. Gosp. Foreign Parts,	0	1	322	314	45	234
		Nagpore	50,000	4,650,000	Free Church Scot. Mission,	1	0	50	59	26	632
			145,337	15,316,080		1	1	372	364	71	866
2	Telugu,	Northern Circars,	25,100	3,714,101	London Mis. Soc.	6	0	295	115	32	124
					Church Mis. Soc.	6	0	208	113	49	515
					Eng. Bapt. Mis.	1	0	60	40	40	90
					Amer. Luth. Mis.	2	0	20	20	20	280
						15	0	583	318	141	1,0[illegible]
		Guntur, Nellore, and North Arcot,	14,018	1,895,950	Amer. Luth. Mis.	2	0	457	137	64	177
					Amer. Bapt. Mis.	3	0	20	13	13	50
					Free Church Scot. Mis.	1	1	0	0	0	157
						6	1	597	450	77	711
		Ceded Districts including Kurnool,	16,669	1,701,710	London Mis. Soc.	3	0	1,715	914	63	671
					Soc. Prop. Gosp. Foreign Parts,	1	0	859	435	76	180
						4	0	2,574	1,349	139	851
		TOTAL TELUGU	55,817	7,224,761		25	1	3,661	2,117	357	[illegible]
3	Canarese,	Southern Mahratta Country,	14,000	1,590,000	London Mis. Soc.	1	1	100	87	37	497
					German Evang. Mis	9	0	225	210	79	714
						10	1	325	297	116	1,211
		Ceded Districts,	12,000	1,250,000	London Mis. Soc.	2	0	300	267	97	269
						2	0	300	267	97	269
		Mysore,	30,886	3,500,000	London Mis. Soc.	3	0	250	217	58	631
					Wesley. Mis. Soc	9	0	460	250	212	924
					Soc. Prop. Gosp. Foreign Parts,	0	1	270	269	40	70
						12	1	980	736	310	1,625
		Coorg,	1,500	200,000	German Evang. Mis.	1	0	151	34	3	119
						1	0	151	34	3	119
		Canara and Neilgherries,	7,720	1,056,338	German Evang. Mis.	18	1	853	798	375	563
						18	1	853	798	375	563
		TOTAL CANARESE	6[illegible],106	7,506,338		43	3	2,612	2,132	901	3,787
4	Malayâlam,	Malabar,	6,060	1,514,909	German Evang. Mis.	13	0	1,094	1,018	491	1,183
		Cochin and Travancore,	5,923	1,069,187	Church Mis. Soc.	9	6	6,199	5,585	1,211	2,350
					London Mis. Soc.	1	0	1,665	333	101	582
		TOTAL MALAYALAM	11,983	2,584,096		23	6	8,958	6,936	1,833	4,115
5	Tamil,	Madras and Chingleput,	3,020	1,303,162	London Mis. Soc.	4	0	400	224	113	1,003
					Church Mis. Soc	4	0	592	587	229	678
					Soc. Prop. Gosp. Foreign Parts,	3	0	951	937	111	265
					Amer. Board For. Mis.	2	1	91	91	56	504
					Wesley. Mis. Soc.	4	0	650	200	132	365
					Free Church Scot. Mis.	6	2	210	139	65	2,194
					Church Scot. Mis.	2	0	159	151	48	800
					Leip. Luth. Mis	1	0	670	670	582	53
						26	3	3,723	2,999	1,336	5,862
		North Arcot, Salem and Coimbatore,	21,122	3,137,835	Amer. Ref. Prot. Dutch Church,	4	0	510	418	146	157
					London Mis Soc.	4	0	450	336	84	908
						8	0	960	784	230	1,065
		South Arcot,	7,600	1,006,005	Soc. Prop. Gosp. Foreign Parts,	0	1	167	167	55	69
					Leip. Luth. Mis.	1	0	170	170	74	20
						1	1	337	337	129	89
		Trichinopoly and Tanjore,	7,118	2,385,282	Soc. Prop. Gosp. Foreign Parts.	9	1	4,624	4,572	1,593	1,139
					Wesley. Mis. Soc.	4	0	440	100	26	271
					Leip. Luth. Mis.	9	0	3,927	3,927	2,573	1,027
						22	1	8,991	8,599	4,192	2,437
		Madura,	10,700	1,756,791	Amer. Board For. Mis	11	3	5,347	3,000	947	878
					Soc. Prop. Gosp. Foreign Parts,	1	0	555	512	77	64
						12	3	5,902	3,542	1,024	942
		Tinnevelly and South Travancore,	6,487	1,437,850	Church Mis. Soc	12	9	28,152	18,094	4,021	7,431
					Soc. Prop. Gosp. Foreign Parts.	8	3	13,007	9,243	1,187	2,224
					London Mis. Soc.	6	0	14,673	2,205	775	6,915
						26	12	55,832	29,542	5,983	16,570
		TOTAL TAMIL	55,072	11,327,228		95	20	75,645	45,803	12,894	26,965
		GRAND TOTAL	335,315	42,958,500	14 Societies,	187	31	91,251	57,352	16,036	38,607

TABLE II.

STATISTICS of MISSIONS in SOUTH INDIA at the end of 1857.

DISTRICTS, STATIONS AND LANGUAGES.	SOCIETIES.	Preachers: Missionaries and Assistant Missionaries	Preachers: Native Pastors and Ministers	Preachers: Catechists and Readers, &c	Native Churches: Number of Churches or Societies of Converts	Native Churches: Number of Communicants	Native Christians and Adherents: Baptized	Native Christians and Adherents: Unbaptized adherents and constant Attendants on Public Worship	Native Christians and Adherents: Total	Boys' Schools: Vernacular Schools	Boys' Schools: Vernacular Scholars	Boys' Schools: Boarding Schools	Boys' Schools: Boarding Scholars	Boys' Schools: English Schools	Boys' Schools: English Scholars	Total Boys in the Schools	Girls' Schools: Day Schools	Girls' Schools: Day Scholars	Girls' Schools: Boarding Schools	Girls' Schools: Boarding Scholars	Total Girls in Schools	Training Schools: Institutions	Training Schools: Students	Total of Scholars and Students in the Schools and Institutions	English Churches and Chapels	Commencement of the Mission
MADRAS. TAMIL.	CHURCH MISSIONARY SOCIETY.	4	0	4	2	229	687	5	592	13	350	0	0	2	75	425	0	260	2	13	253	0	0	678	1	1814
TINNEVELLY.																										
Palamcottah,		2	0	3	1	199	759	98	857	7	187	0	0	1	117	301	Included under Boys' Vernacular Schools.	69	2	40	107	1	155	566	0	1817
Alvarneri,	do.	0	1	6	1	132	596	450	1049	11	150	0	0	0	0	156		111	0	0	111	0	0	267	0	1833
Mengnanapuram,	do.	1	1	21	3	487	2900	1062	3962	28	392	1	60	0	0	452		312	1	63	495	0	0	857	0	1839
Asirvadhapuram,	do.	0	1	9	1	215	1178	285	1163	17	179	0	0	0	0	179		133	0	0	133	0	0	312	0	1845
Satthankulam,	do.	0	1	13	1	255	1196	991	2487	21	383	0	0	0	0	388		284	0	0	284	0	0	672	0	1832
Pragasapuram,	do.	0	1	5	1	236	1146	183	1329	6	126	0	0	0	0	126		121	0	0	121	0	0	247	0	1833
Kadachapuram,	do.	0	1	11	5	602	1196	115	1641	10	147	1	28	0	0	275		233	1	32	265	0	0	540	0	1844
Suviseshapuram,	do.	1	0	20	3	390	1977	1326	3303	42	475	1	20	0	0	495		313	1	23	366	0	0	861	0	1840
Dohnavur,	do.	1	0	12	1	187	1286	894	2180	29	415	1	20	0	0	435		166	1	23	189	0	0	624	0	1828
Panneivilei,	do.	1	0	22	3	345	1285	345	1630	25	436	1	32	0	0	468		156	1	35	191	0	0	659	0	1843
Pannikulam,	do.	1	1	21	1	293	1008	1021	2029	28	426	1	20	0	0	456		129	1	8	132	0	0	588	0	1848
Nallur and Pavur,	do.	1	1	34	2	335	1626	2353	3979	32	489	1	60	0	0	510		86	1	62	118	0	0	688	0	1844
Surandei,	do.	1	1	16	2	217	837	347	1181	21	269	0	0	0	0	269		105	0	0	105	0	0	374	0	1844
Sivagasi,	do.	0	0	16	1	88	504	558	1062	10	51	0	0	1	50	101		20	0	0	20	0	0	121	0	1856
North Tinnevelly Itinerancy,	do.	3	0	2	0	0	0	0	0	2	55	0	0	0	0	55		0	0	0	0	0	0	55	0	1851
	Total	12	9	211	26	4,021	18,091	10,058	28,152	291	4,302	7	210	2	167	4,699		2,219	9	286	2,577	1	155	7,131	0	
MALAYALAM. TRAVANCORE.																										
Cottayam College,	do.	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0		0	0	0	0	1	68	68	0	1838
" District,	do.	1	1	4	1	233	848	8	856	20	335	0	0	1	40	375		0	1	70	70	0	0	445	0	1816
Pallam "	do.	1	0	5	1	230	686	57	743	13	392	1	20	0	0	412		83	1	13	96	0	0	508	0	1843
Mundakayam,	do.	1	0	3	1	59	491	317	808	3	46	0	0	0	0	46		8	1	11	19	0	0	65	0	1851
Mavelikara,	do.	1	2	9	1	250	1419	100	1519	14	220	1	30	0	0	250		70	1	20	90	0	0	340	0	1838
Tiruwella,	do.	1	2	6	1	190	873	60	933	15	220	1	20	0	0	240		58	1	12	70	0	0	310	0	1849
Aleppie,	do.	1	0	3	1	50	338	0	338	8	165	1	30	0	0	195		30	1	30	60	0	0	255	0	1816
Trichur,	do.	1	0	7	1	104	492	29	521	5	81	1	12	0	0	93		0	1	14	14	0	0	107	0	1841
Kunnankulam,	do.	1	0	3	0	34	124	40	164	3	97	1	12	0	0	109		19	1	6	25	0	0	134	0	1853
Cochin,	do.	0	1	0	0	91	314	3	317	1	109	1	14	0	0	118		0	0	0	0	0	0	118	0	1856
	Total	9	6	40	7	1,241	5,585	614	6,199	82	1,660	7	138	1	40	1,838		268	8	176	411	1	68	2350	0	
TELUGU MISSION.																										
Masulipatam,	do.	5	0	1	1	49	113	95	208	1	33	1	7	1	133	166		0	1	79	79	0	0	445	0	1841
Ellore,	do.	1	0	0	0	0	0	0	0	0	0	0	0	1	70	70		0	0	0	0	0	0	70	0	1854
Bezwara,	do.	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		0	0	0	0	0	0	0	0	1854
(27 *Stations.*)	Total	6	0	1	1	49	113	95	208	1	33	1	7	2	203	236		0	1	79	79	0	0	515	0	
	GRAND TOTAL	31	15	256	36	5,540	24,379	10,772	35,151	387	6,345	15	385	7	485	7,198		2,719	20	604	3,353	3	223	10,974	1	
TAMIL.	LONDON MISSIONARY SOCIETY.																									
Madras,		4	0	10	3	113	224	176	400	5	450	1	8	1	400	858	2	80	1	55	135	1	10	1,003	1	1805
Salem,	do.	2	0	9	1	25	47	53	100	5	67	1	19	0	0	86	0	26	1	33	59	0	0	145	0	1827
Coimbatore,	do.	2	0	17	1	59	289	61	350	12	731	0	0	0	0	731	1	14	1	18	32	0	0	763	0	1830
	Total	8	0	36	5	197	560	290	850	22	1,218	2	27	1	400	1,675	3	120	3	106	226	1	10	1,911	1	
TRAVANCORE.																										
Nagercoil,	do.	1	0	18	1	123	250	1,504	1,754	13	709	1	31	0	51	794	3	114	1	59	173	1	20	987	0	1809
Neyur,	do.	1	0	19	1	124	650	2,782	3,432	35	1,194	1	5	0	0	1,199	10	276	1	30	306	1	26	1,531	0	1828
James Town,	do.	1	0	24	1	222	500	2,582	3,082	26	1,120	0	0	0	0	1,120	8	304	0	0	304	0	0	1,424	0	1840
Pareychaley,	do.	2	0	33	1	121	600	3,625	4,225	35	1,544	1	20	0	0	1,564	13	335	1	30	365	0	0	1,929	0	1838
Santhapuram,	do.	1	0	22	1	185	205	1,975	2,180	19	740	0	0	0	0	740	5	184	1	120	304	0	0	1,044	0	1816
MALAYALIM.																										
Quilon,	do.	0	0	8	1	23	31	123	154	6	160	0	0	0	0	160	0	26	0	0	26	0	0	186	0	1821
Trevandrum,	do.	1	0	17	1	78	302	1,209	1,511	13	283	1	23	0	0	306	0	64	1	26	90	0	0	396	0	1838
	Total	7	0	141	7	876	2,538	13,800	16,338	147	5,750	4	79	0	54	5,883	39	1303	5	265	1,568	2	46	7,197	0	
CANARESE.																										
Bangalore,	do.	3	0	6	2	58	217	33	250	6	300	1	22	1	225	547	2	60	1	19	79	1	5	631	1	1820
Bellary,	do.	2	0	4	2	97	267	33	300	5	139	1	11	1	72	225	1	26	1	18	41	0	0	269	1	1810
Belgaum,	do.	1	1	5	3	37	87	13	100	7	407	0	0	1	65	472	1	25	0	0	25	0	0	497	1	1820
	Total	6	1	15	7	192	571	79	650	17	846	2	36	3	362	1,244	4	111	2	37	148	1	5	1,397	3	
TELUGU.																										
Vizagapatam,	do.	3	0	2	2	17	125	25	150	1	37	0	0	1	140	177	1	49	1	21	73	0	0	250	1	1805
Vizianagarum,	do.	2	0	2	1	15	102	18	120	1	50	1	43	0	0	93	1	25	1	28	53	0	0	146	0	1852
Chicacole,	do.	1	0	1	0	0	18	7	25	1	25	0	0	0	0	25	0	0	0	0	0	0	0	25	1	1839
Cuddapah,	do.	2	0	10	1	56	701	772	1,473	19	317	1	26	1	54	427	4	181	1	26	207	0	0	631	1	1822
Nundial,	do.	1	0	3	1	7	213	39	242	1	20	1	19	0	0	39	0	0	0	1	1	0	0	40	0	1855
(18 *Stations*)	Total	9	0	18	5	95	149	861	2,010	23	479	3	88	2	194	761	6	255	3	79	334	0	0	1,095	3	
	GRAND TOTAL	30	1	210	24	1,360	4,818	15,030	19,848	209	8,223	11	230	7	1,010	9,563	52	1,789	13	487	2,276	3	61	11,900	7	

TABLE III.

STATISTICS of MISSIONS in SOUTH INDIA to the end of 1857.

DISTRICTS, STATIONS AND LANGUAGES.	SOCIETIES.	Preachers.			Native Churches.		Native Christians and Adherents.			Boys' Schools							Girls' Schools.					Training Schools and Seminaries.		Total of Scholars and Students in the Schools and Institutions.	English Churches and Chapels.	Commencement of the Mission.
										Vernacular		Boarding		English			Day.		Boarding.							
		Missionaries and Assistant Missionaries.	Native Pastors and Ministers.	Catechists and Readers, &c.	Number of Churches, or Societies of Communicants.	Number of Communicants.	Baptized.	Unbaptized Adherents and constant attendants on public worship.	Total	Schools.	Scholars.	Schools.	Scholars.	Schools	Scholars.	Total Boys in Schools.	Schools.	Scholars.	Schools	Scholars.	Total Girls in Schools.	Institutions.	Students.			
TINNEVELLY. TAMIL.	SOCIETY FOR THE PROPAGATION OF THE GOSPEL.																									
Nazareth, ...	do.	1	1	0	1	451	3,259	884	4,143	9	309	0	0	0	0	309	3	238	0	0	238	0	0	547	0	1836
Edyengudy, ...	do.	1	0	0	1	156	1,636	770	2,406	17	306	0	0	0	0	306	12	132	1	35	167	0	0	473	0	1842
Muthalur, ...	do.	1	0	0	1	158	1,614	351	1,965	8	182	0	0	0	0	182	8	137	0	0	137	0	0	319	0	1829
Christianagram, ..	do	1	1	0	1	106	1,099	378	1,477	7	146	1	5	0	0	151	2	59	1	10	69	0	0	220	0	1844
Sawerpuram, ... Puthukotie, ... }	do.	2	1	0	1	243	974	399	1,373	10	139	0	0	0	0	139	2	32	0	0	32	1	48	219	0	1842
Puthiamputhur, . .	do.	1	0	0	1	35	446	949	1,395	12	280	0	0	0	0	280	3	35	0	0	35	0	0	315	0	,,
Ramnad, ...	do.	1	0	1	1	35	215	30	245	5	117	0	0	0	0	117	1	14	0	0	14	0	0	131	0	1842
	Total	8	3	1	7	1,187	9,243	3,764	13,007	68	1,479	1	5	0	0	1,484	31	647	2	45	692	1	48	2,224	0	
TANJORE.																										
Bethel (Madura), .	do. ...	0	0	1	1	64	361	0	361	4	32	0	0	0	0	32	1	10	0	0	10	0	0	42	0	1838
Pulney Hills, ...	do. ...	1	0	0	1	13	181	13	194	0	2	1	15	0	0	17	1	5	0	0	5	0	0	22	0	,,
Trichinopoly, ..	do.	1	0	0	1	166	483	2	485	4	114	0	0	0	0	114	1	49	0	0	49	0	0	163	0	{1762 1849
Erungalore, ...	do.	1	0	1	1	451	825	4	829	9	125	0	0	0	0	125	0	32	1	16	48	0	0	173	0	1830
Tanjore, . ..	do.	2	0	0	1	160	597	0	597	1	200	1	3	0	0	203	1	40	1	15	55	0	0	258	0	1829
Canendagüdy, ...	do. ..	1	0	1	1	90	246	0	246	1	6	1	41	0	0	47	0	4	1	19	23	0	0	70	0	,,
Aneycadü, ...	do.	0	0	0	1	60	236	0	236	1	16	0	0	0	0	16	0	1	0	0	1	0	0	17	0	,,
Amiappen, .	do. ...	0	1	1	1	56	118	12	130	3	34	0	0	0	0	34	0	10	0	0	10	0	0	44	0	,,
Vediapuram, ..	do	1	0	1	1	181	464	10	474	9	130	0	0	0	0	130	0	9	0	0	9	1	48	187	0	,,
Combaconum, ...	do. ..	1	0	0	1	229	775	5	780	2	17	0	0	0	0	17	0	5	1	13	18	0	0	35	0	1826
Nangür, ...	do. ...	1	0	0	1	160	692	18	710	5	115	0	0	0	0	115	4	32	0	0	32	0	0	147	0	,,
Negapatam, ...	do. ..	1	0	0	1	40	136	1	137	1	45	0	0	0	0	45	0	0	0	0	0	0	0	45	0	1835
	Total	10	1	5	12	1,670	5,114	65	5,179	40	836	3	59	0	0	895	9	197	4	63	260	1	48	1,203	0	
MADRAS, &c.																										
Cuddalore, ...	do. ...	0	1	0	1	55	167	0	167	2	39	0	0	0	0	39	2	22	1	8	30	0	0	69	0	1832
St. Thomé, ...	do. ...	2	0	0	1	25	430	11	441	1	40	0	0	0	0	40	2	55	0	0	55	0	0	95	1	,,
Vepery, ...	do ...	1	0	1	1	86	507	3	510	2	119	0	0	0	0	119	1	41	0	0	41	1	10	170	0	1726
Rangalore, ...	do.	1	0	0	1	40	269	1	270	1	22	0	0	0	0	22	2	48	0	0	48	0	0	70	0	1817
Cuddapah, ...	do.	1	0	3	1	76	435	424	859	8	99	1	20	0	0	119	1	61	0	0	61	0	0	180	0	,,
Secunderabad, ..	do.	0	1	0	1	45	314	8	322	7	183	1	26	0	0	209	1	25	0	0	25	0	0	234	0	1842
26 *Stations.*	Total	5	2	4	6	327	2,122	447	2,569	21	502	2	46	0	0	548	9	252	1	8	260	1	10	818	1	
	GRAND TOTAL	[illegible]	6	10	25	3,184	16,479	4,276	20,755	129	2,817	6	110	0	0	2,927	49	1,096	7	116	1,212	3	106	4,245	1	
MADURA. TAMIL.	AMERICAN BOARD OF FOREIGN MISSIONS.																									
Madura, ...	do. ..	1	0	11	2	105	Not given.	Not given.	493	10	117	0	0	0	0	117	Same Schools as Boys.	23	1	41	64	0	0	181	0	1834
Dindigul, .	do. .	1	0	13	1	95			484	3	32	0	0	0	0	32		30	0	0	30	0	0	62	0	1836
Tirumangalum,	do .	1	1	10	2	84			659	4	33	1	23	0	0	56		21	0	0	21	0	0	77	0	1847
Tirupuvanum, ...	do. ..	1	0	6	1	14			174	7	63	0	0	0	0	63		0	0	0	0	0	0	63	0	1851
Periaculam, . ..	do. ..	1	0	19	6	132			1,059	10	91	0	0	0	0	91		18	0	0	18	0	0	109	0	1847
Mandapasalai, ...	do.	1	2	21	6	344			1,622	15	130	0	0	0	0	130		30	0	0	30	0	0	160	0	1851
Vattalakundu, .. .	do. .	1	0	7	1	59			265	4	52	0	0	0	0	52		5	0	0	5	0	0	57	0	,,
Mêlur, ...	do.	1	0	5	1	35			194	8	66	0	0	0	0	66		1	0	0	1	0	0	67	0	,,
Pulney, ...	do. .	1	0	0	0	0			0	0	0	0	0	0	0	0		0	0	0	0	0	0	0	0	,,
Partianür, .. .	do.	1	0	0	0	0			0	0	0	0	0	0	0	0		0	0	0	0	0	0	0	0	,,
Pasumalai, ...	do.	1	0	1	1	56			20	0	0	0	0	0	0	0		0	0	0	0	1	58	58	0	1847
Kamathi, ...	do. ..	0	0	0	0	0			0	0	0	0	0	0	0	0		0	0	0	0	0	0	0	0	,,
Oslampatty, ...	do. .	0	0	0	0	0			105	0	0	0	0	0	0	0		0	0	0	0	0	0	0	0	,,
Sivagunga, ...	do. .	0	0	6	1	17			272	3	42	0	0	0	0	42		2	0	0	2	0	0	44	0	1851
	Total	11	3	102	22	947			5,347	64	626	1	23	0	0	649	0	130	1	41	171	1	58	878	0	
MADRAS. Chintadrepettah and Royapüram, ... }	do. ...	2	1	2	2	56	91	0	91	6	294	0	0	1	140	434	3	70	0	0	70	0	0	504	0	1836
16 *Stations.*	GRAND TOTAL	13	4	104	24	1,003	91	0	5,438	70	920	1	23	1	140	1,083	3	200	1	41	241	1	58	1,382	0	
TELUGU. Nellore, ... { 1 *Station.*	AMERICAN BAPTIST MISSION.	3	0	2	1	13	13	7	20	1	12	0	8	0	0	20	1	22	0	8	30	0	0	50	0	1840
Madras and Trivatür, .. { 2 *Stations.*	CHURCH OF SCOTLAND'S MISSION.	2	0	2	2	48	151	8	159	0	0	0	0	1	389	389	2	402	1	9	411	0	0	500	0	1844
TAMIL, TELUGU AND HINDUSTANI. Madras, Chinglepet, Conjeveram, Wallajahbad, &c.,	FREE CHURCH OF SCOTLAND'S MISSION.	6	2	21	1	65	139	210	65	0	0	0	0	0	0	1,555	0	692	1	24	636	1	3	2,194	1	1837
Nellore, &c.		1	1	4	0	0	0	0	0	10	0	0	0	0	0	407	0	0	0	0	80	0	0	487	1	,,
8 *Stations.*	TOTAL	7	3	25	1	65	139	210	65	10	385	0	0	11	1577	1,962	9	692	1	24	716	1	3	2,681	2	

TABLE IV.

STATISTICS of MISSIONS in SOUTH INDIA to the end of 1857.

Districts, Stations and Languages	Societies	Preachers: Missionaries and Assistant Missionaries	Preachers: Native Pastors and Ministers	Preachers: Catechists and Readers, &c.	Native Churches: Number of Churches or Societies of Communicants	Native Churches: Number of Communicants	Native Christians and Adherents: Baptized	Native Christians and Adherents: Unbaptized Adherents and constant attendants on Public Worship	Native Christians and Adherents: Total	Boys' Schools: Vernacular: Schools	Boys' Schools: Vernacular: Scholars	Boys' Schools: Boarding: Schools	Boys' Schools: Boarding: Scholars	Boys' Schools: English: Schools	Boys' Schools: English: Scholars	Total Boys in Schools	Girls' Schools: Day: Schools	Girls' Schools: Day: Scholars	Girls' Schools: Boarding: Schools	Girls' Schools: Boarding: Scholars	Total Girls in Schools	Training Schools and Seminaries: Institutions	Training Schools and Seminaries: Students	Total of Scholars and Students in the Schools and Institutions	English Churches and Chapels	Commencement of the Mission
CANARA, TULU AND CANARESE.	GERMAN EVANGELICAL MISSION.																									
Mangalore, ...	do.	9	1	7	1	251	481	34	515	3	115	0	11	1	150	276	1	44	4	68	112	0	0	388	0	1834
Mulki, ...	do.	3	0	2	1	64	169	8	177	0	7	1	50	0	0	57	1	13	0	0	13	0	0	70	0	1843
Udapi, ...	do.	3	0	3	1	54	119	13	132	2	14	0	0	0	0	14	1	13	0	0	13	0	0	27		
	Total	15	1	12	3	369	769	55	824	5	136	1	61	1	150	347	3	70	4	68	138	0	0	485	0	
SOUTH MAHRATTA COUNTRY. CANARESE.																										
Dharwar, ...	do.	2	0	1	1	15	37	3	40	4	185	0	0	0	0	185	0	4	0	0		0	0	189	0	1837
Hubli, ...	do.	2	0	2	1	14	33	3	36	4	223	0	0	0	0	223	1	19	0	0	19	0	0	212	0	1839
Bettigherri, ...	do.	2	0	1	1	10	39	2	41	5	219	0	0	0	0	219	0	0	1	22	22	0	0	241	0	1841
Malasamudra, ...	do.	2	0	2	1	20	59	5	64	0	0	1	21	0	0	21	0	5	0	0	5	0	0	29	0	1841
Guledagudda, ...	do.	1	0	1	1	20	12	2	44	1	6	0	0	0	0	6	0	7	0	0	7	0	0	13	0	1851
	Total	9	0	7	5	79	210	15	225	11	633	1	21	0	0	657	1	35	1	22	57	0	0	714	0	
MALABAR, MALAYALAM.																										
Cannanore, ...	do.	4	0	17	1	199	391	20	411	5	350	0	0	1	115	465	1	29	1	54	83	0	0	548	0	1841
Tellicherry, ...	do.	3	0	7	1	76	167	3	170	2	89	2	51	1	154	294	0	0	0	0	0	0	0	294	0	1839
Chombala, ...	do.	2	0	4	1	61	124	15	139	3	93	0	0	0	0	93	1	27	0	0	27	0	0	120	0	1849
Calicut, ...	do.	4	0	9	1	155	336	38	374	5	156	0	0	0	0	156	0	15	2	50	65	0	0	221	0	1842
	Total	13	0	37	4	491	1,018	76	1,094	15	688	2	51	2	269	1,008	2	71	3	104	175	0	0	1,183	0	
NEILGHERRIES, CANARESE.																										
Kaity, ...	do.	3	0	2	1	6	29	0	29	8	69	0	0	0	0	69	1	9	0	0	9	0	0	78	0	1846
CÚRG. Almanda, Mercara, Mukkati, ...	do.	1	0	4	1	3	34	120	154	1	15	0	0	1	90	105	0	14	0	0	14	0	0	119	0	
14 *Stations.*	GRAND TOTAL	42	1	62	11	943	2,060	266	2,126	13	1541	1	136	4	509	2,186	7	199	8	194	393	0	0	2,579	0	
CARNATIC, TAMIL.	WESLEYAN MISSIONARY SOCIETY																									
Madras, ...		4	0	2	1	134	Not given.	Not given.	650	2	117	0	0	1	110	227	1	55	1	53	138	0	0	365	1	1817
Negapatam, ...	do.	2	0	0	1	8			70	1	48	0	0	0	0	48	1	23	0	0	23	0	0	71	0	1821
Manargudy, ...	do.	1	0	0	1	3			120	1	31	0	0	0	0	31	0	0	1	12	12	0	0	43	0	1821
Trichinopoly, ...	do.	1	0	1	1	15			250	2	61	0	0	1	93	157	0	0	0	0	0	0	0	157	0	
	Total	8	0	3	4	158	.		1,090	6	260	0	0	2	203	463	2	108	2	65	173	0	0	636	1	
MYSORE, CANARESE																										
Bangalore, ...	do.	5	0	1	2	110	Not given.	Not given.	313	4	190	0	0	2	269	459	0	0	1	38	38	0	0	497	1	1821 1836
Mysore, ...	do.	2	0	1	1	27			60	2	82	0	0	1	50	132	2	50	0	0	50	0	0	182	0	1839
Túmkur, Gúbee, ...	do.	2	0	3	2	45			90	5	133	0	0	1	50	183	1	22	0	0	22	0	0	205	0	1837
Cunghul, ...	do.	0	0	0	0	0			0	1	40	0	0	0	0	40	0	0	0	0	0	0	0	40	0	1837
9 *Stations.*	Total	9	0	5	5	212	.	..	460	12	445	0	0	4	369	811	3	72	1	38	110	0	0	924	1	
	GRAND TOTAL	17	0	8	9	371			1,550	18	705	0	0	6	572	1,277	5	180	3	103	283	0	0	1,560	2	
ARCOT, TAMIL.	AMERICAN REFORMED PROTESTANT DUTCH CHURCH.																									
Vellore, ...		1	0	1	1	43	134	17	151	1	18	0	0	0	0	18	1	13	0	0	13	1	11	42	0	
Arcot, ...		0	0	1	1	6	18	5	23	1	40	0	0	0	0	40	0	0	1	7	7	0	0	47	0	1851
Chittúr, ...		1	0	1	1	50	160	18	178	1	17	1	7	0	0	24	0	0	0	0	0	0	0	24	0	
Arnee, ...	do.	1	0	3	1	10	34	11	45	1	8	0	0	0	0	8	0	0	0	0	0	0	0	8	0	
Cunúr, ...	do.	1	0	2	1	37	102	11	113	2	36	0	0	0	0	36	0	0	0	0	0	0	0	36	0	
5 *Stations.*	Total	4	0	8	5	146	448	62	510	6	119	1	7	0	0	126	1	13	1	7	20	1	11	157	0	
CARNATIC.	LEIPSIC LUTHERAN MISSION.																									
Tranquebar, ...		2	0	5	2	538	...	..	650	0	0	0	0	1	50	0	0	0	0	0	0	1	32	212	1	1706
Tirumanjanam, and Manilkranam.	do.	1	0	5	1	126	..	..	400	0	0	0	0	0	0	0	0	0	0	0	0	0	0	80	0	
Porreiyar and Bethlehem,	do.	1	0	6	2	637	...	.	837	0	0	0	0	0	0	0	0	0	0	0	0	0	0	216	0	1746
Poodunúr, ...	do.	0	0	2	1	312	Not given.	Not given.	400	0	0	0	0	0	0	0	0	0	0	0	0	0	0	30	0	
Mayaveram, ...	do.	1	0	6	1	227	...	...	330	0	0	0	0	0	0	0	0	0	0	0	0	0	0	54	0	1815
Madras, ...	do.	1	0	3	1	582	...	...	670	0	0	0	0	0	0	0	0	0	0	0	0	0	0	53	0	1726
Sadras and Cuddalore,	do.	1	0	4	1	74	...	...	170	0	0	0	0	0	0	0	0	0	0	0	0	0	0	20	0	
Pâlâmcottah, ...	do.	0	0	6	1	139	...	...	229	0	0	0	0	0	0	0	0	0	0	0	0	0	0	130	0	1819
Trichinopoly and Coimbatoor, ...	do.	3	0	9	2	308	..	..	509	0	0	0	0	0	0	0	0	0	0	0	0	0	0	112	0	1849
Tanjore, ...	do.	0	0	7	1	195	..	...	443	0	0	0	0	0	0	0	0	0	0	0	0	0	0	113	0	
Combaconum, ...	do.	1	0	4	1	91	...	..	129	0	0	0	0	0	0	0	0	0	0	0	0	0	0	20	0	
15 *Stations.*	Total	11	0	57	14	3,229	0	0	4,767	0	0	0	0	1	50	0	0	0	0	0	0	1	32	1,100	1	
TELUGU.	AMERICAN EVANGELICAL LUTHERAN MISSION.																									
Guntúr, ...		2	0	2	1	32	153	20	173	3	45	0	2	1	50	97	1	25	1	9	34	0	0	131	0	1845
Pulnaud, ...		0	0	0	6	32	284	30	314	7	46	0	0	0	0	46	0	0	0	0	0	0	0	46	0	
Rajahmundry, ...		2	0	1	1	20	20	0	20	6	160	0	0	1	75	235	1	45	0	0	45	0	0	280	0	
3 *Stations.*	Total	4	0	3	8	84	457	50	507	16	251	0	2	2	125	378	2	70	1	9	79	0	0	457	0	

TABLE V.

STATISTICS of MISSIONS in CEYLON to the end of 1857.

DISTRICTS, STATIONS AND LANGUAGES.	SOCIETIES.	Preachers. Missionaries and Assistant Missionaries.	Preachers. Native Pastors and Ministers.	Preachers. Catechists and Readers, &c.	Native Churches. Number of Churches or Soc. of Communicants.	Native Churches. Number of Communicants.	Native Christians and Adherents. Baptized.	Native Christians and Adherents. Unbaptized Adherents and constant attendants on Public Worship.	Native Christians and Adherents. Total.	Boys' Schools. Vernacular. Schools.	Boys' Schools. Vernacular. Scholars.	Boys' Schools. Boarding. Schools.	Boys' Schools. Boarding. Scholars.	Boys' Schools. English. Schools.	Boys' Schools. English. Scholars.	Total Boys in the Schools.	Girls' Schools. Day. Schools.	Girls' Schools. Day. Scholars.	Girls' Schools. Boarding. Schools.	Girls' Schools. Boarding. Scholars.	Total Girls in the Schools.	Training Schools and Seminaries. Institutions.	Training Schools and Seminaries. Students.	Total of Scholars and Students in the Schools and Institutions.	English Churches and Chapels.	Commencement of the Mission.
NORTH AND EAST CEYLON. TAMIL.	WESLEYAN MISSIONARY SOCIETY.																									
Jaffna,		3	0	0	2	128	Not given.	Not given.	800	3	241	1	6	3	151	401	2	96	1	18	114	0	0	515	1	} 1814
St. Pedro,	do.	0	0	0	0	13			350	2	97	0	0	1	28	125	0	0	0	0	0	0	0	125	0	}
Trincomalie,	do.	1	0	1	1	26			330	1	40	0	0	1	46	86	1	22	0	0	22	0	0	108	1	1817
Batticaloa,	do.	2	0	0	1	162			362	3	115	0	0	1	34	149	2	50	0	0	50	0	0	199	1	1814
	Total	6	0	1	4	329			1,842	9	493	1	6	6	262	761	5	168	1	18	186	0	0	947	3	
SOUTH CEYLON. SINGHALESE.																										
Colombo,	do	4	0	0	2	273	Not given.	Not given.	404	5	210	0	0	0	0	210	1	172	0	0	172	0	0	382	0	1814
Negombo,	do	1	0	1	1	115			281	2	97	0	0	0	0	97	1	60	0	0	60	0	0	157	0	1817
Seedua,	do.	1	0	3	1	140			325	4	108	0	0	0	0	108	1	14	0	0	14	0	0	122	0	1817
Wellawatta,	do.	1	0	0	1	131			393	7	238	0	0	0	0	238	5	167	0	0	167	0	0	405	0	"
Galkisse,	do.	2	0	0	1	123			367	7	236	0	0	0	0	236	6	187	0	0	187	0	0	423	0	1841
Morotto,	do.	1	0	2	1	380			440	4	204	0	0	0	0	204	2	64	0	0	64	0	0	268	0	1817
Pantura,	do.	1	0	0	1	53			241	2	131	0	0	0	0	131	1	15	0	0	15	0	0	146	0	1817
Galtura,	do.	1	0	1	1	100			245	3	154	0	0	0	0	154	1	4	0	0	4	0	0	158	0	1817
Galle,	do.	2	0	2	1	171			478	6	230	0	0	0	0	230	1	39	0	0	39	0	0	269	0	1815
Belligam and Matura,	do.	2	0	1	1	48			347	2	81	0	0	0	0	81	2	41	0	0	41	0	0	125	0	..
Dondra and Ooddapitya,	do.	1	0	1	1	25			149	2	50	0	0	0	0	50	0	0	0	0	0	0	0	50	0	1837
(17 Stations)	Total	17	0	11	12	1,559			3,753	44	1,739	0	0	0	0	1,739	24	766	0	0	766	0	0	2,505	0	
	GRAND TOTAL	23	0	12	16	1,888			5,595	53	2,232	1	6	6	262	2,500	29	934	1	18	952	0	0	3,452	3	
NORTH CEYLON. TAMIL.	AMERICAN BOARD OF MISSIONS																									
Tillipally,		0	0	4	1	44	Not given.	Not given.	44	7	186	0	0	0	0	186	Same as Boys' Schools	23	0	0	23	0	0	209	0	1816
Batticottah,	do.	1	1	5	2	121			121	13	340	0	0	0	0	340		97	0	0	97	0	0	437	0	1817
Panditeripo,	do.	0	0	3	1	40			40	5	163	0	0	0	0	163		14	0	0	14	0	0	177	0	1820
Oodooville,	do.	1	0	2	1	101			101	6	163	0	0	0	0	163		43	1	43	86	0	0	249	0	1820
Manepy,	do.	1	0	3	1	56			56	5	137	0	0	0	0	137		61	0	0	61	0	0	198	0	1821
Chavagacherry,	do.	1	1	3	1	36			36	5	110	0	0	0	0	110		10	0	0	10	0	0	120	0	1834
Varany,	do.	0	0	1	0	0			0	2	63	0	0	0	0	63		0	0	0	0	0	0	63	0	1834
Ooduputty,	do.	1	0	3	1	23			24	4	231	0	0	0	0	231		10	0	0	10	0	0	241	0	1844
(8 Stations.)	Total	5	2	24	8	421			421	47	1,393	0	0	0	0	1,393	0	258	1	43	301	0	0	1,694	0	
NORTH CEYLON. TAMIL.	CHURCH MISSIONARY SOCIETY.																									
Chundicully,		1	0	3	1	66	Not given.	Not given.	138	1	59	0	0	1	54	113	1	32	0	0	32	0	0	175	0	1842
Nellore,	do.	0	0	2	1	28			61	1	81	0	0	0	0	81	0	0	1	33	33	0	0	114	0	1818
Copay,	do.	1	0	3	1	25			90	3	159	1	20	0	0	179	1	32	0	0	32	0	0	211	0	1849
Manditivo,	do.	0	0	1	0	2			5	1	24	0	0	0	0	24	0	0	0	0	0	0	0	24	0	"
	Total	2	0	9	3	121			294	6	323	1	20	1	84	427	2	64	1	33	97	0	0	524	0	
SOUTH CEYLON. SINGHALESE.																										
Colombo,	do.	1	0	1	1	8	70	3	73	1	40	0	0	0	0	40	2	93	0	0	93	0	0	133	1	1822
Cotta,	do.	2	0	8	1	85	2,512	0	2,512	25	840	1	40	1	103	983	24	748	0	0	748	0	0	1,731	0	1822
Talangama,	do.	0	1	7	1	88	707	0	707	11	354	0	0	0	0	354	6	140	0	0	140	0	0	494	0	..
Baddagama,	do.	1	1	7	1	64	300	22	322	9	253	0	0	0	0	253	3	141	0	0	141	0	0	394	0	1819
Kandy,	do.	3	0	6	1	41	239	15	254	8	251	0	0	1	70	321	3	68	0	0	68	0	0	389	0	1818
TAMIL.																										
Colombo,	do.	0	0	2	1	12	40	0	40	2	81	0	0	0	0	81	1	12	0	0	12	0	0	93	0	"
Kandy,	do.	1	0	8	1	68	154	504	658	1	40	0	0	0	0	40	0	0	0	0	0	0	0	40	0	"
(9 Stations)	Total	8	2	38	7	346	4,022	544	4,566	57	1,859	1	40	2	173	2,072	39	1,202	0	0	1,202	0	0	3,274	1	
	GRAND TOTAL	10	2	47	10	467			4,860	63	2,182	2	60	3	257	2,499	41	1,266	1	33	1,299	0	0	3,798	1	
SOUTH CEYLON. SINGHALESE.	* SOCIETY FOR THE PROPAGATION OF THE GOSPEL.																									
Colombo and Mutwall,		4	0	2	3	274	374	6	380	1	33	0	0	1	162	195	0	0	0	0	0	1	21	216	1	1838
Cotanchina,	do.	1	0	0	1	20	340	200	540	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Pantura,	do.	1	0	0	1	14	660	40	700	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Kaymansgate,	do.	0	1	0	1	10	295	4	299	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Matura,	do.	1	0	0	1	30	379	43	422	3	100	0	0	0	0	100	0	0	0	0	0	0	0	100	1	1840
Mdagraya, &c.	do.	1	0	5	1	82	665	42	707	6	262	1	20	0	0	282	3	70	0	0	70	0	0	352	0	1849
Kandy and Nuwara Eliya,	do.	2	0	1	1	11	260	3	263	2	80	1	20	0	0	100	1	8	0	0	8	0	0	108	2	{ 1847 1838
	Total	10	1	8	9	441	2 973	338	3,311	12	475	2	40	1	162	677	4	78	0	0	78	1	21	776	4	
NORTH AND EAST CEYLON. TAMIL.																										
Manaar,	do.	1	0	0	1	42	163	0	163	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1852
Batticaloa,	do.	2	0	0	0	0	499	166	665	1	40	0	0	0	0	40	0	0	0	0	0	0	0	40	0	"
(11 Stations)	Total	3	0	0	1	42	662	166	828	1	40	0	0	0	0	40	0	0	0	0	0	0	0	40	0	
	GRAND TOTAL	13	1	8	10	483	3,635	504	4,139	13	515	2	40	1	162	717	4	78	0	0	78	1	21	816	4	
SOUTH CEYLON. SINGHALESE.	BAPTIST MISSIONARY SOCIETY.																									
Colombo,		1	1	0	3	106	Not given.	Not given.	0	3	82	0	0	0	0	82	1	20	1	25	45	0	0	127	1	1812
Byamville,	do.	0	1	0	1	64			0	4	135	0	0	0	0	135	0	0	0	0	0	0	0	135	0	"
Kalawalgoda and }	do.	0	1	0	1	37			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	"
Mahawitte, }	do.	0	0	0	0	0			0	1	17	0	0	0	0	17	1	15	0	0	15	0	0	32	0	"
Oogulboda,	do.	0	0	0	0	0			0	1	20	0	0	0	0	20	0	0	0	0	0	0	0	20	0	"
Hendelle,	do.	0	1	0	1	6			0	1	35	0	0	0	0	35	0	0	0	0	0	0	0	35	0	"
Wailgama,	do.	0	1	0	1	24			0	1	20	0	0	0	0	20	0	0	0	0	0	0	0	20	0	"
Hanwelle,	do.	0	0	0	1	15			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	"
Gonawelle,	do.	0	0	0	1	36			0	1	76	0	0	0	0	76	1	20	0	0	20	0	0	96	0	"
Kottigahawatte,	do.	0	1	0	1	64			0	4	150	0	0	0	0	150	1	30	0	0	30	0	0	180	0	"
Thomboville,	do.	0	1	0	1	12			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	..
Kandy Central Province,	do.	1	0	0	1	47			0	1	40	0	0	0	0	40	1	16	0	0	16	0	0	56	0	1841
Matelo,	do.	0	1	0	1	30			0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	"
(13 Stations)	Total	2	8	0	13	441			441	17	575	0	0	0	0	575	4	101	1	25	126	0	0	701	1	

* These Statistics of the S. P. G. F. P. are taken partly from the Annual Report for 1856, and partly from those published by Mr. Mullens in 1852; no more recent returns having been received.

TABLE VI.

SUMMARY of MISSIONARY SOCIETIES in SOUTH INDIA and CEYLON, January 1st, 1858.

SOCIETIES.	Number of Stations.	Preachers. Missionaries and Assistant Missionaries.	Preachers. Native Pastors and Ministers.	Preachers. Catechists and Readers, &c.	Native Churches. Number of Churches, or Societies of Communicants.	Native Churches. Number of Communicants.	Native Christians and Adherents. Baptized.	Native Christians and Adherents. Unbaptized Adherents and constant attendants on Public Worship.	Native Christians and Adherents. Total.	Boys' Schools. Vernacular. Schools.	Boys' Schools. Vernacular. Scholars.	Boys' Schools. Boarding. Schools.	Boys' Schools. Boarding. Scholars.	Boys' Schools. English. Schools.	Boys' Schools. English. Scholars.	Total Boys in Schools.	Girls' Schools. Day. Schools.	Girls' Schools. Day. Scholars.	Girls' Schools. Boarding. Schools.	Girls' Schools. Boarding. Scholars.	Total Girls in Schools.	Training Schools and Seminaries. Institutions.	Training Schools and Seminaries. Students.	Total of Scholars and Students in the Schools and Institutions.	English Churches & Chapels.	Commencement of Operations.
Church Mission Society, ...	37	41	17	303	46	6,007	28,522	11,489	40,011	491	8,527	17	115	10	742	9,697	*	4,015	21	637	4,652	4	256	11,605	2	1814
London Mission Society, ...	18	30	1	210	24	1,360	4,818	15,030	19,848	209	8,323	11	230	7	1,010	9,563	52	1,789	13	487	2,276	4	61	11,900	7	1805
Society Propagation Gospel F. P., ...	37	36	1	9	35	3,667	20,111	4,780	24,894	142	3,332	8	150	1	162	3,611	53	1,174	7	116	1,290	4	127	5,061	5	1726
Wesleyan Mission Society, ...	26	40	0	20	25	2,250	.	..	7,115	71	2,937	1	6	12	834	3,777	34	1,114	4	121	1,235	0	0	5,012	5	1814
American Board of Comrs, ...	24	18	6	128	32	1,424			5,859	117	2,313	1	23	1	110	2,476	...	458	2	81	542	1	58	3,076	0	1816
Basle Mission Society, ...	11	42	1	62	11	943	2,060	266	2,126	43	1,541	4	136	4	509	2,186	7	199	8	191	390	0	0	2,579	0	1834
Free Church of Scotland, ...	8	7	3	25	1	65	..	.	65	10	385	0	0	11	1,577	1,962	9	692	1	24	716	1	3	2,681	2	1837
Leipsic Mission Society, ...	15	11	0	57	14	3,229	..	.	4,767	..	..	.	...	1	50	809	.	..	...	..	259	1	32	1,100	1	1706
American Ref Prot. Dutch Church,...	?	4	0	8	5	146	448	62	510	6	119	1	7	0	0	126	1	13	1	7	20	1	11	157	0	1851
American Baptist Mission, ...	1	3	0	2	1	13	13	...	20	1	12	0	8	0	0	20	1	22	0	8	30	0	0	50	0	1840
Baptist Mission Society, ...	15	2	8	0	13	...	441	.	441	17	575	0	0	0	0	575	5	101	1	25	126	0	0	701	1	1812
Established Church of Scotland, ...	2	2	0	2	2	48	0	8	56	0	0	0	0	2	389	389	2	402	1	9	411	0	0	800	0	1844
American Lutheran Mission, ...	3	4	0	3	8	84	457	50	507	16	251	0	2	2	125	378	2	70	1	9	79	0	0	457	0	1845

* Included under Boys' Vernacular Schools.

SUMMARY of MISSIONS in SOUTH INDIA and CEYLON, January 1st, 1858.

LANGUAGES or NATIONS.	Number of Stations.	Preachers. Missionaries and Assistant Ministers.	Preachers. Native Pastors and Ministers.	Preachers. Catechists and Readers, &c.	Native Churches. Number of Churches or Societies of Communicants.	Native Churches. Number of Communicants.	Native Christians and Adherents. Baptized.	Native Christians and Adherents. Unbaptized Adherents and constant attendants on Public Worship.	Native Christians and Adherents. Total.	Boys' Schools. Vernacular. Schools.	Boys' Schools. Vernacular. Scholars.	Boys' Schools. Boarding. Schools.	Boys' Schools. Boarding. Scholars.	Boys' Schools. English. Schools.	Boys' Schools. English. Scholars.	Total Boys in Schools.	Girls' Schools. Day. Schools.	Girls' Schools. Day. Scholars.	Girls' Schools. Boarding. Schools.	Girls' Schools. Boarding. Scholars.	Total Girls in Schools.	Training Schools and Seminaries. Institutions.	Training Schools and Seminaries. Students.	Total of Scholars and Students in the Schools and Institutions.	English Churches & Chapels.	Commencement of Operations.
Telugu, ...	13	25	1	31	15	357	2,117	1,517	3,664	.	...	..		...	...	2,211	..		. .	.	633	0	0	2,871	4	1805
Canarese, ...	17	43	3	45	22	941	...	.	2,612	58	2,166	4	121	9	971	3,258	14	359	8	165	524	1	5	3,787	1	1810
Malayalam, ...	15	23	6	102	13	1,833	6,936	2,022	8,958	...	...	...	..	...	...	3,312	..	..	. .	...	735	1	68	4,115	0	1816
Tamil, { S. India, ...	101	97	21	573	18	12,894	...	..	75,560	.	...		.	...		19,218	...	.	..	...	7,326	12	421	26,965	7	1706
Tamil, { Ceylon, ...	18	17	2	44	18	983	...	...	4,083	67	2,410	2	26	7	316	2,782	.	502	3	94	596	0	0	3,378	3	1814
Singhalese, ...	40	36	11	47	39	2,717	..	..	11,373	127	4,527	3	80	3	335	4,942	74	2,135	1	25	2,160	1	21	7,123	6	1812
TOTAL...	204	241	44	842	225	19,685	.	..	106,190	...	..	..	.	..	...	35,723	..	...	..	...	12,004	15	515	48,242	24	
TOTAL Jan. 1, 1852, ...	16	239		503	209	13,943	...	...	94,637	1,076	33,847	59	1,412	75	5,652	40,918	276	9,386	57	1,673	11,059	...	.	51,977	31	
INCREASE, in 6 Years, ...	28	46		339	16	5,742		...	11,553	..	...	..	..	...	...	Decrease *5,195	...	...	..	...	945	...	...	Decrease. 3,735		

* This decrease is occasioned by the imperfect returns from some of the Missions and by the absence of some others, also by the curtailment of their educational operations by one or two Societies.